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THE MONTHLY MESSAGE

Published in the Interest of the
PARISH OF THE HOLY APOSTLES

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EDITORIAL

Reason for Change

For some time the Staff has felt that the weekly leaflet, *The Parish Intelligence*, was not adequate to the growing and expanding needs of the parish. We live in a day which is increasingly becoming aware of the potency of printer's ink. The printed word is a mighty force whether for good or ill. THE MESSAGE is an effort toward utilizing a little of that power.

New Name

There has been, soon and late, a good deal of quiet criticism of the old name "Intelligence." It was felt that it was perhaps a little too quaint a use of the word, and also that it scarcely carried the idea intending to be conveyed.

In the search for a new name (a long and weary task) many were discarded. "Messenger" **Agency** seemed to carry the idea of a human agent; "Chimes" involved the necessity of chimes in parochial fact, and also connoted music; "News" seemed to mean scraps of personal and parish information. Of all the names considered, "Message" seemed best to express our purpose of using the new magazine as a serious teaching and inspirational part of the parish equipment.

The Cover Design

Our chief idea was practical—to have the cover teach through the eye (as only the eye can teach) to all who see it the physical extent of the parish.

It is not all portrayed, could not be in so little a compass, but something is indicated of the extent and outreach of the parish life. We are all grateful to the designer for clothing the pictorial idea with artistry.

Bond of Union

It is felt too that the new monthly magazine, being not for the church alone, but "of the parish of the Holy Apostles," will be a constant reminder of and strong tie to us all in the bonds of parish understanding, loyalty, and affection. More than before we shall realize, and be glad in the realization, that we are all parts of a great parish, each doing its appointed work more effectively because of the sense of solidarity and driving power of the whole.

The Meaning of Message

All true preaching is a message from the King to His people, and as such should touch life as widely as possible. But those who gather upon any given Sunday to hear that message are only a part of the whole membership of the parish. It is the animating purpose back of the parish MESSAGE, informing the thought given to its preparation, that it shall not only be a calendar and chronicler of parish news, but also a teaching force and preaching power to that wider congregation which does not come, or comes but infrequently, to the church services. Then, too, it will furnish a means of making permanent many things of historical interest, or lasting and spiritual value, which otherwise might be temporary and lost.

Contributions

"Everybody has one sermon," it is said. Many likely in our membership may be able to make some contribution to the intellectual and spiritual life of the parish. We shall be glad to receive such contributions, reserving the editorial right of deciding whether or not such articles are useful and fitting to the purpose of the magazine.

Finally

We are going to make this the best magazine within our power, and we are going to give to it the best there is in us. We shall make mistakes, but they will be honest mistakes, and gladly corrected when the mistake has been demonstrated.

Please remember that we are adding this large task to lives already over-burdened and driven. Help us (and you can) with your sympathy, your co-operation, and your prayers.

Words of Greeting

From Bishop Rhinelander

To the People of the Parish of the Holy Apostles:

Dear People:

Your parish magazine is meant to widen and deepen your love for the parish and for all in the parish. The news in it, and the messages contained in it, month by month, will bring the *whole* of you to the heart and mind of *each* of you. If you take it and read it in this spirit, it will really help you. It will make God clearer, men nearer, life dearer. For the law of Christian life is love. That means that the more we love, the more we live. As a saint once put it, many centuries ago: "*To love* is the perfect of the verb, '*to live*'." You can never have too many people to love. You can never love any one too much. There is no danger of using up your supply of love or running dry. On the contrary, the more love you use, the more you will have to use. Love cannot fail. The only danger is that, not having many or any to love we shall come to love only ourselves. That means spiritual death. It means the drying up of the springs of life.

The message of Easter is not simply that Christ rose from the dead nineteen hundred years ago. It is the better and more wonderful message that the Risen Christ is here today and all the days, live with us and in us; to give us His life to live. And His life is a life of love. So if you really try to love you will find Him living in you and helping you to love. If you open the door of your heart to love, He, the Lord of Love, will come in.

May your Monthly Message always be His messenger. As you read it, may you always hear Him knocking at your door and may you always let Him in and with Him all the other members of His Family.

Faithfully your friend and Bishop,

Philip M. Rhinelander

Easter, 1917.

From Bishop Garland

The Church House,
March 28, 1917.

It is a pleasure to send a line of greeting to The Monthly Message.

I remember when the Parish of the Holy Apostles raised a standard of missionary giving and enthusiasm for the whole Church.

I bid The Monthly Message Godspeed—may it inspire its readers to "rally round the flag" so that in their day and generation they may give unstinted service in the upbuilding of the Kingdom of God.

Thomas J. Garland

Bishop Suffragan of Pennsylvania.

From Bishop Lloyd

I have read with interest yours of the 19th, and write at once to thank you for the cordial way in which the parish is ready to help the Board meet the obligation which the General Church has laid upon it.

If The Monthly Message will use its influence to help the people to think of the Mission intrusted to the Church in the terms of the whole Body and not of the individual, it will help mightily.

In a time like this one seems to realize most definitely that life was not given to us from above that individuals alone might be blessed, but, that being made alive again, we might by our united efforts bring the blessings which He promised to human society. The promise of Easter is that such efforts shall not be futile, and the glory of it seems to be the revelation that when His Body is full grown, human nature will be like the Father Whom He revealed.

Thank you for what the parish has done and will do to help the Board. I think the people of the Holy Apostles will all realize how in doing this they are helping the Church most effectively,

to accomplish the purpose for which it was created and sent.

Let me know it when I can be of the least use to you.

Very truly yours,

A. S. Lloyd.

From Rev. William E. Gardner, D.D., General Board of Religious Education

No cause is achieved today without publicity.

May The Monthly Message of the Church of the Holy Apostles convince each reader of the vitality of the cause of Christ, and call every reader to prayer for that cause and service in that cause.

Because of the splendid educational traditions of the Holy Apostles which center around the memories of men and women precious to the whole Church, may The Monthly Message ever hold before its readers the advances in the movement for Religious Education, helping teachers and pupils in the Sunday-school and parents in their homes, that there will pass from the Holy Apostles into the life of trade and college and theological seminary a youth equipped to see and give life's best.

With all best wishes,

William E. Gardner,

From Rev. F. M. Crouch, Joint Commission on Social Service

Pardon my delay in sending the enclosed article, which you asked for under date of March 19th. I have had some other work on hand and did not have an opportunity to write it until yesterday afternoon at home and am now having it copied in my office.

Perhaps it is not exactly what you asked for, yet I hope you will find it of interest. In case it is too late for your first number, you are welcome to it for a later issue.

With very best wishes for your new enterprise,

Sincerely yours,

F. M. Crouch.

(The article referred to above is too long for this issue of The Message, but will be printed in a later number.)

An Easter Sermon by the Rector

Resurrection—For Lives or Life?

"That God may be all in all."—I Cor. 15:28.

Let us walk a little way together today after the "imagination of our hearts."

When the Incarnate Son of God was here heaven and earth were very near together. When that life began Heaven's angel host proclaimed its meaning in glorious song over Bethlehem's plain. At its closing hour there was no song in Heaven, but (can we not imagine it?) a silence profound and unbroken.

In hushed and silent expectancy Heaven's whole vast host waited word from the earth.

The King had gone there to rescue His children from the thraldom of death. Just what death was the hosts of the spiritual realms could not know, but thought of it somehow conveyed a chill cold sense of horror. Sin had something to do with it, and sin being rebellion against God, was punished by death.

And the King was even now, this day, this hour, struggling all alone down there on the earth to tear its strangling hold from those sinful people of His whom He so strangely and yet so dearly loved.

Down there in darkness and dreadful isolation He fought against all the spiritual forces of evil which had beaten and utterly defeated the human race. Why did He not send for them? In a moment they, the irresistible spiritual ones, the vast hosts of Heaven, would be at His side to beat back His foes and rescue Him. Why did He suffer them down there to nail Him to that tree? Why did not the Father interfere?

What meant that faint, far cry "My God, my God why hast Thou forsaken me?" Why did God forsake Him?

Why did the earth shudder and grow dark?

That strange stillness over nature, what did it foretell?

And then fainter still than the first cry, comes another, almost like a dying ech, "It is finished,"

Finished? What was finished?

Did it mean? No not that, not that! It could not be that the King had been defeated! But why came there no word these long and strained and torturing hours?

A night, a day, and Heaven kept silence, and no word came from the earth to bring relief. Another night and in the trembling, hesitant, silent hour of dawn a clear, far-flung note rings across the sky, a note of joy, of exultant, triumphant joy, and then all Heaven rang in answer. Its silence was broken now. In loud exalted strains of praise they sang before the eternal throne.

Their King had triumphed over death and won resurrection life and glory for His children of the earth.

It is not fanciful to think that all those spiritual beings who dwell in the visible presence of God, should rejoice with a joy unrealizable by us, at the triumph of Him, Who was the center of their thought and love and very life. The condescension of His life on the earth they, even they, could scarcely, if at all, understand, and the frightful cost of the voluntary humiliation of their God in His earth sojourn they barely glimpsed, but that He had broken the bonds holding those He so dearly loved—and in fair and equal fight—and that He their Lord and King, was to return to them again, that they could understand, and on that day they chanted in loud and sustained melody the triumph of the Lamb.

For life is unselfish there, and joys in the good of others, and love expresses itself in terms of another's good.

So high Heaven rejoiced that day as even Heaven (can we not think it?) rarely if ever, finds occasion to rejoice.

But Upon Earth?

It was all so different there, where the triumph of the Righteous One meant most.

A few men, a bare handful, knew of the fact, and they did not understand the full implications of it, just at first.

Later they grew to know, and wherever they went they told the story of the resurrection, told it with moving eloquence and matchless power and when its telling meant scourging, and prison, and death.

Ever since in increasing numbers men have dedicated their lives to witnessing to its truth, and in ever-widening circles belief in it is growing.

The song of glad acclaim grows in depth and volume and intensity as the years go by.

Some time over the whole wide world in all the depth and richness of human life, from every heart of the whole vast host of men, this shall be its first and gladdest note—"Christ is risen from the dead—death hath no more dominion over Him."

With it, however, must ever be sung a companion note—an underlying, enforcing note, "Man, too, is risen from the dead—death hath no more dominion over him." It would be of interest to know that "Christ dieth no more," just that and nothing else if it were not also true that "Man dieth no more."

Christ, strong Son of God, changed life, changed death, and changed the underlying laws of both. Man was "under the law," but Christ broke the bonds of the law and ushered us out into the wider freedoms, the more spacious realms of the spirit life, and potentially, forever set us free from all that hampers the liberties of the human soul, that immortal and precious "creation" for which He was content to yield Himself to the hands of wicked men and to die upon the cross.

But was it only for the freeing of lives He lived and died? Or was it for the freedom of life?

After He had gone back to His Father's side with body scarred and marred, but with integrity

of soul and a crown of Victory on His head, the Church took up the resurrection story, and in trying to make its meanings clear and to keep it from hurt, failed of her purpose because of her too great care and jealous concern. She interpreted only to limit and guarded only to imprison its free and wide import for human life.

He said "I, if I be lifted up, will draw all men unto Me," and the Church set herself the task of sorting and choosing the kind who should be saved.

He said "The Son of man is come to save that which was lost," and the Church has ventured to declare some men lost even to the uttermost.

Still again He said that He "was not come to destroy men's lives but to save them," but the Church laid down laws which operate only to separate the so far just from the less just.

One walks through the densely crowded streets and cannot pick out the Christian from the non-Christian by their appearance or behavior.

He compares the folk gathered at a church service with those in a concert hall or social gathering and sees little if any real differentiation in face or attitude of mind. He compares the Christian employer with the non-Christian and sees little to choose between them.

He finds no man all good, no man all bad, and wonders just where the power of the resurrection life begins to operate and where leave off its operation.

If the test be merely that a man must "call on the name of the Lord Jesus," and have no reference to the life he lives, then he grows mystified, for many call upon that name whose lives are not a "sweet smelling savour."

If it means that a man who calls upon that name and leads a good life shall have the efficacy of the resurrection life extended to him, but that another who has not called upon that name, but who also leads a good life, is denied the gift of the resurrection life as being "not pleasant to God," then he enters still deeper into the regions of the mysterious.

Men are not easily classified, and certainly two main divisions cannot take in all.

Heredity, environment, opportunity, education, are all so influential and determining in one's thoughts and acts, yes, even in one's attitudes of soul, that the mind whirls at the idea of an exactly definitive eternal placement based on a judgment of one's earth life.

Christ is the center of God's plan for man, of that we can be sure, and he connotes life, not death.

"He is God's word for this present world," and He "brought immortality to light." But was it brought to light only for some men and not for all? Shall sin "mock God," and thwart Him through all eternity?

The only alternatives are a destruction of the wicked, a blotting out of thought and personality, or else an ultimate gathering in of all souls unto God, weary and travel torn sheep, many of us, but brought in by One, Who spent Himself in searching for us, and upon whose face there is the shepherd-look of understanding and tender joy.

The good Samaritan did not ask if the man wounded beside the road had sinned, but questioned only as to his need. Shall we make the Christ less than a creature of His thought?

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Shall we not believe it?

We may have discipline, we must have judgment, but shall anything keep us forever from the eternal arms and our Father's love?

Love demands a heaven and logic compels a hell, a hell of punishment severe and torturing and exactly expiatory. But if hell is to be eternal then sin is eternal, (for without sin there can be no hell,) and God shall be forever mocked and foiled.

Does it not better agree with the deeper instinct of our faith, which whispers of eternal hope, that punishment be limited to comport with the sin, which, after all, was so largely due to ignorance and lack of comprehension of God? A woman whose life was singularly unlovely and unlovable said it was due to the fact that

in her childhood she had not been surrounded by love and instructed in the ways of love.

Is not the problem of sin largely like that? No man could give his soul to sin if he had ever really known the beauty of holiness. If ignorance be really the tap-root of sin then it cannot merit eternal damnation, for ignorance does not lead to knowledge of God's will, and without that knowledge God could not punish. If God is to be persistently and unendingly opposed how shall it ever be true that He is "all in all?" May it not, must it not, be true that this life is but the door of the ultimate experience?

Look at men, see their wide diversity of gifts and opportunities; can it be just that they be judged on a common basis of judgment? Or are we to have a sliding scale of judgment? If so again the mind whirls at thought of the infinite detail and ramifications of evil. What is due to one, what to one's fathers? What of the responsibilities toward the future, even to men yet unborn?

Where shall grace begin, where end? Where does mercy reach its limit of patience?

Is there not a place for the restoration of the soul before Heaven comes? A place of preparation, and of further schooling? Life is too short, its opportunities too limited to weigh against the issues of eternity. One writer speaks of "the abortiveness of a man's work" in the earth life, and we know exactly what he means. It seems less than just to judge one by it for eternity.

"In my Father's house are many tarrying places," said Jesus. That is it, "Many tarrying places," testing, trying, fitting places, before there comes the command "go up higher."

In Christ's life God committed Himself to Saviourhood and the cross spells seeking to all eternity. There can be no "Heaven built on a Hell." There can be no depths to which the ladders of Heaven's hope cannot descend. Let us trust the instinct which whispers to us of the "larger hope." It will not lead us to think less of either God's goodness or His hatred of sin. Nor shall we minimize His law of justice thereby, for we shall want it in its utmost severity extended unto us.

But somehow nothing less than the presence of all the whole family of God seems to complete and round out the desire of our finite heart, and shall God's heart, eternal and infinite in purpose and love, be satisfied with less?

God bring us *all* at last to His rest and peace and the joy of the resurrection.

It warms the heart, even our little human heart, to say ALL the Father's children and makes complete the triumph of the Christ.

G. H. T.

Have We Outgrown Godparents?

A perturbed mother spoke to an usher, "Oh dear!" she exclaimed, "My cousin James was coming to be Junior's godfather this morning, and now he telephones he's ill! What shall I do? Would *you* be willing to stand up for my baby? You don't know me, of course, but the Church expects a godfather and I ought to provide one if I can." So runs a story once told for true. What is the story? Humorous or almost tragic?

Surely the mother was not largely at fault; she was the product of a *general* lack of vivid conviction in the matter of sponsors. Do most of us take the function of the godparent *much* more seriously? The pages of the Parish Register that list the Baptisms array the takers of sponsor-vows in thought-provoking formalism.

Something seems to have gone wrong with godparenthood; for the "office and function" of a sponsor does not seem to produce any unanimous sponsoring! The average godfather and godmother take their part in the sacrament almost casually! A silver spoon or mug, and by and by a Prayer Book; is this the "fulfilling of the law?" The tremendous and significant reality that must originally have been implied seems to have been lost, strayed or stolen.

But not beyond recovery. May we not enter a benevolent conspiracy to restore the former consecration to the inherited symbolism of a "sponsor in baptism?"

First, then, we shall do well to remind ourselves that Baptism is one of the two authoritative sacraments, as from the Master Himself. Any participant in either sacrament, therefore, has a kind of "call" and shares to some degree in a divine commission. The godparent is a shepherd-in-particular; as the minister is a shepherd-in-general. The parish of the godparent is only the parish of one entrusted life, but it is a "charge," just the same. The baptized child is a concentrated pastorate. The religious growth of the one little child is his churchly duty; it cannot be delegated; it cannot be dodged. The sponsor's vow was his ordination vow. His word has been given; the Church holds it as good as his bond; he cannot go back on this his solemn guarantee given in the presence of God and the congregation.

How, in the earliest Church, this sponsor-ordination stood plain! The person converted from heathendom was "in for" persecution, misunderstanding, disinheritance, ostracism, the hourly scorn of his former companions. The arena was to be some day perhaps a welcome solution of the long-drawn torture and pressure brought to bear by his former World. But beside the amateur Christian, with only a newborn, tender resolution within, stood his sponsor, scarred with victories surely won, firm in tested faith. And the sponsor said to the Fellowship of the Upper Room, "I will guarantee this my child in the faith. I will shield him and guide him and teach him. My life in the gospel for his life! All that I have and all that I am through Christ Jesus is his! He is my soul-child. I am his parent in God!" Therefore the Church baptized the seeker for Life, and gave the sponsor his spiritual calling.

Have we such a thrill in the sight of godparents and a child at the font? Is the undernote of the vows, "My life for his life; my peace for his peace in the Secret?" as the tiny, lace-clothed miracle-mite goes to the baptizer's arms? It should be. It *must* be! What if the arena of Nero does not impend, or the catacombs perforce be the fortress of Christ? Are there not dangers as great, more insidious; pressure of alien ideals of life as unceasing; chances of loss to the Master as besetting as ever? Is a guarantor of ultimate Christian self-finding any less needed? Not at all! (More's the pity.) The Church is eager to set apart parents-in-God by just as deep vows as of old. The Church has not lowered the standards of sponsoring a hair's-breadth. It is *we* who have forgotten the risk, and supposed godparenthood "only a quaint and hour-long bit of inherited symbolism;" and perhaps sold our birthright of associate priesthood for the pottage of casual, "pretty" form.

Secondly, the Church urges that parents shall not act as godparents. What lies back of this choice? There may be value in rediscovering the reason. Is it not this: that the parents do what they can for the child "ex officio?" The relationship (no matter how ideal) is one that cannot aspire to seem voluntary, free choice. The whole blessedness of fatherhood and motherhood is the indissoluble and inevitable bond. Yet there is need in all lives for someone to say, "*Another* compulsion has laid its hand on my shoulder and faced *me* toward you. What I am doing is not because of kinship and family love, but just because I am (or try to be) Christian." Christianity has its compulsions just as parenthood has. *Ex officio* the *parent* (lovingly) does what he does; *ex officio* the *Christian* (lovingly) undertakes sponsorship. The essence of Christianity *is* sponsorship. The child must have sponsors whose symbolism is unconfused with fatherhood and motherhood; if he is to know Christianity and the Church as freshly as he should. There may be the same spirit in parenthood and Christian godparenthood, but there is "diversity of operation" likewise. Even the blessed privilege of being a father or mother may well specialize and not attempt the almost incompatible privilege of representing the voluntarily assumed sponsorship of a Christian. The parent is the epitomization of blood-

love and the impartation of life; the sponsor the epitomization of the Church-privilege of imparting *its* heritage. The child learns the Home most powerfully from its own flesh and blood; the Church from those who were moved to do what they do solely by the ideal of the Church. The representative of the Church supplements parenthood by the only thing parenthood cannot entirely give: the example of *voluntarily* assumed affection-in-Christ's-name. The missionary heart goes outside the natural family-lines and takes upon itself non-natural cares. The bond is solely in the Gospel, that the Gospel commission shall shine.

Neither may the sponsor, charged with the teaching ministry to a certain opening life, take refuge behind the existence of the Sunday-school. *Individual* shaping can only be done in intimacy and continuous personal friendship and love. Before the Sunday-school teacher can begin to say "I am here because I have in my life something that has meant so much to me that I cannot keep it to myself," the sponsor must have said it so many times (by deed and word from the very font-edge) that it will not be an unknown language. And after the Sunday-school instruction the particular friend-in-God is the one to make sure the lesson-seed has found the good soil of the child-will. The godparent is held to the central privilege which the Sunday-school only helps on; the privilege of creating independent goodness, of bringing the adolescent soul to the moment when it will no longer "have religion in someone else's name," but ratifies and confirms the vows made in sincerest intention as by the man-to-be through the sponsor's lips.

The ideal sponsor takes his vows as the ideal priest takes his. He has a love for souls and he focuses it on one soul in particular; pouring into it everything the Church has brought into being in him; giving his prayers, his hopes, his ideals, his educative self-forgetfulness to the creation of personality in the lass or the lad who will be some day a witness of that which has been forth-given; the future self of the baby which uses the sponsor's lips the day of baptism to utter its vow of self-realization, this future self inexorably holds him to the joy of soul-bearing; he travails and brings to birth a *Christian* And when the Bishop lays his hands on the bowed head of the child-in-God the sponsor has brought to life, his heart knows the words long in advance, for they have been his daily prayer and his beacon; "Defend O Lord, this Thy child, with Thy Heavenly grace: that he may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting Kingdom. Amen." He has a part in the confirmation too, for much of that other life now baptized with the Holy Spirit is his own! P. E. O.

The Institutional, or the Seven-Days-a-Week Church

The soul contents make the man. The term soul here is used to include the whole personality. "As a man thinketh so is he." A necessary part of life, therefore, is a clear comprehension of its purpose. Aspirations and aims must be clearly wrought out, if we are to drive straight to the goal.

This applies not only to the individual, but also to all his associated efforts, whether social, economic, or political; the soul contents of man's platforms, declarations, constitutions and charters determine the character of the institution, and the part each plays in life.

The same is true of organized fellowship in Christ, the Church. The soul contents of organized Christianity in any age has determined its usefulness to that age. Sometimes the dominating idea has been Theological or Dogmatic or Liturgical; sometimes Ascetic or Evangelical. In every instance the all-absorbing contents have determined the usefulness of organized Christianity to that age.

That process is still going on. Man always has and always will seek to lay hold on Christ and try not only to understand His message but

to express it in human living. That there are differences of opinion is attested by the one hundred and eighty-six denominations in the United States. All who profess and call themselves Christians evidently have not the same soul contents in every respect. But out of the melting-pot of religious enthusiasm for Jesus Christ, some eternal principles and universal practices are emerging which seem to be fast becoming the permanent possession of organized Christendom.

And it seems to me that one of these permanent inheritances, is the *Seven-days-a-week Church*, or the Institutional Church, which is interested in every phase of human living.

Epigrams sometimes give the pith of our conceptions. I have been guilty, but once, of trying to sum up my idea of the modern Church in one phrase. I did ask myself what expression would be suitable to serve as the motto of the Institutional Church; one that could be inscribed on the parish seal and on our diplomas and medals. I adopted the following (it may not be original, but I have not seen it used anywhere):

Totus homo
corpus mens animus
Deo.

Intrepreted—"The whole man, body, mind and soul, for God." That embodies my conception of the Christian Church. A Church which is interested in the whole man; interested every day in the recreational, intellectual, as well as the spiritual life of the race. That is why I call it the *Seven-days-a-week Church*.

The Incarnation of Jesus Christ cannot be interpreted to mean a mere expression of doctrine or dogma, necessary as good definition may be. We dare not limit salvation to a selfish individualism which thinks only of its own regeneration. "No man liveth to himself." The Incarnation must transfigure all life; it must include all of life, body, mind, soul—*Totus homo*.

So the every day church toils amidst the sons of men, ministering to their aspirations, struggles, sorrows, problems and sins—because it believes in the whole man; believes in body salvation as well as soul salvation, in social salvation as well as individual salvation. Jesus began very often by healing the body first. So the *Seven-days-a-week Church* loves the whole man and all that he is interested in. Through the various organizations it helps to build bodies as well as characters; to sweeten minds as well as to purify spirits; it seeks to transfigure the boy at play, at study as well as at prayer. Its doors are open on Sunday, but on all the other days as well. It refuses to place a human being on the theological dissecting table and separate to itself only the spiritual possibilities; it knows no mathematical subdivisions of human personality. The child of God goes through a life process, and that process is a stream of conscious unity. True man has body mind and spirit, and each has special functions, and yet no one of these ever acts absolutely independently of the others. It is folly to try to make a Christian by using only one of his God give faculties. The Kingdom of God cannot come without redeeming the environment of men as well as man himself.

That is the aim of the Institutional Church. It has its altar and its auditorium; its worship center and its social and recreational centers. On Sunday we approach the personal Saviour in His holy temple; on the week days we incarnate Him into our playing, our buying and our toiling life. There can be no divorce between duty to God and duty to man. There is no cleavage here. The two codes of morals held by men, one for Sunday, the other for week days, is a fallacy. Religion is the life of God in the whole life of man. Our Christianity is not a philosophy but Christ's guide for life. Religion, therefore, is not primarily an intellectual principle but a personal relationship; not an allegiance to a doctrine but to a life—a life interpreted by the Son of God, Who "is the way, the truth and the life"—the whole of man's life.

And yet there is a danger which creeps in unawares, the danger of "secularization" of the Church, the mere "serving of tables." Religion can never give way to social service or philanthropy, even though it sanctions and inspires

both. To enlarge the activity and sympathy of the Church in any direction must not lessen its true and abiding mission. We do owe a duty to men, and we do owe a duty to God; while looking and working manward, we must look and aspire Godward. Social service is fine, but that social service divorced from the Body of Christ which inspired it, will soon become a "business" with "efficiency" as its watchword, and as such, though it speaks with the tongues of angels and understands all knowledge, and bestows all its goods to feed the poor, it profiteth nothing" for permanent and social uplift of the race. We do rejoice that the Gospel of the Incarnation is felt to be in the largest sense the Gospel of Life. But we must insist the *Seven-days-a-week Church*, have a religious spinal column; each organization and interest and activity must be a vertebra, through which passes the spinal cord of Christian nurture

This is the task of the modern Church, to so relate all its activities that it will have continuity and solidarity in Christian consciousness. This is to relate the home, the parish, the common life. We must follow the child from the cradle to the grave, but always striving to relate his spiritual life to action. After all the Church stands commissioned to produce Christian living; to fashion the *Totus homo* after the likeness of God. And if it fail to do this after inspiring the reign of social service, she herself will be a cast away.

And so, while we work out this great problem of the Incarnation in human society, through the larger vision of the Institutional Church, let us not make the mistake of leaving out the Christ. That is just what secularization is doing, divorcing Christ from His kingdom. But He is His kingdom, He is His teaching. There is no Sermon on the Mount apart from Christ. He is the Sermon on the Mount. Likewise He is the Church; He is social service; He is the life of the world of toiling men. We must not throw away our birthright. We do rejoice that the Church is anxious to take a more leading part in all movements which alleviate the evils of ignorance, disease, poverty and crime; we rejoice that the message of the Incarnation is increasingly applied to all departments of man's life; we bless her for going forth to transfigure the social fellowships, the economic inheritances, and the civic developments of the race; we thank her for daring to claim the *Totus homo*,—but we must ever bear in mind that there is no phase of Church work worth while out of which the religious spirit has been squeezed.

Jesus Christ does tread the paths of common life as the son of man, but He claims our allegiance as the Son of God. Out of heaven He came to earth; out of His holy temple he goes forth to lead the peoples of the earth into the Kingdom of God. So whatever the Institutional Church may inspire in the kingdom of men, first last and and always, her mission is the remaking of lives for the Kingdom of God.

God give us grace for the task.

H. L. Hannah.

The Adaptability of the Episcopal Church to the Colored People

The Church exists not only to save people in some future world and life, but also to save them in this life—now. The Protestant Episcopal Church, with her great emphasis on Character building, after the likeness of Jesus Christ the founder, seems best adapted to do this, not only for one particular race but for all mankind. The relation of religion to life had not always and everywhere been recognized, even among the white races, and much of that which passes for religion among the Negroes is nothing but excitement that finds its outlet in serious moral disorder. The Church, with her ordered and devotional services adapted to meet the varying needs of the peoples, with her poise and lack of sensationalism, appeals to the better class of colored people.

Three of the most paramount attributes of the

Church in the developing process, are devotional, sacramental and educational; the devotional side through the innumerable public services; the sacramental through the weekly celebrations of the Holy Communion, and the educational through the daily reading of the Holy Scriptures and Book of Common Prayer with its catechism of definite instruction for all those who would come into the fold of the Church.

No one can study the Christian year, for example, with its eight seasons, as outlined in the Book of Common Prayer, without profit and a fuller knowledge of Jesus Christ and His Church. Beginning with the season of Advent, each communicant's heart and mind is turned toward the dawn of a New Year, and with the eye of faith looks for the second coming of our Blessed Lord with personal preparation for that coming.

In a retrospective attitude they follow the Christ Child from His humble manger bed, through the manifestation of his humanity and divinity, up to the rugged brow of Calvary. During the penitential season known as Lent a concentrated effort is made to bestir the lukewarm, to break up the stony hearts of those who have never professed the Christ and to subjugate our unhallowed lives by emulating the patient suffering of the Blessed Saviour during his forty days in the wilderness of temptation. Then, with awed reverence we meditate his suffering and Crucifixion and are buried with Him in Baptism; with the glorious Easter Dawn we open our hearts in thanksgiving and praise to God the Father, who has given us the victory over hell, death and the grave, through the resurrection of His Son, our Lord. When He ascended up on high and led captivity captive and gave gifts to men he sent the Holy Spirit to comfort us and to guide us into all truth and to endure us with power to spread the glad tidings to all Nations. Then through the long season of Trinity we deal not so much with Christian faith as with Christian life. This is but a part of that great book of devotion so dear to the hearts and minds of the Children of the Church.

It has been said, and with some truth, that the Episcopal Church appeals only to the educated, yet many who are unlettered have found through her orderly liturgical form of public worship access to true and helpful devotion and service. The Church is adapting herself to the condition by establishing and maintaining parochial schools where the pupils are taught in head, hand and heart. "Go Teach" said our blessed Lord, and as the colored people are being taught, they are coming in, in larger numbers, wherever the Church is properly presented. No agency has been more potent in reaching the people of the Colored race than our Church schools—the writer—and there are many others—can bear personal testimony to this statement, for there he learned to "Praise the Lord with the *heart* and with *understanding* also." There is gradually coming into the consciousness of these people, the great truth that Christianity is more than religious fervor manifested only at "Meeting time" and are realizing that the religion of the Saviour of the world is life and life more abundantly, which He came to give not to any one particular people, but to all mankind.

The Episcopal Church with her orderly form of public worship and her emphasis on definite systematic Christian instruction of daily Christian living and character building, is peculiarly adapted to a people who have for such a long time been denied advantages and opportunities which rightly belonged to them.

It is gratifying that the Church is waking up to, not only its opportunity, but its *duty* to this part of the human family who stand in need of so much that the Church can give.

Wherever the Church has been established for any length of time it has attracted the better class of the Colored race and made her good influence felt in the whole community. The Bishop of West Texas in his report to the Board of Missions, for the past year, in that part which speaks of Negro Work, makes this statement: "No better evidence can be found of the value of the work the Church is doing for the character of these needy people than in the fact that during the history of nearly a quarter of a century, no one connected with the school or church (St.

Philips-San Antonio) has ever been arrested or charged with crime." So says Archdeacon Russell of Southern Virginia, where he says the influence of St. Paul's School and Church transformed the whole county. Other communities where the Church is at work bear the same testimony. The Episcopal Church is adaptable to all people and it is peculiarly so to the Colored people; they are learning more and more to appreciate this ancient and historic Church with her great heritage of the past, and which is doing so much now for intelligent Christian citizenship among all sorts and conditions of men.

JOHN R. LOGAN.

The Gary System in Public Schools

In his book entitled "Schools of Tomorrow," Prof. John Dewey tells of the new type of school at Gary, Ind. It is a social community in itself. One pupil goes all the way from the first grade to the end of the high school in one building. There is considerable flexibility in the courses and in the roster, so that the pupil who finds himself unsuccessful in any given subject can drop back at once into a lower grade in that subject, or be sent into another field of work more suited to his ability or inclination.

This is an excellent plan, provided it is administered wisely. But it is not confined to Gary. Our own high schools in Philadelphia make provision for the pupil who has a "blind spot" in one or more particular subjects.

In Gary, the older and the younger children mingle more freely than they do in our schools. The younger children assist the older ones in the laboratories and work shops, thus imbibing some knowledge "naturally and easily." This seems to me a waste of time. Why not let the small children use the equipment in these rooms while the older children are in other parts of the building, and have definite lessons suited to their less mature understanding? They can hardly fail to retard the progress of the older pupils. The advocates of the Gary system assert that there is social and ethical value in having the older pupils "look out for the little people," but generosity and forbearance toward the weaker can be taught in the playground and in the home. Of course, the school child in Gary doesn't have much time to spend with his parents or with his brothers and sisters in the home, because the school day is eight hours long. This I consider another mistake. It is true that sixty per cent of the Gary population is foreign-born; and it may be that in this steel town the mothers have to work in the factories and consequently have no time to bring up their children. I doubt that this conjecture is true, but if it be so, then the reformer should begin on the steel company and require that it give better wages. The American-born mother who is not employed out of the home frequently shows equal willingness to shunt the responsibility for her child's moral and social training on the public school and on the Sunday-school. This tendency of the times has to be taken into consideration, nevertheless the school should not be turned into a social settlement pure and simple.

The advocates of the Gary plan are in danger of overemphasizing the needs of the subnormal pupil. He ought to be taken care of, for it is cruel to make a child's formal education cease because he is not strong either intellectually or physically. But our high schools in Philadelphia are taking care of this situation without running to what I consider the excesses of the Gary system.

Some individuals here and there throw too great emphasis on the merits of vocational training. Every parent should understand that education is for the purpose of making a life, not merely for making a living; that it is primarily of spiritual value, and secondarily of material value. "Seek ye first the kingdom of heaven and all these things shall be added unto you" is as excellent a rule in education as it is in religion. We all shall welcome the day

when every child with average mental ability can afford the time to take a cultural course in the high school. He will be better equipped for success than the child who is rushed from the grammar school into vocational work.

In Gary, the classes are run so that practically two schools are conducted in one school building. This scheme was devised because of lack of space. Other cities, however, have begun a similar experiment not because of cramped conditions, but because some clever "efficiency expert" deplores the fact that the various classrooms in most schools are empty part of the time. A friend of mine has rather cleverly retorted that on this hypothesis the average ten-roomed house for a family of five is only one-fourth efficient; for, since two persons can live in one room, not five, but twenty, should occupy the house. We do not seriously think that it would be an improvement to bring up our children in such closely "efficient" quarters, or that it is expedient to run either home or school on the pattern of a factory. One of the most valuable things in education is the personal contact between pupil and teacher. With 100 per cent materialistic efficiency this will be all but impossible. To quote from my friend's paper: "Perhaps in one of the 'schools of tomorrow,' a teacher not too harried by a rushing crowd may sometime meet after school hours one pupil in a room capable of holding forty. There may be an interchange of ideas, there may be an inspiration from such contact,—such as is only possible where a little leisure, a little space is allowed, over and above actual necessity. From such personal relationship an ideal may be inspired. It will not startle the world. Only cannons and the inventions of applied science do that. But if noble aspirations are produced, then long after our roaring trains and restless telephones have passed away, these ideals will endure, everlasting and immeasurable."

MARY S. LEE.

Easter Lilies

Oh ye dear and blessed ones who are done with sighing,
Do the Easter lilies blow for you today?
Do the shining angels, through Heaven's arches flying,
Bear the snow-white blossoms on your breasts to lay?

For we cannot reach you, Oh our well-beloved—
Nothing can we do for you save to hold you dear;
From our close embraces ye are far removed,
And our empty yearning cannot bring you near.

Once on Easter mornings glad we gave you greeting—
Gave you fair flowers, singing, "Christ is risen today!"
Hands were clasped together, hearts and lips were meeting
Earth and we together sang a roundelay.

Now, yet why repine we? Ye are done with sorrow;
Life and Lent are over, with their prayers and tears;
After night of watching came the glad tomorrow,
Came the blessed sunshine of the eternal years.

Surely in Jerusalem where the Lord Christ reigneth,
Ye with saints and martyrs keep this festal day,
And the holy angels, ere its glory waneth,
Heaven's own Easter lilies on your breasts shall lay!

—*Julia C. R. Dorr.*

The Talmudic Legend

"Side by side
In the low sunshine by the turban stone
They knelt; each made his brother's woe his own,
Forgetting in the agony and stress
Of pitying love, his claim to selfishness;
Peace for his friend besought, his own became;
His prayers were answered in another's name,
And when at last they arose up to embrace,
Each saw God's pardon in his brother's face.
Long after, when his headstone gathered moss,
Traced on the targum-marge of Onkelos
In Rabbi Nathan's hand these words were read;
Forget it in love's service, and the debt
Thou can'st not pay the angels shall forget;
Heaven's gate is shut to him who comes alone,
Save thou a soul, and it shall save thy own."

Church of the Holy Apostles

TWENTY-FIRST AND CHRISTIAN STREETS

STAFF

REV. GEORGE HERBERT TOOP, D.D., 332 S. Twenty-first Street.
REV. DALLAS E. BUZBY, 2051 Christian Street.
REV. WILLIAM S. NEILL, 2201 Madison Square.
DEACONESS BROOKMAN, 2035 Montrose Street.
F. LYMAN WHEELER, Organist and Choirmaster, 1904 Spruce Street.
ROWLAND F. PHILLBROOK, Lay Assistant, 5000 Woodland Avenue.
JOHN BROOKS, Sexton, 2353 Gerritt Street.
Church Telephone—Dickinson 660.

STAFF OFFICE HOURS

THE RECTOR—Daily, 11 A. M. to 1 P. M.
MR. BUZBY—Tuesday, 9 to 12 A. M.
MR. NEILL—Monday, Wednesday and Friday, 9 to 10 A. M.
DEACONESS—Daily, except Monday, 9.30 to 10.30 A. M.

HOURS OF SERVICE

Holy Communion ..... 9.00 A. M.
Morning Prayer and Sermon ..... 10.30 A. M.
Public Baptism ..... 12.00 N.
Sunday-school and Bible Classes ..... 2.30 P. M.
Evening Service ..... 7.45 P. M.

USHERS' ASSOCIATION

WILLIAM G. CASNER, Secretary.

SPECIAL OFFERINGS

JANUARY ... For the Domestic and Foreign Missionary Society.
FEBRUARY ... For the Rector's Fund.
... For the Chancel Guild.
MARCH 18 ... For the Sunday-school.
APRIL 6 ... Good Friday—Chapel of St. Simon the Cyrenian.
8 ... Easter Day—Church Expenses.
15 ... For the Endowment Fund.
MAY 20 ... For the Diocesan Board of Missions.
JUNE 17 ... For the Memorial Chapel of the Holy Communion.
JULY 15 ... For Religious Education.
AUGUST 19 ... For the Deaf Mute Mission.
SEPTEMBER 16 ... For the Sustentation Fund of the Diocese.
OCTOBER 21 ... For the Chapel of the Mediator.
NOVEMBER 18 ... For the Episcopal Hospital.
25 ... Thanksgiving Day—To be designated by the Rector.
DECEMBER 16 ... For the Episcopal and Convention Fund.
25 ... Christmas Day—For the Christmas Fund.

Organizations

VESTRY

Meets second Wednesday evening.

Accounting Warden, GEORGE W. JACOBS, 1628 Chestnut Street.
Rector's Warden, WILLIAM R. CHAPMAN, 1215 S. Broad Street.
Secretary of the Vestry, ALFRED M. GRAY, 219 S. Melville Street.

WILLIAM R. CHAPMAN.
GEORGE W. JACOBS.
J. LEWIS SMITH.
WILLIAM G. CASNER.
ALFRED M. GRAY.
WILLIAM A. HUEY.
JEROME S. CROSS.
JOSEPH A. PERKINS.
WILLIAM R. CHAPMAN, JR.
WILLIAM H. FUNSTON.
ROBERT P. SHICK.
JOSEPH L. BAILEY.

COMMITTEES OF THE VESTRY

Finance
MESSRS. SMITH, CASNER and GRAY.

Music
MESSRS. PERKINS, GRAY, JACOBS and BAILEY.

Church Property
MESSRS. CHAPMAN, SR. and JR., and HUEY.

Auditing
MESSRS. SMITH and FUNSTON

Memorial Chapel
MESSRS. HUEY, JACOBS and CROSS.

St. Simon
MESSRS. CASNER, BAILEY and CROSS.

Mediator
MESSRS. PERKINS, GRAY and SHICK

CHANCEL GUILD

Meets second Monday evenings.
DEACONESS BROOKMAN, Director.
MISS CLARA W. SMITH, Secretary-Treasurer.

CHURCH PERIODICAL CLUB

MRS. WALLACE VIRDEN, DIRECTOR.

MOTHERS' MEETING

Meets Friday afternoons.
DEACONESS BROOKMAN, Director.

WOMAN'S AUXILIARY

Meets first Thursday afternoon, 2.30 o'clock.
MRS. GEORGE C. THOMAS, Vice-President.
MRS. JOHN BORDEN, Secretary.
MISS MARGARET J. GAMBLE, Treasurer.

No. 1, JUNIOR (GIRLS)

Meets Tuesday afternoons.

No. 1, JUNIOR (BOYS)

Meets Wednesday afternoons.
DEACONESS BROOKMAN, Director.

No. 2, JUNIOR (GIRLS)

Meets Monday evenings.
MISS MABEL B. HALL, Director.

BABIES' BRANCH

MRS. JOHN W. COBB, Director.

YOUNG WOMEN'S GUILD

Meets Tuesday evenings.
DEACONESS BROOKMAN, Secretary.
MISS ELIZABETH J. WILKINSON, Treasurer.

SISTERHOOD OF ST. MARY

Meets fourth Monday evenings.
MRS. GEORGE C. THOMAS, First Vice-President.
MRS. GEORGE HERBERT TOOP, Second Vice-President.
MISS MARGARET G. HOLSON, Secretary.
MRS. JOSEPH L. BAILEY, Treasurer.

DORCAS GUILD

Meets Thursday afternoons, 2 o'clock.
MRS. LAURA F. GIVEN, Vice-President.
MRS. FRED W. BURGESS, Secretary and Treasurer.

WOMEN'S BENEFICIAL ASSOCIATION

Meets third Tuesday evenings.
MRS. ELIZABETH PATTERSON, Vice-President.
MISS KATE J. BAUMANN, Secretary.
MISS CECELIA H. PATTERSON, Treasurer.

"BUSY BEES"

Meets first and third Tuesday Evenings.
MISS FLORENCE REA, President.
MISS MARY DUGDALE, Vice-President.
MISS JENNIE BRADSHAW, Secretary.
MISS MARGARET MAKIM, Treasurer.

MEN'S BENEFICIAL

Meets second Tuesday evenings.
ROBERT VAN STAN, Vice-President.
JEROME S. CROSS, Secretary.
JOSEPH L. BAILEY, Treasurer.

BROTHERHOOD OF ST. ANDREW
Meets second Wednesday evenings.
HARRY E. HODGSON, Vice-President.
CHARLES A. DEUCHAR, Vice-President.
WILLIAM S. NEILL, Director.
FRED W. BURGESS, Secretary.
ROBERT HAMILTON, Treasurer.

JUNIOR CHAPTER
Meets every Tuesday evening.
WILLIAM F. OBERHUBER, Director.
JAMES H. GRIER, JR., Secretary.

MEN'S CLUB
Meets first and third Tuesday evenings.
ADRIAN CASNER, President.
ROBERT VAN STAN, Vice-President.
WILLIAM H. MARSH, Corresponding Secretary.
JAMES MCFETRIDGE, Recording Secretary.
JAMES MOODY, Treasurer.

BOY SCOUTS
Meets every Thursday evening.
REV. DALLAS E. BUZBY, Scoutmaster.

RECTOR'S ADVISORY BOARD
(Cooper Hall)
Meets at call of Rector.
MR. NEILL, Secretary.
THE RECTOR. MR. CROSS.
MR. BUZBY. MR. BAILEY.

Sunday-School

Superintendent
THE RECTOR.

Assistant Superintendents
REV. WILLIAM S. NEILL.
MISS MARY A. WARWICK.

Secretary
MR. JOSEPH L. BAILEY.

Treasurer
MR. JOSEPH HENRY.

Librarian
MR. J. LEWIS SMITH.

BEGINNERS' DEPARTMENT
MISS MABEL B. HALL.
MISS MARY ORR.

PRIMARY DEPARTMENT
MRS. J. LEWIS SMITH.

INTERMEDIATE DEPARTMENT
MISS LILLIAN WALLACE.

SUNDAY-SCHOOL ASSOCIATION
MR. JAMES FLOOD, JR., Secretary.

SUNDAY-SCHOOL COUNCIL
Meets third Friday evening.
MR. JOSEPH L. BAILEY, Secretary.

The Council is composed of the Rector, Superintendent, Assistant Superintendents; Mrs. George C. Thomas; Deaconess; Superintendents of the Beginners, Primary and Intermediate Departments; Choirmaster; Representatives from the Library; Treasurer's and Secretary's Departments; two elective members from the teachers; two scholars from the Bible Classes, and two scholars from the classes on the main floor.

TEACHERS

Beginners: MISS HALL.
Primary: MRS. SMITH.
Intermediate: MISS WALLACE.

A. Deaconess Brookman.	1. Miss Dunbar.
B. Mr. Neill.	3. Miss Burt.
C. Mr. Buzby.	5. Miss Smith.
D. Mrs. Anderson.	7. Miss MacFarland.
E. Mrs. Cobb.	9. Miss Dunegan.
F. Mrs. McIntyre.	11. Mrs. Buzby.
G. Miss Patton.	13. Miss Louise Hall.
H. Mrs. Wall.	15. Miss Dugdale.
I. Miss Rosalie Smith.	21. Miss Van Vranken.
K. Miss Warwick.	23. Miss Marshall.
L. Mrs. Thomas.	25. Miss Carmint.
M. Miss Dupuy.	27. Miss Devine.
O. Mr. McIntyre.	29. Miss Confer.
P. Mr. Burt.	31. Miss Whiteside.
Q. Mr. Deaver.	33. Miss Grace Hall.
R. Mr. Jacobs.	35. Miss Bailey.
S. Miss Satterfield.	37. Miss Wilson.
T. Miss Gloster.	39. Miss Bishop.
U. Mrs. Gray.	2. Mr. Anderson.
V. Miss Wilkinson.	4. Mr. Burgess.
W. Mr. Wright.	6. Vacant.
X. Mr. Bishop.	8. Mr. Oberhuber.
Y. Mr. Flood.	12. Miss Gamble.
Z. Miss Holson.	14. Miss Henry.
	16. Mr. Neibergall.
	18. Miss Cleaver.
	20. Mr. Werner.
	22. Miss Gilbert.
	24. Mr. Casner.
	26. Mr. F. M. McIntyre.
	28. Mr. Phillbrook.

THE RECTOR'S LETTER

Preparedness is the topic of the hour. Preparedness for war. Some face the prospect with heavy hearts, counting the cost; some of the younger and less reflecting look forward to it as to a frolic. To some preparedness means defense, defense of national rights and institutions and honor; to others it means aggressiveness, not in desire of conquest so much as of an enlarged and more important part for America's playing in the life of the world. The first seems essential and perhaps the fateful hour has struck which makes the second imperative. America has been called the "Melting Pot of the Nations." Today the world is a melting pot out of which necessarily must come a different world-life with changed political boundaries, new social purposes, and enlarged national ideals. The deep underlying and informative influences of this world conflict are not national or political but spiritual in their last analysis.

It has been doubtful from the first that America could keep out of it and retain her national integrity, which, too, in the last analysis is spiritual.

An able-bodied man cannot stand by and see a child flogged to death and ever be the same man again.

A nation's ideals storied in books and chiseled

in stone are not helpful if they stop there. They must be translated into life and action, be the animating purpose of the nation's life, and course in its very blood to be of value.

The Declaration of Independence was a world document and one of the most spiritual productions of the pen of man since New Testament writings. It committed America not alone to an ideal of government, but to a world program as respects all weak and oppressed and restricted life.

National isolation was only a dream. Steam and electricity destroyed it at a blow, the airship and wireless telegraphy officiated at its obsequies.

The Monroe Doctrine threw the mantle of our protection over all the weak nations of the Americas, and the war with Spain was our intervence with European oppression.

In both she was true to herself. But the world war caught her unprepared for acceptance of the larger challenge flung at her. We have all been tortured in thought and agonized in soul as to what was the call of the hour upon us.

In the hesitation of the moment, which at bottom was not really vacillation from our standards, we have been so unfortunate as to seem less concerned about the weak and oppressed than before.

We all want peace with honor but some, the President among them, place more emphasis upon peace than do others, or at least are slower in pace in rupturing it; and some minds, again apparently the President's among them, find the threads of national honor more tangled than do others.

Some praise the President for his slowness to wrath, some condemn, but we can all be assured that America's honor shall be ultimately safe in his hands. But we shall pay the price in national character for the moment of hesitation.

We stood by and watched Belgium done to death; we contented ourselves with a merely formal protest when Moslem Turkey took the last measure of her blood lust and hatred upon Christian Armenia; we salved our conscience with a cash settlement for the American lives lost when the Lusitania plunged to her grave beneath the waters; and do not mistake, we shall never be quite the same nation again.

Many of us have prayed that peace might be ours, some of us have talked for peace when it seemed that all about us was to be heard only talk for war, but none of us have wanted the nation to be supine under affront and wrong, and none of us have urged that America be recreant to her high idealism.

We have all loved the Germany of song and philosophy, of patient scholarship and fearless search for truth, of administrative ability and commercial astuteness. No hint of political graft and unfair profit taken in time of the nation's dire distress comes out of Germany; and this as against the tales of corruption beyond belief out of Russia and the facts of which we are too saddeningly and sickeningly aware in our own political life.

Germany's foundation values of habit and character are good. It is not against Germany that America must go to war, it is against an idea of government that she must go to war, if go she must, and not even then were it not for the further fact that the peaceful upholding of her own ideals are threatened by the aggression of the other.

Leanness of soul is born of a national prosperity so selfish that it counts the costs in the face of a crying human need. War may cripple and retard our healthful development, may take our best life and wound us to the heart, but an America without honor would be an America without reason for being. Her charter, her genius, her strength commit her to the task of succoring the oppressed. Her clearly appointed rôle in the drama of the nations is to be the champion of the helpless.

The world's fateful hour is here—God pity America if she have no part in shaping its events.

G. H. T.

AN EVENING PRAYER

The day is done, dear God, and we stand before Thee shamed. We were bad stewards, unprofitable servants. We have abused Thy

gifts and laid our promises in the dust. Thou didst send all things needful for us, O faithful, loving Father. And we tried, dear God, but not enough, not persevering when opposed. We let pass our opportunities for good and were too little troubled. When Thy great Son challenged at the cross-roads of gain and honor, we shut our ears and heard Him not.

Life is strong and we are weak. Give us of Thy strength. Forgive us the day's wrong direction, its little fruit, its selfishness and forgetfulness of Thee.

We took it fresh from Thee, a gift of glory, and return it soiled and hurt and without worth, redeemed only by fair intentions in its earliest hours.

Give us sleep, dear God, and blot from Thy remembrance our unworthiness, and bring us to another day with better resolution and finer courage. If any have hurt us we forgive; if any love us not we pray Thee teach us our fault and enlarge our love for them.

And so, good-night, dear Father; forget our faults and love us still for Jesus' sake. *Amen.*

G. H. T.

DEATH OF MRS. HOWARD S. JANNEY

At the meeting of the Teachers' Association of the Church of the Holy Apostles' Sunday-school, held Friday evening, March 23d, the following resolutions were adopted:

WHEREAS, God in his wise providence has seen fit to call to his presence our faithful and devoted co-laborer, and one of the earliest members of the Church of the Holy Apostles, Mrs. Katharine N. Janney; and

WHEREAS, She and her late husband, Mr. Howard S. Janney (one of the first vestrymen of this parish), were instrumental in bringing into the membership of Holy Apostles, and into the ranks of the Sunday-school, many of its most faithful teachers; be it

Resolved, That we thank God for the grace manifested in these His servants, and desire to express to the family of Mrs. Janney our deep sympathy in the loss they have sustained, and our own fellowship in that loss, and pray God that "as one whom his Mother comforteth He will comfort them."

Resolved, That a copy of these resolutions shall be sent to Mr. Benjamin Janney and they also be published in the parish paper.

JAMES FLOOD, JR.,
March 24, 1917. Secretary.

MEN'S CLUB

The social evening of this organization was held on the 20th ult. The campaign for the Easter Day service was considered. Much interest was manifested, and many expressions of hopefulness and willingness to help were uttered. A resolution to attend the Tuesday evening service in Holy Week, was adopted. The members will assemble at Cooper Hall, at 7.30 o'clock, and will proceed in a body to the church. The rector announced that Mr. Louis Stotesbury, Adjutant General of the State of New York, would be present and address the club, April 17th.

Professor Charles W. Langner, of the Central High School, then gave an interesting illustrated talk on "A Summer in Trinidad and Orinoco." He had with him a large number of curios and souvenirs, which he exhibited. These were much enjoyed.

DEDICATION SERVICE

A new memorial window has been placed in the church by Mrs. John Cruise, in loving memory of her husband, who departed this life, December 18, 1915. A service of dedication was held last Sunday at the close of Morning Prayer. A short sketch of the life of Mr. Cruise was read by Mr. Neill, and the selection of Psalms from the "Form of a Consecration of a Church," by Mr. Buzby, after which the rector offered up the following prayer:

"O God, eternal and present, Who in the building of Thy first temple didst forever sanctify gifts for the adornment of Thy sanctuaries and houses of praise and prayer, be graciously pleased to accept this window erected in loving memory

of one of Thy faithful sons, in honor of Thy chosen Apostle, St. Paul, and to Thine own glory.

We have no means of giving, no power of bestowing, no generous impulse, no loving memories that do not come from Thee. Teach us this truth anew in all such moments as this and through our generosities to Thy Church and our love for each other here below bring us ever nearer Thee, the Fountain Head of all our being.

We ask it in our loving Saviour's name. *Amen.*"

The window was made in this city at the D'Ascenzo Studios, from the design submitted by the rector and approved by Mrs. Cruise. The subject is the vision of St. Paul at the Damascus gate, and the inscription at the bottom is a quotation of the Apostle's words to King Agrippa "I was not disobedient to the heavenly vision." and "In loving memory of John Cruise, who entered into rest, December 18, 1915, this window is given."

APPRECIATIONS

CHARLOTTE, N. C., March 27, 1917.

REV. GEORGE H. TOOP, D.D.,
Philadelphia, Pa.

DEAR DR. TOOP:

We thank you most heartily for your kind letter of March 24th, received this morning, in which you enclosed your check for $15.00 for St. Michael's school.

Such responses, which are few in comparison to the number of appeals which we send out, are encouraging and we feel especially grateful to those who hear our cry and come to our help.

Most gratefully yours,
A. MYRON COCHRAN.

LAKE ANDES, S. D., March 19, 1917.

MY DEAR MR. TOOP:

We gratefully acknowledge your gift sent for our church and wish you every success in your work.

Very sincerely yours,
W. A. CASH.

ANNUAL PARISH ELECTION

In accordance with the By-Laws of the church, notice is hereby given that the annual election for vestrymen will be held in the Sunday-school building, on Easter Monday afternoon, from 4 until 6 o'clock. The following is an extract from the By-Laws:

"The vestry shall choose three (3) pewholders to be judges of the said election, whose duty it shall be to make returns thereof to the secretary, who shall thereupon notify the members-elect of the result, and cause it, together with the appointment of the church wardens, to be read to the congregation on the succeeding Sunday. But if from any cause whatever the vestry shall fail to appoint said judges, or they should not act, the duty of appointment shall devolve on the wardens; and in case of a failure to elect vestrymen on Easter Monday, the election shall take place at any other time the vestry may appoint; but it shall be the duty of the vestry to order such election within four weeks."

The following persons compose the vestry at the present time:

William R. Chapman, rector's warden; George W. Jacobs, accounting warden; J. Lewis Smith, William G. Casner, Alfred M. Gray, William A. Huey, Jerome S. Cross, Joseph A. Perkins, William R. Chapman, Jr., William H. Funston, Robert P. Shick and Joseph L. Bailey.

The judges appointed by the vestry are Mr. William H. McGowan, Mr. Joseph Henry and Mr. James S. Van Vranken.

EASTER FLOWERS

The Rector has appointed the Chancel Guild to have charge of receiving and distributing the flowers which are sent for the decorations on Easter Day. It is asked that all those who know of members of the congregation or of the Sunday-school who are sick that they hand the names to Mr. Neill or to Deaconess Brookman, so that, if possible, all those that are not able to be present at the Easter services may be remembered in the distributions.

PRIVATE EASTER COMMUNIONS.

The Rector requests that such members of the congregation as are sick, and therefore unable to attend the church on Easter Day, and who desire to receive their Easter Communion, shall send word to the clergy, and the opportunity will be given privately on Easter Monday or Easter Tuesday.

SONG RECITAL

A vocal recital will be given by Mae Walker Lofland, on Thursday evening, April 12th. She will be assisted by Mr. Lewis James Howell, baritone. Cards of admission may be obtained from Miss Annie Gillespie.

A large and varied program of pleasing numbers in French, Italian, German and English has been arranged by Mrs. Lofland for this occasion.

On account of the demand for tickets, it has been necessary to secure larger accommodations. The recital will therefore be given in the auditorium of the Curtis Building, Sixth Street above Walnut Street.

"BUSY BEES"

A splendid demonstration of the efficiency of this young organization was given Friday afternoon, 23d ult. Assembling in response to the notice of the Deaconess, they folded two thousand letters, enclosed and sealed them, ready for mailing. It was well and quickly done.

SONS OF ST. GEORGE SERVICE

The annual service of the Patriotic Order of the Sons of St. George will be held at Holy Apostles' Church, Sunday evening, April 22d, at 7.45 o'clock.

St. George's Day falls on April 23d.

GREYSTOCK BASKET-BALL CLUB

For the first time in the history of the Eastern Basket-ball League, the championship has been won twice by the same club. This was accomplished by Greystock. The season ended with the Jasper Club of Kensington winner of the first half series and Greystock of the second half. A post-series was therefore necessary, and in the contest the latter emerged winners—best two out of three games.

We congratulate Captain Wilson and his team mates, upon this achievement.

He has been ably seconded by those associated with him, "Ally" McWilliams, "Ray" Cross, "Louie" Sugarman, "Jacky" Lawrence and "Veteran Joe" Fogarty.

We extend our congratulations also to Manager Joseph L. Bailey and his assistant, Mr. John Gamble, upon such satisfactory results. Mr. Bailey has been untiring in his efforts to present to the patrons of Cooper Hall a winning team. The outcome shows how well he has succeeded.

The Greystock Reserves have also done well. They won the first series, and during the second half led until near the close, when their nearest competitors—the Keystone Club—passed them. In the post-series, the latter club won out. Messrs. Robert Davis, Ed Lowther, Raymond Livingston, Will Marsh, Harold Boyd, Robert Moore, Campbell and Dohrmann, compose the Reserves. They deserve commendation for their good work.

SCHOOL DEPARTMENT

New Scholars

New members of the school to whom a most cordial welcome is extended: Florence Lawrence, in Miss Dugdale's class; Mr. George Richardson and Mr. Louis J. Junod, in Mr. Buzby's class; Ruth Meredith, in the Intermediate Department, and Howard Meredith and James Richardson, in the Primary Department.

School Flag

The new flag for the school secured by the efforts of the classes taught by Misses Dugdale, Grace Hall and Cleaver, and Mr. Neibergall, was unfurled last Sunday afternoon. These classes met in the lower hall and proceeded to the front of the school, assembling in front of the organ console, where the flag was appropriately dedicated by the Superintendent.

These classes are to be commended for their prompt response to the Superintendent's request.

Congratulatory

For efficiency and faithfulness, one of our young men, Joseph Jackson, of Mr. Deaver's class, has received from the John B. Stetson Co. a handsome gold watch, having engraved on the inside of the case a splendid recommendation.

The Little Helpers—Baby Branch

Will all those who are interested please send their offerings (the little red boxes) to Mrs. John W. Cobb, 1925 Christian Street, or to Miss Clara W. Smith, 2346 St. Alban's Place?

Mite Boxes

The mite boxes must be returned today. Remember what the Superintendent told us, that whatever we have in them will be doubled by Mrs. Thomas, she having repeated her generous offer of previous years.

Easter Anniversary

This afternoon, at 3.30 o'clock, the Fiftieth Anniversary Exercises of the Sunday-schools and Bible Classes will be held. The Easter Offerings will be presented. The school will assemble in the classes and class rooms at the usual hour, 2.30 o'clock. After a brief service, marking of roll books, etc., it will proceed to the church (about 3.15 o'clock) and the exercises held.

The seating arrangements will be in charge of Mr. J. Lewis Smith and the Librarians, assisted by the following gentlemen: Messrs. William H. Funston, William H. McGowan, John W. Cobb, James S. Van Vranken and Richard R. Carmichael. The latter are requested to report to Mr. Smith at 2.30 o'clock.

PARISH ORGANIZATIONS

Each month THE MESSAGE will contain a short article about one or more of the parish societies. The one below about "The Sisterhood of St. Mary of Bethany" is the first of this series.

The Sisterhood of St. Mary of Bethany

This name was chosen, because in a measure, this society among women, corresponds to the Brotherhood of St. Andrew among men, except that it is parochial and has no association with any outside organization.

The Sisterhood of St. Mary of Bethany was organized in January, 1892. Some of the older women of the church felt that they ought to gather the members of the Young Woman's Guild, once a month for a religious service. Many of these girls had been recently confirmed, and as the guild was only educational and social it seemed an opportunity that ought not to be neglected. To quote from the Constitution:

1. The object of the "Sisterhood of St. Mary" is personal devotion to the Blessed Saviour, by the spreading of His Kingdom, specially among young women, and by earnest endeavor to advance the general interests of the parish.

2. To this end two rules are set forth for the guidance of its members, viz.:

The Rule of Prayer, and
The Rule of Service.

3. THE RULE OF PRAYER is to pray daily for strength to fulfil the baptismal obligations; and for the spread of Christ's Kingdom among young women.

THE RULE OF SERVICE is to make earnest and constant effort to bring young women within the hearing of the Gospel as set forth in the service of the church, and in Bible Classes; and to engage in acts of charity and benevolence toward the afflicted, the sick, and the poor in the parish.

With this object in view meetings have been held once a month, except in June, July and August. In these twenty-five years we have had 246 meetings.

There are five committees:

A Visiting Committee.
A Sewing Committee.
A Supply Committee.
A Fresh Air Committee.
A Maternity Basket Committee.

The members of these committees look after the charitable work of the Sisterhood. The dues are twenty-five cents a year and we receive one-half of the offering made at the annual service for the guild and the sisterhood. With this we are enabled to carry on the charitable part

of our work, besides contributing to the Easter Offering, the Christmas distribution, and the Lent Missionary boxes. But we consider the *real* object of the sisterhood, the *spiritual side* of the work, of far *greater* importance. During Lent we have a Devotional Meeting. We have two Corporate Communions,—one in Advent and one in Lent,—with an average attendance of forty-two, and at every *monthly* meeting we have an address or a reading which is thought to be helpful in the development of Christian character.

It has been my privilege to be the chairman of this little society from the beginning, and our faithful secretary, Miss Holson, has stood by me all these years, as have a number of others. We have not done all the work possible by a great deal, and I hesitate to speak of results. These we must leave with Him who knoweth the secrets of all hearts. The sisterhood does its work so quietly that many of the members of the congregation know nothing of its existence. If you will ask the members I think they will tell you that they have been helped, strengthened, and encouraged to be more faithful to their baptismal vows, and to press forward in the Christian life. That they have found an uplift in our meetings, which has helped them over some of the hard places through which we all have to pass. It is hoped that this brief sketch may induce some of the women of the parish to join us or to visit us. Visitors are always welcome.

The average attendance has been 42. Present membership 90.

We had a course of lectures on Nursing 1897–98, by Miss Appleton, a trained nurse.

In May, 1898, a committee was formed as an auxiliary to the National Relief Commission to work for our soldiers and sailors engaged in the Spanish-American War, and much excellent work was done.

Addresses have been made by: Rev. C. D. Cooper, Rev. H. S. Getz, Rt. Rev. N. S. Thomas, Rev. J. S. Bunting, Rev. C. Rowland Hill, Rt. Rev. William Cabell Brown of Brazil, Rev. H. L. Duhring, D.D., Mr. George C. Thomas, Mrs. Thomas Neilson, Mrs. Effingham Perot, Mrs. F. M. Potts, Miss Riegel, Miss Elizabeth N. Biddle, Miss Triplett, of St. Louis, Mrs. Lloyd, Lynchburg, Va., Miss Mary Schott of this city, Rev. Joseph H. Earp, Bishop Capers, Bishop Stearly, and Rev. George H. Toop.

This is the record, in brief, of the Sisterhood of St. Mary. It is a sort of mutual beneficial society, and a most kindly and loving spirit pervades it. It has been our effort and desire to keep our rule of prayer and our rule of service, and so far as we have been faithful to these, so far have we been blessed in our own souls and have been a blessing to others.

A. E. M. T.

PRESENTATION OF THE LENTEN OFFERING

This annual event will be held at Holy Trinity Church, 19th and Walnut Streets, on Sunday afternoon, April 29th, at 4.15 o'clock. The preacher will be the Rev. Mr. Osgood, Vicar of the Chapel of the Mediator.

ENTERTAINMENT

A Musical Comedy and Dance will be given Thursday evening, May 3d, by the Greystock Dramatic Club, under the auspices of the Men's Club and Bible Class "E," Mrs. John W. Cobb, teacher.

The strength and inspiration that comes to a pastor from a praying people no one but a pastor can know. He cannot put into words what he feels, but his soul rejoices. One need not be in the pulpit, even a strange pulpit, more than five minutes to feel the thrill of the congregation's consecrated devotion or the chill of its prayerless apathy.

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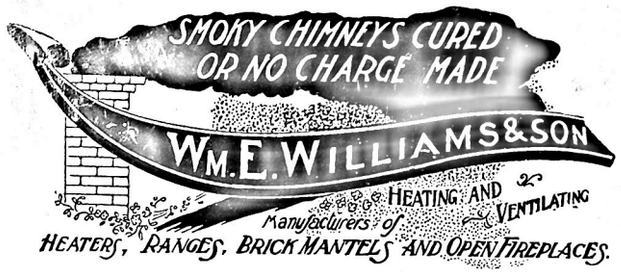

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Chapel of the Mediator

FIFTY-FIRST AND SPRUCE STREETS

STAFF

Rev. Phillips Endecott Osgood, Vicar, 5021 Pine Street.
Rev. James Albert Weagle, Curate, 5010 Locust Street.
Mrs. A. B. Hanscom, Vicar's Assistant, 229 Buckingham Place.
N. B. Clarke, Organist and Choirmaster, 5233 Spruce Street.
D. R. Mangam, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. Gumpert, Vice-Chairman of the Advisory Board, 5038 Osage Avenue.
E. H. Bauzenberger, Registrar, 251 S. Fifty-seventh Street.
E. R. Durborow, Treasurer, 139 N. Paxon Street.
W. R. Heins, Chairman of the Property Committee, 5449 Cedar Avenue.
J. W. LeGallez, Scoutmaster, 5220 Irving Street.
W. K. Clymer, Secretary of the Mediator Schools, address at the Chapel.

OFFICE HOURS

The Vicar [illegible]sdays and Fridays at 5.15 P. M. Wednesdays at 7.15 P. M.
The Curate Wednesdays at 11.00 P. M. Saturdays at 1.30 P. M.
The Vicar's Assistant—Daily, except Saturdays, 10.30 to 12.00 A. M.
The Treasurer—May be seen after services or on Monday evenings at the Parish Building.
The Parish Building is open daily from 8.45 A. M. to 10.30 P. M., except from 1.30 P. M. and 5.45 to 7.15 P. M.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Baring 7819-W.
The Curate's telephone is Belmont 2557-J.
Mrs. Hanscom's telephone is Baring 7287-J.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

Representatives from the Vestry

Robert P. Shick. J. W. Perkins. Alfred Gray.

Representatives from the Chapel

J. H. Barndt.
E. H. Bauzenberger.
Francis F. Black.
Herbert E. Blackman.
Albert W. Cavendar.
N. B. Clarke.
W. K. Clymer.
E. R. Durborow.
E. B. Gumpert.
William R. Heins.
Willard Maston.
R. Eugene Stoneback.

PROPERTY COMMITTEE RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

Sunday:
8.00 A. M. Holy Communion.
10.30 A. M. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 P. M. The Mediator Schools (and Adult Bible Classes).
7.00 P. M. Men's Meeting (as announced).
8.00 P. M. Evening Service and Sermon.

Wednesday:
7.45 P. M. Evening Prayer.
8.15 P. M. The Vicar's Midweek Bible Class in the Life of Christ.

Holy Baptism will be administered any Sunday at 12.20 or 3.45 P. M.

The Clergy should be consulted before making arrangements for Baptisms, Weddings or Funerals at which their services are desired.

General

The Advisory Board—The Tuesday before the second Wednesday in the month at 8.00 P. M.
The Chapel Council—The third Tuesday (when called) at 8.00 P. M.

For Men and Boys

The Brotherhood of Saint Andrew—The first Tuesday at 8.00 P. M.
The Young Men's Club—The first Monday at 8.00 P. M. Basketball games Mondays at 8.15 P. M.
The Boy Scout Troop—Tuesdays at 7.30 P. M.
Keepers of the Square (smaller Boys' Club)—Tuesdays at 4.00 P. M.

For Women and Girls

The Altar Guild (and Choir Mothers)—The first Monday at 8.00 P. M.
The Mediator Guild—The first Tuesday at 2.30 P. M.
The Home Missionary Society—Thursdays at 2.30 P. M.
The Woman's Auxiliary—Fridays at 2.30 P. M.
The Girls' Friendly Society—Fridays at 8.15 P. M.
The Girls' Friendly Society Candidates and Camp Fire Girls—Thursdays at 4.00 P. M.

The Sunday-school Staff: Supper and Meeting—Third Monday at 6.30.
The Choir—Thursdays at 8.00 P. M.
Monthly Parish Party—The last Tuesday of the month at 8.15 P. M.

SPECIAL OFFERINGS, 1917

February 18....The Vicar's Fund.
April 6.....Good Friday—The Chapel of St. Simon the Cyrenian.
8.....Easter Day—Chapel expenses.
May 20.....The Diocesan Board of Missions.
June 17.....The Chapel of the Holy Communion.
October 21.....Religious Education.
November 18....The Endowment Fund.
29....Thanksgiving Day—To be designated by the Vicar.
December 16....The Episcopal and Convention Fund.
25....Christmas—The Christmas Fund and Clergy Pension Premiums.

VICAR'S LETTER

Dear "People o' Mine":—

Eastertide brings with it a climax of our emotion for the Church and its cause. We are all of us stirred by our mutual participation in the experience of Christ in Holy Week and Easter Day. The family of God manifests itself truly a family; thoroughly energized by its visions. You have "kept Lent" well! I have *felt* your vigor of concentration and consecration. Casual visitors dropping in have almost unfailingly mentioned the heartiness of our services and the warmth of our "family-feeling." We recognize, I hope, how greatly each of us is blessed by contact with all the rest of us. And how we are challenged to even better things ahead.

We are facing a time when testings of conviction and faith will be a commonplace. The

nation's day of crisis, the now-seen cost of loyalty, the melting-pot of inherited philosophies:—all this implies a necessity of vital and digested belief. No one of us has at bottom an atom more faith than that which stands by him in the day when placid serenity is shattered and the grim challenge of the emergency comes. We may *think* we have our faith entirely ingrained in our inmost selves; but the earthquake-moment will tell what is vitally and inalienably *ours*, and what can be shaken from the surface of our souls where it never attained assimilation. The Day of the Winnower has dawned; His fan is in His hand, blowing the chaff from the tossed, flying wheat. Our Christianity must be our enthusiastic, solid conviction if it shall be counted upon to remain. We must have tested our ideals against the emergency to call them rightly our own. We must be able to say, "This one thing I *know!*" With relentless honesty we must take account of our spiritual stock, acknowledging what still really belongs to somebody else, and claiming as our own by experience our personal truth!

And I am your minister in this moment when we all alike need stimulus to self-assessment and constructive guidance! Never have I felt it more necessary to emphasize that the minister cannot give infallibilities ready-made, but only endeavors to stimulate individual thinking, and to urge its contribution to the melting-pot. "Thus saith the Lord" will be true only of our jointly-reached honesties of soul and of will!

I am finishing my second year as your Vicar. We have grown in that time, have we not? We look forward to continued increase. The new church is more and more a power of attraction. With the opening up of the Drexel estate, now announced, we shall find almost a whole parish there! The new church comes not an instant too soon. But, dear friends, more than ever must you repeat the two year-mottoes we have had: "We cannot expect God to do *for* us what we do not let Him do *through* us," and that we must be thoroughly "members one of another" in a "family of God." For the success that has come to us now is almost entirely by your recognition that you are all an associate ministry, each one with the privileges and necessities of responsibility. And to meet the dazing increase of opportunity the associate ministry must be broadened, deepened, unanimous! I challenge you to that unanimity of mutual mission, believing in you from heartening experience already! "A long pull, and a strong pull, and a pull all together!"

What we have in our hearts this Easter climax time shall not recede at all! It is our momentum! It is not an achieved stopping-point; it is a beginning! God help us! Christ risen be our companion, our strength and our continual deliverer from content! "Speak to the children of Israel, that they go forward," is the Word from on High, just at the moment when also there comes, "Well done, faithful servants."

Always gratefully your minister and friend,

PHILLIPS E. OSGOOD.

BRINGING EASTER TO THE SHUT-INS

The carrying of the Holy Communion to those who were denied the privilege of attending the Easter services by reason of illness or invalidism is an essential and happy part of the Easter observance. The clergy will welcome any word of those who desire thus to receive their "Easter Feast." Could word reach them before Easter Day, that plans may be made for Easter Monday and Tuesday?

THE MUSICAL HOUR

Beyond a doubt the major "event" of the Lenten weeks (apart from services) was the "Musical Hour," on March 22d, when Mr. Witzemann brought his string quartette (and his small daughter) to the Mediator for an evening of Chamber Music.

Music does so much to provide an "atmosphere" and a degree of mysticism to our busy lives that it should be recognized as nothing short of a spiritual necessity. Such skill and artistry as was made our means of inspiration that evening adequately enables us to meet the stress of hard, concerted work between times. The Vicar feels that any parish which may have

from its own and its friends such consummate evenings as have been ours this winter from Mr. Armbruster, Mr. Pinfield and Miss Porter, the West Philadelphia Symphony and Mr. Witzemann and his associates, should count itself indeed indebted for gratefulness!

For such gifts of self as this evening and the former ones are not *merely* skill and artistry—they are vital, spiritual contributions to our living! When a perfected ability is animated by so cordial and deep-hearted an intention and loyalty, it rises in worth to a shining transfiguration, at which we must all be moved!

Therefore to Mr. J. Witzemann (Orchestral Manager of the Philadelphia Orchestra), to Mr. Alfred Lorenz, Mr. Emil Hahl, Mr. Alfred Lennartz and [illegible] little Miss Leonore Hildegarde Witzemann [illegible]ose amazing ability added the climatic note [illegible] the evening); to these and to Mr. Blackma[illegible] whose kindly offices made all arrangements [illegible]o the heartfelt and superlative thanks of the [illegible]tire Mediator family. P. E. O.

BUILDING NEWS

Easter week should see a marked advance in the work on the new Chapel. Struggling to build during the winter is bad enough, but to this was added a freight embargo which for nearly two months prevented all shipments of limestone from Indiana, and without this real progress has been impossible. But now we have the good news that three car loads have been shipped and that stone for two more is ready to be loaded; so let us hope our delays are a thing of the past.

The organ contract has been awarded to C. S. Haskell, Inc., of Philadelphia, who have constructed all the organs for the mother church and the other chapels. It will contain great, swell, choir, solo, choral and pedal organs and will be four manual. The casings of the pipes will be of oak, richly carved. In location, the organ is unusual in that it is further away from the congregation than the choir. This, it is hoped, will enable the organist to better hear the organ and thus avoid a not uncommon danger of "drowning out" the choir.

The reredos and altar contracts have also been awarded. The central note in the reredos, a copy of Thorwalsden's Christ, will be about life size and carved from Italian marble. The reredos proper and the altar will be of limestone. All of the above, and also the organ, are the gifts of Mrs. George C. Thomas and her family.

The much-needed model will before long be finished and we will then have a clearer idea of the exact external appearance of the building.

Meanwhile remember we want your criticisms and help in order that the building may be thoroughly representative of the best thoughts and aspirations of each one of us.

WALTER H. THOMAS.

IN ADVANCE

Friday, April 13th—The Formative Meeting of the West Philadelphia Inter-Church Association, at the Chapel of the Mediator. Each church in West Philadelphia asked to send five men with its minister or ministers. Special consideration of summer plans for an "Automobile Campaign."

Sunday, April 22d—Evening service. "*Masonic Service.*" Sermon particularly for Masons, hereby cordially invited. Sermon-subject, "Say now Shibboleth!"

Tuesday, April 24th, 8.15 P. M.—The April Parish Party.

Sunday, April 29th, 4.15 P. M.—At Holy Trinity Church. Great service for the Sunday-schools of the Diocese. The Presentation of the Lenten Offerings. Preacher, the Vicar, "Building the Fishing Boat." (Special car will leave Fifty-first and Spruce Streets at 3.45 P. M. Fare ten cents round trip. All scholars of Junior and Senior schools invited.)

June 4-10th Sunday-school Week

June 4th, Exhibit opens—Mystery Play 8.15 P. M.
June 5th, 8.15 P. M.—*Parish Party.*
June 6th, 8.00 P. M.—The Mystery Play, etc.
June 7th, 3.30 P. M.—Mother's Meeting, Font Roll and Primary School.
June 8th, 8.00 P. M.—The Mystery Play, etc.

June 9th—The *Parish Picnic.*

Sunday, June 10th—*Commencement services for the Mediator Schools.*

Promotions and graduations.
Honor awards.
Illustrated address.
Closing of exhibit.

(Details of Sunday-school Week presently.)

Ascension Day, Thursday, May 17th.
Whitsunday, Sunday, May 27th.
Trinity Sunday, Sunday, June 3d.

A PRIZE OFFERED

A kind friend of the Mediator schools has offered a prize to be awarded as the school staff shall decide. At its meeting last Monday the Sunday-school staff agreed upon the following conditions: The prize will be awarded to the member of the Junior school who writes the best essay on the subject, "*What am I in Sunday-school for?*" The essay is to run from two hundred and fifty to five hundred words and to be submitted on or before Sunday, May 20th. This essay is to be written without assistance from teachers or parents, and is to represent the child's own ideas on the meaning of Sunday-school membership. Mr. E. B. Gumpert, Mr. Francis Burch and Miss Edith Ballentine have been asked to serve as judges. The award will be made on the basis of originality and apparent sincerity more than on literary finish. In the decision the age of the writer will be taken into consideration. The prize is an unusually beautiful Bible, together with a "something else," not to be announced, in addition.

Register for March, 1917

Communicants Received by Transfer

Mrs. W. J. Morrow from Church of the Holy Apostles.
Mrs. Elizabeth Connor Kemp from Church of the Holy Apostles.
Mr. Henry Whitelam from Church of the Atonement.
Mrs. Bertha Howell Griffith from Church of St. Jude and the Nativity.
Mrs. Lita McNamara Clark from Church of Atonement.
Mrs. Gertrude Wilson from Church of Atonement.
Mrs. Nana A. Fitzgerald from St. John's Church, Hampton, Va.
Mrs. Helen M. S. Cluss from St. Luke's, Welch, W. Va.
Mr. William J. Keplinger from Christ Church, Newton, N. J.
Mrs. William J. Keplinger from Christ Church, Newton, N. J.
William J. Keplinger, Jr., from Christ Church, Newton, N. J.
Arthur Keplinger from Christ Church, Newton, N. J.
Charles Bauzenberger from Church of the Holy Apostles.
Mrs. John Bair from St. John's, Bellefonte, Pa.
Miss Helen Bair from St. John's, Bellefonte, Pa.
Mr. Charles H. Vickerman (by his request; no records available).
Miss Ethel May Roberts from Church of the Holy Apostles.
Mr. Harry W. Foster (by his request; no records available).
Mrs. Amelia Clara Dobbin from St. Philip's, St. Louis.
Mrs. Edna Marion Kennedy from Church of the Holy Apostles.
Mr. Benjamin F. Ripple (by request; no records available).
Mrs. Florence H. Ripple (by request; no records available).
Mrs. Margaret Craig George, from Holy Trinity.
Mr. and Mrs. Edwin K. Ward, from All Saints, Atlanta, Ga.
Mrs. Louisa Hudson, from Calvary, West Philadelphia.

Communicants Received by Confirmation

Florence Anderson	(Mrs.) Laura V. Lawrence
Florence Grace Andress	Isabella Louise LeGallez
Jacob Josiah Applegate	Bertha Reynolds Melick
(Mrs.) Louie Curtin Applegate	William John Morrow
King Samuel Berntheisel	Margaret Moyer
Annie Margaret Bickel	Rebecca Moyer
Otto C. Cluss	Edna Mae Smith
Anna Kathryn Creighton	Agnes Elizabeth Stevens
Hazel Marie Davis	Marian Emily Stevens
(Mrs.) Rose E. Dittmar	(Mrs.) Anna G. Summers
David Dorman	Dorothy Frederick Tapley
Elizabeth Moore Enburg	(Mrs.) Izora Taylor
Gertrude Sharpless Eves	James Howard Taylor
(Mrs.) Camille D. Fooks	Mills Thompson
Ernest D. Fooks	Charles Tuckwood
Isaac Lyster Hansell	Louis F. Umsted
William Eugene Haskell	(Mrs.) Sarah J. Vickerman
John Clayton Lamont	Lucy Davenport White

Memorial Chapel of the Holy Communion

TWENTY-SEVENTH AND WHARTON STREETS

The Chapel Directory

Staff

Rev. H. L. Hannah, Vicar, 2631 Wharton St. Telephone, Dickinson 1054.
Rev. W. H. Ramsaur, Assistant Minister, 5000 Woodland Ave. Telephone, Woodland 4772.
Miss Mary H. Mills, Parish Visitor, 2627 Wilder St.
Mr. Howard S. Hipwell, Choirmaster, 6041 Chestnut St. Telephone, Belmont 1612-J.
Mr. Charles Young, Sexton, 1257 S. 24th St.

OFFICE HOURS

The Vicar—Tuesday and Friday, 11.00 A. M. to 1.00 P. M. Thursday, 7.30 P. M.
The Parish Visitor—Monday, Wednesday and Thursday, 10.00 A. M. to 12.00 M. Thursday, 7.30 P. M., and Saturday, 1.30 P. M. to 2.30 P. M.
Note.—Please come to the Cloister door for all Parish calls. In case of urgent need, call any time.

Calendar

THE SERVICES

Sundays

8.00 A. M. Holy Communion (every Sunday).
10.30 A. M. Holy Communion. First Sunday in the month (second celebration).
10.30 A. M. Morning Prayer and Sermon.
12.00 M. The Men's Own.
2.30 P. M. Sunday-school.
7.45 P. M. Evensong and Address.

Week Days

7.45 P. M. Wednesday. Service and Address.
10.00 A. M. Holy Days. Holy Communion.

MONTHLY MEETINGS

8.00 P. M. Second Monday. Girls' Friendly Society. Business Session.
11.00 A. M. First Tuesday. Parish Staff Meeting Church of Holy Apostles.
8.00 P. M. First Tuesday. Business Session of the Chapel Advisory Board.
8.00 P. M. Third Tuesday. Scout Troop and Staff.
8.00 P. M. The Sunday-school Vestry. Business Session.
2.30 P. M. Fourth Wednesday. Business Session of Chancel Guild.
7.00 P. M. Second Thursday. Conference of Director and Assistants of Choirs.
6.30 P. M. First Friday. Chapel Council.

WEEKLY MEETINGS

Monday:
4.00 P. M. Girls' Friendly Society Candidates.
7.45 P. M. Girls' Friendly Society.
Tuesday:
7.30 P. M. Scout Fife and Drum Corps.
8.30 P. M. Scout Troop No. 120.
Wednesday:
4.00 P. M. Gymnasium for Boys.
8.30 P. M. Sunday-school Choir Practice.
8.30 P. M. Teacher's Conference.
Thursday:
4.00 P. M. Scout Gymnasium.
7.30 P. M. Gymnasium for Working Boys.
8.00 P. M. Choir Practice.
Friday:
2.30 P. M. Mothers' Meeting.
6.45 P. M. Chapel Staff Conference.
Saturday:
10.00 A. M. Junior Auxiliary.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

Mr. George W. Jacobs. Mr. William A. Huey.
Mr. Jerome S. Cross.

Officers from the Chapel

Mr. David Gray, Treasurer.
Mr. William J. Uren, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.

THE CHANCEL GUILD

Mrs. Charles Kirst, President.
Mrs. Patrick Culbertson, Vice-President.
Mrs. William Macool, Secretary-Treasurer.

THE CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Nellie Porter, Organist.
Miss Edna Knorr, Assistant Organist.
Mrs. Charles Kirst, Choir Mother.

THE SUNDAY-SCHOOL

Officers

The Vicar, Superintendent.
Rev. W. H. Ramsaur, Assistant Superintendent.
Mr. Norman G. Macleod, Secretary.
Mr. James Laird, Librarian.
Miss Edna Knorr, Organist.
Mr. Thomas Taylor, Precentor.

SUNDAY-SCHOOL CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Edna Knorr, Organist.
Mrs. Charles Kirst, Choir Mother.

TEACHERS

Primary

Miss Mary Mills.
Miss Anna Johnson.
Mrs. John Rawlings.
Miss Florence H. Mason.
Miss Marian Knorr.
Mrs. Charles Uren.
Mrs. Robert McLaughlin.

Main School

Mrs. Thomas W. Bawden.
Mrs. Frances Larkin.
Mrs. Charles F. Scherer.
Miss Jennie Dunlap.
Miss Mary W. Mackenzie.
Miss Bessie Magee.
Miss Emma Huff.
Miss Edith Mills.
Miss Gladys Graham.
Miss Edna Knorr.
Miss Sarah H. Russell.
Mr. William A. Huey.
Mrs. Charles Young.
Mrs. David Gibson.
Mrs. Alexander O'Neill.
Miss Nellie Mitchell.
Miss Martina Gordon.
Miss Mabel MacFarland.
Miss Katharine K. Knorr.
Miss Charlotte Norman.
Miss Elizabeth Curran.
Miss Elizabeth B. McClatchy
Miss Elizabeth McElhenny.
Miss Jane W. Russell.
Mr. William J. Kincaid.
Mr. H. H. Burt.

MOTHERS' MEETING

Mrs. Frank Williamson, Directress.
Mrs. John Collins, Assistant.

GIRLS' FRIENDLY SOCIETY

Miss Mary H. Mills, Branch Secretary.

Associates

Mrs. Charles Kirst.
Mrs. David Gibson.
Mrs. Thomas W. Bawden.
Mrs. Frank Naulty.

GIRLS' FRIENDLY CANDIDATES

Miss Mary H. Mills, Directress.

Associates

Mrs. Charles Kirst.
Mrs. N. Montgomery.
Mrs. H. Foote.
Miss Marion Knorr.

JUNIOR AUXILIARY

Miss Mary H. Mills, Directress.
Miss Katharine K. Knorr, Associate.

BABIES' BRANCH

Mrs. Charles Scherer, Secretary.

THE MEN'S OWN

Mr. William A. Huey, President.
Mr. Frank Naulty, Vice-President.
Mr. Edward White, Secretary.
Mr. William Reiter, Treasurer.
Mr. Thomas White, Registrar.

BOY SCOUTS

Troop 120

Mr. E. M. Newlin, District Scout Commissioner.
Mr. Clarence Rogers, Scout Master.
Mr. Frank W. Hooven, Band Master.
Mr. Walter E. Craig, Fife Instructor.

Special Offerings

January	Missions and Hospitals.
	Domestic and Foreign Missionary Society.
February	The Vicar's Fund.
	Missions and Hospitals.
March	Missions and Hospitals.
	Chapel of St. Simon the Cyrenian.
April	Good Friday, designated by the Vicar.
	Easter Day. Special Offering for Chapel Expenses.
	Theological Education.
	Missions and Hospitals.
May	Missions and Hospitals.
	Diocesan Board of Missions.
June	Missions and Hospitals.
	Endowment Fund.
July	Missions and Hospitals.
	Designated by Vicar.
August	Missions and Hospitals.
	Deaf Mute Mission.
September	Missions and Hospitals.
	Sustentation Fund.
October	Missions and Hospitals.
	The Sunday-school.
November	Missions and Hospitals.
	The Episcopal Hospital.
	Thanksgiving Day, designated by the Vicar.
December	Missions and Hospitals.
	Episcopal and Convention Fund.
	Christmas Fund.

Standing Notices

The Clergy should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

HOLY BAPTISM

Third Sunday of every month at Morning Prayer. Meet at 10.20 A. M., in Parish House, Mrs. Charles F. Scherer in charge. In case of sickness consult Vicar.

N. B.—Rubric, Prayer Book, page 251, "And also warn them that without like great cause and necessity they procure not their children to be baptized in their houses."

SOLEMNIZATION OF MATRIMONY

By appointment with the Vicar. He should be consulted as early as possible in order to avoid conflicts.

BURIAL OF THE DEAD

This service most fittingly is held in the Church. Never on Sunday, unless absolutely necessary. No arrangements should be made before the Vicar has been consulted.

VISITATION OF THE SICK

The Clergy are most desirous to call upon the sick and to administer the Holy Communion to such as desire it. They are not *omniscient*, however, and have no way of knowing who is sick unless they are told. Please notice Rubric in Prayer Book, page 281, "When any person is sick notice shall be given thereof, to the Minister of the Parish." Your cooperation is requested.

CHANGE OF ADDRESSES

In order to keep our records perfect and to better serve you, members changing their residence, are requested to notify the Parish Secretary or Vicar at once.

DUPLEX ENVELOPES

The Chapel is supported by Voluntary Offerings made through the Duplex Envelope System. Every member in the Parish is urged to contribute his or her share "as God hath prospered him."

This is a duty. Do not ask anyone else to pay for your church privileges.

Envelopes will be gladly furnished by applying to the Parish Secretary, Miss Mills or Mr. Hugh Gallagher, after any service.

MEMORIAL FLOWERS

The Flowers on the Altar on Sundays are Memorials to departed Loved Ones. We want every Sunday to be so memorialized. The weekly chart is in the hands of the Chancel Guild. Speak to the President of the Guild.

✠ THE VICAR'S STUDY ✠

My Dear People:

A Happy Easter to every one of you. The past Lent was our first together, and I am sure that we have greatly benefited by it. We have come to the joy of Easter and I know that our quality of Easter happiness depends upon the way we have spent Lent. Men keep Lent two ways. One makes hard work of it and the other works hard in it. To the former Lent is a long period of physical self-denial; he is glad when it is over, and returns to his pre-Lenten habits satisfied with his Lenten experience. The other man finds it a short period of spiritual self-affirmation; he did not notice it in passing and when it was over carried his Lenten habits into common life reinforced by a spiritual momentem.

The difference between the two men was that one had Faith in a Personal Saviour. His Easter is the Faith in the power of a Personal Risen Lord. The personality of the Risen Christ is the great joy of Easter Day, not merely the fact of a revealed immortality. It is the joy of knowing that Christ abides and that whatever in us or the world is Christlike shall abide also. Christ is Immortality. Those in Christ are immortal also.

So the appeal of Easter Day is that all men have faith in a Personal Lord. Christianity is not a dogma, not a set of ceremonial rules, but a

life; but that life is to be found only in God's Son. "He that hath the Son hath life." And the object of the Church is to teach people to live heavenly lives upon earth.

May the greeting of this Easter be like a personal salutation to a personal Saviour. Then shall we know what He meant when He said, "Because I live ye shall live also." My sincere wish to you all is this realization. This is my Easter greeting.

Your sincere friend and Vicar,

H. L. Hannah.

PARISH ITEMS

Isn't the new Parish paper a beauty? As the late "Paris Baby" Osgood remarked "It's good to belong." No wonder after a precocious remark like that he was taken off milk diet and promoted.

Chancel Guild

Our Chancel Guild is alive to good works. At their last monthly meeting they voted to make new cottas for the women of the choir. These are badly needed and this kind of service brings glory to the church. We thank these fine spirited and able women.

The Choir

The Choir has done excellent work of late. Although volunteers they are churchmen and women first and then choristers afterwards. That explains their high conception of a consecrated service. A fine spirit exists in the organization and this speaks well for their leader. The services are reverently rendered and we give high praise to Mr. Hipwell for his interest and devotion.

The Sunday-school choir also is a coming institution. Mr. Hipwell has taken in hand all the chapel music and we look for big things in the near future. We know of no Sunday-school choir which excels ours. They can render Evensong very acceptably and devotionally, and have carried on our Lenten Weekday services. We thank them and are proud of them.

The Girls' Friendly

During Lent the Girls' Friendly Society has been privileged in having with it friends from various mission fields. Each one of them brought inspiring messages of the work wrought by the Gospel. Miss Florence Mearns spoke of her work in Syria. Rev. Mr. Ramsaur and Rev. Mr. Whittle delivered addresses in the field each was deeply interested in, and Mr. Philbrook likewise. They made us feel that our Lord's words were true, "I if I be lifted up will draw all men unto me." We thank each one of them for their visit and message.

Mothers' Meeting

No happier band of women meets in the Parish House than our Mothers' meeting. Of course our Directress, Mrs. Williamson, is a large part of that happiness. Seldom does a cloud cross the horizon of that meeting, but a cloud did overshadow them this last Lent. It was the death of Mrs. Janny, their former and devoted leader, who was called to her rest Friday, March 16th. Frances I. Depuy broke the sad news to us in a very beautiful tribute to her memory, and we thank her for her fine letter. When we look at a life like Mrs. Janny's we understand the saying, "Blessed are the dead who die in the Lord."

Parochial Register

Memorial Flowers

"That with them we may be partakers of Thy heavenly kingdom."

April 1.—James Harvey, given by wife, Mrs. Meria Harvey.
Charles Richter, given by parents.
Laura N. Kelly, given by her father and her husband.

April 8.—Edith May MacFarland, given by her parents.
Alexander C. Dunbar, given by his sister.

April 15.—Mrs. Marinnis, given by her husband and daughter.

April 22.—James Magee, given by his wife.
Edith A. Macool, given by her parents.
Arthur F. O'Neil, given by his wife.

April 29.—Sarah E. MacFarlan given by daughter Virginia Deer.

E. O. CRISWELL
APOTHECARY
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Chapel of St. Simon the Cyrenian

TWENTY-SECOND AND REED STREETS

STAFF

REV. JOHN R. LOGAN, Vicar, 1408 S. Twenty-second Street.
Telephone—Dickinson 2218 J.
MR. CHARLES S. BROOKS, Lay Assistant, 2118 Carpenter Street.
MR. ALONZO BAILLOU, Choir Director, 1831 Carpenter Street.
MR. GEORGE S. NEWLIN, Organist, 2220 Reed Street.
MR. IRVIN E. HALL, Registrar, 2237 Reed Street.
MR. ROSELLE JENKINS, Sexton, 1924 Lombard Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

Tuesday and Friday, 11.00 to 12.00 A. M.
Wednesday, 7.00 to 7.30 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at 7.00 A. M.
Morning Prayer and Sermon, 10.45 A. M.
Sunday-school and Bible Classes, 2.30 P. M.
Evening Prayer and Sermon, 8.00 P. M.
Evening Prayer with Address, Wednesdays at 8.00 P. M.
Holy Baptism, second and fourth Sundays at 10.45 and first Sunday at 4.00 P. M.

ORGANIZATIONS

(Unless time is designated, the hour is 8.00 P. M.)

ADVISORY BOARD—Second Monday evening.
WOMAN'S AUXILIARY—First and third Tuesdays.
PARISH AID—Second and Fourth Tuesday.
BROTHERHOOD OF ST. ANDREW—Second and fourth Tuesdays.
ST. MONICA'S GUILD—Second and fourth Fridays.
BUSY BEES—First and third Fridays.
YOUNG WOMEN'S FRIENDSHIP CIRCLE—Each Tuesday evening.
USHERS' ASSOCIATION—Each Monday evening.
ALTAR GUILD—First Friday.
FLOWER GUILD—Each Friday afternoon at 4.30.
CHOIR GUILD—Second Friday.
MEN'S CLUB—First and third Tuesdays.
LITERARY AND DRAMATIC ASSOCIATION—Third Tuesday.
YOUNG MEN'S FORUM—Third Sunday at 4.00 P. M.
BOYS' AUXILIARY—Each Tuesday evening at 7.15.

ADVISORY BOARD

HENRY A. BOOTH.
CHARLES S. BROOKS, Treasurer.
JOSEPH W. DRAPER.
ZACHARIAH FOOTE.
HARRY I. GAINES.
IRVIN E. HALL, Secretary.
JOSEPH D. HOOPER.
JAMES H. MORGAN.
ARCHIE OWENS.
EDMOND SCOTTI.
EDWARD B. VAN DYKE.

SPECIAL OFFERINGS FOR YEAR 1917

JANUARY 21....Domestic and Foreign Missionary Society.
FEBRUARY 18...Vicar's Fund.
MARCH 18.....Chapel Mortgage Fund.
APRIL 6.....**Good Friday**—Designated by the Vicar.
8.....**Easter Day**—Parish Expenses—George C. Thomas Memorial.
15.....Vicar's Fund.
29.....George C. Thomas Memorial.
MAY 20.....Diocesan Board of Missions.
JUNE 17.....Mortgage Fund.
JULY 15.....Church Carpet Fund.
29.....George C. Thomas Memorial Chapel.
AUGUST 19....Mortgage Fund.
SEPTEMBER 16..Mortgage Fund.
30..George C. Thomas Memorial.
OCTOBER 21....For Sunday-school Expenses.
NOVEMBER 18..The Memorial Endowment.
29..**Thanksgiving Day**—Hospitals.
DECEMBER 16...Episcopal and Convention Fund.
25...**Christmas Day**—Christmas Fund.

The Chapel is supported by the Duplex Envelope System. Each member is requested to take a package which may be gotten from any member of the Finance Committee or at the Vicar's office.

SUNDAY-SCHOOL OFFICERS

JOHN R. LOGAN, Superintendent.
ALDRICH H. BURTON, Associate Superintendent.
PRESTON C. JOHNSON, Chief Secretary.
JOSEPH N. FOOTE, JOSEPH BURTON and PAUL JONES, Assistants.
CHARLES S. BROOKS, Treasurer.
MRS. JANIVEVE S. JOHNSON, Organist.
MISS IDA OSBORNE, Primary Department.
MISS JEANETTA BARNES, Intermediate Department.
MRS. EVELYN PIERCE, Cradle Roll.

KINDERGARTEN TEACHERS

MISS IDA OSBORN.
MRS. IDA B. FRAZIER.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.

THE VICAR'S MESSAGE

My first word to you through our beautiful new monthly is one of joyous Easter greeting. "He is risen, the Lord is risen indeed." Risen indeed in our own hearts today, bringing happiness and peace which no man can take away. As we meet together at the "Lamb's High Feast" today, may it be with that inward conviction, "I know that my Redeemer liveth."

This sort of a conviction brings real and lasting peace. God grant that this Easter may be your resurrection.

More space will give to us each month an opportunity for a personal written word of our hopes, aims and ambitions for the days and years to come. Truly God hath planted us in a goodly field and opportunities are all about us. God has abundantly blessed our labors together with Him, but with this larger growth and development come the larger field of vision and service. May we have wisdom and strength to meet it.

Our Parish Building is crowded to overflow and is inadequate for our present need with our increasing growth in membership and activity. One of our further hopes and aim is a more commodious building to meet our growing demands in a community so rapidly filling up with our people.

They seem to have a love and appreciation for what this great Church has to give in the way

of proper religious instruction and helpful recreation. Our mortgage of $6,000 on our church has partly handicapped us and we hope to work harder to get it paid off.

Our new pipe organ adds greatly to both the appearance of our church and a more devout and hearty service of praise. We have some additions yet to be made to the organ. This can at least wait for a more convenient season. Our increased outlay demands an increased income.

Quite a large number are responding splendidly well, faithfully and regularly, still quite a few are not as active as they might be and as we would like to see them. "Team work" has been our slogan here and to this is due what little success we have achieved. But we want "all together" and "all the time."

We ask that our offering today be an expression of our renewed interest in the Chapel. Let every one give generously and largely to wipe out our deficit in current expenses, and for the George C. Thomas Memorial, thus showing in a real way our deep and true appreciation for the memory of him who gave so generously and largely of his means to us, and best of all himself not only to the carrying on of our own parish but for the Church at large. Five hundred dollars is a small sum to ask at a time like this and for the objects named. The Sunday-school has set the mark—not less than five hundred—for the missionary field and we feel confident that it will be reached. "The light that shines the brightest at home sends its rays the farthest away." So let it be with us.

We feel sure that our new publication will meet with a hearty welcome and a generous response all through the parish and will be a means of drawing us all nearer together and strengthen us in our common work together for Him, whose we are and whom we serve.

God bless you, every one.

Faithfully your Minister,

JOHN R. LOGAN.

EASTER DAY MUSIC, 10.45 A. M.

Processional 109, "Welcome Happy Morning" (Sullivan).

Morning Canticle No. 1, "Christ our Passover" (Shilling).

Te Deum (Kingsbury). Jubilate (Willmore).

Introit 116, "Angels Roll the Rock Away."

Sermon. Hymn 122, "Jesus Lives" (Gauntlett).

Offertory, "Christ is Risen."

Eyre's Communion Service, Kyrie, Sursum Corda, Sanctus, Benedictus. Solo, Miss Osborn.

Agnus Dei, Solo, Miss Madeline Baker, Gloria in Excelsis.

Recessional 128, "Hail the Day that Sees Him Rise" (Monk).

Soloists—Misses Fields, Garrett, Osborn, M. Baker, Messrs. Hodge, Scotti and Hardy.

The choir will be augmented by cornet and string music.

ENTERTAINMENTS THIS MONTH

Basket-ball Game

Easter Monday night a game between the Monarch Club and Frazier A. C.; game called at 8.15 sharp. Admission 25 cents, wardrobe included.

Friday, April 13th

First annual vaudeville and reception by some of the employees of the Frankford Arsenal. An enjoyable program is promised. Soloists—Misses Alicia Fields and Anna Comegys, The Diamond Four Quartette. Comedy sketch by Messrs. Gaines and Hall. Reading by Miss Ethel I. Benson. Admission 35 cents, including wardrobe. Newlin's Orchestra. Refreshments.

Thursday, April 26th

Baby Contest and Exhibition by the Altar Guild. Admission 15 cents. Program.

CLASS OF 1917—THEIR GIFT

On Palm Sunday morning the newly confirmed class made their first Communion and presented the Chapel with four beautiful oak alms basins for collecting the offerings. Thanks.

ST. MONICA'S MISSION

Congratulations

On Tuesday evening, March 20th, the "upper room" of the Parish House of St. Monica's was opened with an appropriate service. Addresses were made by Dean Gilberson of the West Philadelphia Convocation, Rev. Messrs. McDuffy, Logan, Thomas and Bright, minister-in-charge, also an address by Mr. Goodwin, a prominent layman of the Diocese. This "upper room" is very neatly and churchly furnished and is to be used for public worship until the new church is built. We heartily congratulate Rev. Mr. Bright and his congregation for getting "out of the hole," as he expressed it, and pray upon them God's blessing in their field of labor.

The service was in charge of Archdeacon Phillips, who as Archdeacon of work among Colored People, has the oversight of St. Monica's. There was a very large appreciative congregation present and the service was most hearty and inspiring.

NOTICES FOR THIS WEEK

Monday—Basket-ball Game, Monarch Club *vs.* Frazier A. C. Reception, admission 25 cents.

Tuesday—Brotherhood of St. Andrew, Parish Aid, Y. W. F. C., Boys' Junior Auxiliary Class.

Wednesday—Evening Prayer with Address. Class of 1916 meeting.

Thursday—Advisory Board Meeting.

Friday—Flower Guild 4.30 P. M. Entertainment by Frankford Arsenal employees, 35 cents.

Saturday—Junior Choir.

MEMORIAL FLOWERS

The flowers on the altar for this month as memorials are today—Easter, the cut flowers, the gift of Mrs. Auber Thomas.

Sunday April 15.—From Mrs. Mary E. Young and Miss Hattie Jones in loving memory of their mother. Those in the baptismal font the gift of Miss Lillian Hooper in memory of her devoted friend of many years, Matilda Gould.

Sunday, April 22.—Flowers on the altar from Mrs. Clarrisa B. R. Skinner in loving memory of her husband. Those in the baptismal font, the gift of Mr. and Mrs. Charles P. Hardy in memory of Mrs. Rachel Thomas.

Sunday, April 29.—From Mrs. Sarah I. Wiltbanks and daughter in memory of mother and grandmother, Mrs. Sarah I. Stiles.

NOTE.—Persons desiring to give memorial flowers for the Sundays in May are requested to make application for date to Miss Osborn or Mrs. Frazier before the first Sunday in the month.

PARISH NOTES

The following are the offerings of the Chapel of St. Simon the Cyrenian for the month of March 1917:

Chapel expenses:		
Envelopes	$126.28	
Loose	15.10	
		$141.38
Benevolence and other objects:		
Communion Alms	$21.29	
For salary of Vicar's Assistant	18.57	
Ficar's Fund	2.09	
Domestic and Foreign Missions	13.97	
Mortgage Fund	39.13	
Pipe Organ Fund	4.90	
Bishop's Fund	12.72	
		112.67
Total		$254.05
Sunday-school for March		25.18
Complete total		$277.23

Comment—The offerings for Chapel expenses for the first three months of this year amounted to $462.42 which is an increase of $97.00 over the corresponding months of last year. This is gratifying but we must remember that there has also been an increase of maintenance. We ask every member of St. Simon's to use the envelope system. We have given out 510 packages of these envelopes for this year and have more to supply those who may want them.

FINANCE COMMITTEE.

Attendance Sunday, April 1st

7.00 A. M.	110
10.45 A. M.	406
2.30 P. M.	382
8.00 P. M.	213
Total	1111

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THE MONTHLY MESSAGE

Published in the Interest of the
PARISH OF THE HOLY APOSTLES

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VOL. I PHILADELPHIA, MAY, 1917 No. 2

EDITORIAL

The war comes home to us more and more. We cannot feel it far-off and vague; it has taken hold of our m[illegible]al life with authority. We cannot postpone our definite consecration one moment more! The significance o[illegible]t Good Friday declaration of war grows distinct. May the Easter, the Ascension and the Pentecost soon fo[illegible]w!

Now?

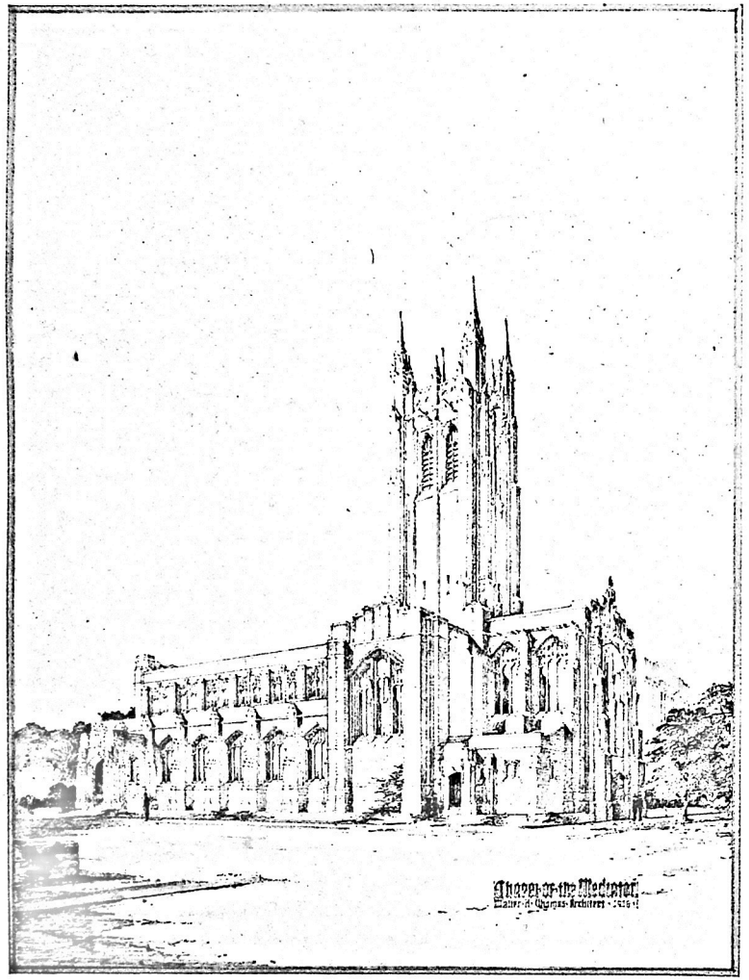
Self-denials and self-sacrifices beyond easy computation are at hand. The serious resolve against food-w[illegible]e, against alcohol, against fripperies and non-essentials, against luxuries and comfortable extras:—this no longer appears to be an individual and optional question but a question of keeping faith with the Neighbor. Waste is thievery; self-indulgence is mutinous insubordination; frivolous vanity is traitor-betrayal. The very crumbs that fall from our tables are needed by starving children over-seas. We are indeed to learn what realms of Life may be tapped by seriousness and self-conquest. We are "crucified with Christ," and the life-gift we make by our soldier lads is going to be our noblest affirmation of death to earthy ideals and resurrection to God's work in the world.

By-and-by

The path of this grim necessity goes straight on into a different kind of existence. We are approaching the experience of God-Militant! We are knighted with the sword bathed in Heaven, to kill war and its justification for ever and ever! But we see Resurrection, and Life in the Kingdom of Heaven on earth, and the baptism of Light beyond Calvary! A new birth must come of this travail! God give us long thoughts, and long visions!

For the Soul of the Enemy

Another thought. We are tempted to forget that the Commandment still stands, "Love your enemies." They are enemies, of course, but we may not hate them. Our intercessory, cleansing pity must supplement our endeavor to veto their cause. Mere defeat will not suffice; conversion is the true climax. We have risen to holy wrath at the principles that make for inhumanity and abolition of liberty; but we must remember that the most-to-be-pitied victims of this spiritual enemy are those whose own souls are overcome. Belgium is ravaged, but what is the ravage of Belgium beside the plight of the ravager's soul? Let us conscientiously pray for our enemies; let us travail for their new birth, too! Of your charity, pray for the enemy, that God may give "repentance and a better mind" through Christ, Jesus our Lord! Thus to our self-denials and arms and our Calvary-protest, shall be added the prayers that are so essential to any completion of the task we take up as our redeeming cross, in His Name!



THE CHAPEL OF THE MEDIATOR (George C. Thomas Memorial)
Fifty-first and Spruce Streets

Words of Greeting

From Bishop Capers

Please allow me the pleasure of extending a word of greeting and God-speed to "The Monthly Message" of the Parish of the Holy Apostles. I have read the first number with keen interest and considerable pride. To say that it is worthy of the distinguished parish is not to rate it too high. I like the name you have given your magazine, for it suggests the true character of your parish: the life of the Parish of the Holy Apostles is a MESSAGE indeed, "written, known and read of all men." I suppose every parish has a message, but certainly the Parish of the Holy Apostles has a message that means into the larger life of the Church, and therefore its magazine must have a larger influence. I bid it welcome in His Name and pray God's highest blessings upon it.

Wm. Theodotus Capers.

From Bishop Stearly

I must send you a word of greeting with hearty congratulation upon the appearance of the first number of "The Message". Perhaps I may venture to say that the cuts upon the front cover are by no means the least interesting and valuable things in it, for they make for atmosphere; they are symbols of remembrance; they call for large thoughts, for wide interest and devotion.

However good the articles printed from month to month may be—and they will have to attain a high value to keep up to the standard set in this number—the message of the front page will be one making every month for unity, enlargements and loyalty.

No one was ever a member of Holy Apostles without loving it and being blessed by it. And prayers and intercession for its clergy and people go up from many who, like myself, having once shared in its great spirit, never cease to be thankful therefor and to ask good things from the Father of Mercies for all its present life and service.

Wilson R. Stearly.

For the Republic of God

From a Sermon Preached on Palm Sunday by the Vicar of the Chapel of the Mediator

(St. Matthew xxiii: 37.)

Jerusalem stood for autocracy, a maximum of governmental compulsion, domination, and that Jesus hoped for a Church, a free, elastic, family-unity of humanity, a minimum of governmental compulsion, a true soul-communion universalized?

Autocracy is arbitrary. It amounts to the establishment of slavery. For the actions, the thoughts of men are not allowed individuality. "Conform!" is the threatening command. Policemanship prevails in dogmatism and in government as such. Democracy in its purity is never arbitrary. Its ideal is the opportunity of every individual to achieve character and then to impart it to all by the gift of that soul-self, in a communion of influence and indwelling. Anarchy as a spiritual ideal means simply absence of external compulsions and absolute reliance upon the trustworthiness of human nature. Quite probably the Kingdom of God will be thus anarchistic, because the spirit of God will be the spontaneity of every heart. But we are not yet in that Kingdom with any entirety. We are on the dividing line, however. We see that external compulsions belong in a certain stage of human development, and that stage is not the spiritual stage. Governmental compulsion would be unnecessary if everyone could be relied upon for character, would it

not? The mechanism of law-codes, courts, Athanasian Creeds, fixed interpretations, making precedent the standard, etc., etc., all this is perhaps the law which is a pedagogue (the old slave whose duty it was to take the children to school) to lead us to Christ, —but it is not what Jesus wanted perpetuated for His own. The church He evidently thought of was the family-fellowship extended indefinitely, with all its "glorious liberty of the children of God." It was the establishment of love as the law *within,* which made any other law unnecessary. It was the new humanity, permeated by the Christ-life; the foretaste of the Kingdom of God; the infiltration of God and of Heaven as a Life from that which is to be!

Jerusalem started out to be a church. It ended by being a sacerdotal autocracy. Government reached its maximum, and the church really disappeared. It reminds one of that "Limerick-verse" of a popular college song; that

"There once was a lady of Niger
Went out for a ride on a tiger.
They returned from the ride
With the lady inside
And a smile on the face of the tiger!"

The church-ideal that started out to guide the tiger of mere dominance was dethroned and swallowed up! Israel became only a law-giver! And God wanted it a church! Jesus died to give Himself as its spontaneous will!

Out of Mere Government Into the Church of God!

We must look hard at certain badges which have been worn in times past. The hypocrisy (play-acting) of Pharisaism was not confined to that particular spot in the world's story. Many a plausible impostor says, "I am Christ." Many a bumptious enslaver of men claims the wrong name for himself. Red Riding Hood's grandmother may turn out a wolf. The Protestant *may* only set upon a rival ecclesiasticism over against the medieval papacy. The Puritan may exile Roger Williams for asking liberty for *his* faith. Socialism *may* be bureaucracy in practice. Let us put the right names to tendencies and things and refuse to be hoodwinked.

No matter by what name a movement calls itself; if it tends toward the establishment of "bossing," it is autocracy, it is policemanship. It is a maximum of what we usually call government. Even if it *calls* itself the church! The Jewish "church," the medieval "church," and medievalizing modern tendency of the church, the attempt to police sincere convictions, all this is government from without. The so-called "church" of the past and the so-called "state" have been identical in essence. Life was and is all of a piece. Feudalism expressed itself ecclesiastically and civically, but remained feudalism. Monarchy, absolutism, papacy; these were one state of mind for Europe. Homeopathic principles only were involved in the disagreements, that "like cures like." It is of this governmental externalism that Jerusalem was the symbol and incarnation. *It was this ideal (?) that endeavored to enslave the Master of Living, shackling Him to conformities!*

Please do not misunderstand this condemnation of the past in the light of Jesus' hope. We find no word anywhere that Jesus felt that governmental law-giving was wrong *in its stage of human evolution. He found it unready to yield place to what He had to bring;*—that was its fault. It refused to be superseded. It would not admit itself outgrown by those who were "born of the spirit." The Church of which Jesus was the founder is the coming of the Kingdom into life. The Kingdom reaches down into natural existence and claims those who are capable of mystic education. It clothes existence with Life. It starts them to living in the power of Eternity. These individuals have a new law, "written on the tables of their hearts." They learn a new kind of relationship, "members one of another" by mutual community of character-indwelling. They find themselves conscious of relationships as being let down into life from the realm where relationships are perfect. (Spiritual relationships are the infiltration of Heaven.) And such

soul-givers become the leavening church in the lump of externalism and lack of mysticisms. They are the Kingdom-nucleus, taking hold on the Jerusalem that is to make it the *new* Jerusalem out of the Heavens. They are the body of the redemptive Christ upon earth, doing His will, because He is their giver-of-Heaven. But they cannot rest until *all* life is lifted to this level of elastic interplay of personality and influence. The ideal of the Church Militant is the Church Triumphant-upon-earth-and-in-Heaven. The Lord's Prayer is its definition of work-to-be-done.

Pure Democracy and the Christian Fellowship Are One.

MUST WE NOT SEE THAT THE CHURCH WHICH CHRIST INTENDS AND TRUE DEMOCRACY ARE ONE AND THE SAME THING? Is it a startling assertion to make? Oh, no! For we are able to rid ourselves, I hope, of the associations with the word "church" which confine it to an ecclesiastical oasis in the desert of society. We see the church through Christ's eyes as THE EVOLUTIONARY AGENT FOR THE PERMEATION OF HUMAN LIFE IN THE KINGDOM OF GOD. We are not thinking only that individuals may pass already from death unto life; we are venturesome enough of soul to see society as a whole in the self-same process of transfiguration. The nation comes to immortality here and now by what we call pure democracy, exactly as the individual tastes the eternal life (in God and of God) by drinking the cup of redemptive indwelling He drinks of! Christian life *IS* democracy. *Democracy is not strictly a government, but a religion, a church!*

Do you not notice that every utterance of the representatives of true democracy is religious, accurately according to the terms of the Lord's Prayer? The Magna Charta is a *new* New Testament. The Declaration of Independence is a page from the Bible of the Kingdom-growing. The first signer of the Declaration, with a signature of redemptive blood, is Jesus of Nazareth; the second is Paul the Apostle; the third, Martin Luther! Are the theses of Wittenberg political or religious? Is the French Revolution aught but the Reformation a-yeasting? Is the war of the Allies not for *religion's* establishment on a larger scale than ever before? Is the establishment of democracy, political? Oh, my fellow-Christians, have we realized how the Church of the White Christ is coming into its own with the sweep of what we thought only a new form of government? I like to recall Elisha Mulford's fine assertion that the only reason why Jesus did not talk of the Republic of God was because the word was not yet in existence. Surely that *is* what He meant. The Republic of God! Pure democracy, based on the character of its individual participants, free and spontaneous, each one giving all that he has and all that he is, of moral worth and forth-giving strength, to everyone else! "I am come that ye may have life and have it more abundantly," the animating axiom of each and all! Each one a Christ to his neighbor! Love the sole relationship, and that as constant as God! Heaven's will upon earth! This is the goal of Christ's death and new Life! The Church of Democracy is at the threshold of the Republic of God! Pure democracy *is* the Church, in its largest, Christ-sense!!

The War for Heaven Upon Earth.

We have entered the war! Our souls are battling already for the cause of the democracy-church of the future. The issue is clear. Is the world to allow anti-democracy any longer? Must we not expunge what defies the coming of the Republic of God? Is not an autocracy that threatens the Church to be stabbed awake with reluctant judgment and Calvary-weapons? We are wrestling against "principalities and powers" for the simple liberty of Heaven-tasting humanity. We are crucified with Christ to bring the fellowship of His name and His deed into resurrection power. The Republic of God *must come!*

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee: how often would I have gathered thy chil-

dren together, even as a hen doth gather her chickens under her wings, and ye would not!" In the midst of our patriotism hear His words against outworn externalism! God make us beware lest we rely on them still! God forbid that victory shall mean to us only subjugation, and our nation only a government! God open our eyes to see the Captain of our Salvation as He is in His beauty of heart; God open our ears to His teachings, His inspiriting bidding; that we may endeavor nothing less than His will. Let Him be our "Authority Within," commanding us on to the Republic of God! Out of mere government, into the Church, and thus into Heaven's own life may He point the way!

Do you and I just belong to a man-fashioned state or to the Church of the living God? Are we ready to go with the Carpenter of Nazareth to the cross, for the sake of the Republic of God? Is democracy our religion? Is Christ Jesus our pattern of mutual living? Have we been gathered together to Him when He called?—P. E. O.

Social Service: A Challenge to the Parish

The parish is the logical unit in all Christian activities. The early Church was made up of a number of loosely-related independent congregations scattered over the Mediterranean world. Though they recognized the personal authority of the itinerant preachers whom we call apostles and prophets and honored them as spokesmen of the Lord, yet ordinarily they looked to themselves. They were in the best sense self-supporting. If any of its members were in need the individual congregation looked after them—feeding the hungry, nursing the sick, redeeming the captive if possible, visiting the prisoner, emancipating the slave even at times by selling the Communion silver, entertaining the wayfarer in their own homes and later in special guest-houses, befriending the widow, the orphan, and the foundling. Theirs was an all-inclusive work of mercy which they performed in their corporate—congregational—capacity as unto the Lord. At the same time, in order to supply the means of what was then called charity and is now called special service, they did not encourage parasitism,—idling at the expense of others,—but sternly enjoined upon every member, if able, to earn a living for himself and those immediately dependent on him. "See how these Christians love one another," was the reluctant testimony of the pagan world; even Julian the Apostate, who tried to undo the work of Constantine and restore heathenism as the imperial religion, was forced to admit that Christian charity was the chief justification of the new faith and its main method of propaganda.

This was in a sense the heyday of Christianity. When the Church, charged with what many of its leaders called bigger things, departed from its simpler life, which had so largely depended on congregational solidarity, its charitable work, though increasing in scope, lost in effectiveness. No longer could it cope with the world's distress when it ceased voluntarily to look after its own—this in no selfish sense, for, though charity begins at home, it spreads throughout society, provided the original responsibility is not lost sight of. The good example set by the early Christian congregations in ministering to their own needy had a direct influence on the outside pagan world, which had never known real charity—only a specious "liberality," which meant that the noble and well-to-do man must give away some of his goods, not to help the poor, but to show his own magnanimity.

The point I want to make is that unless the individual congregation recognizes and accepts its own responsibility in social service, it cannot hold up the hands of the larger Church agencies which are trying to relate other parishes throughout the country to social needs and endeavors. Some parishes have already seen and accepted the challenge: they are helping to make others see and accept it. In one of our parishes not far

away a new scheme of organization has been adopted, following the plan of the Church's national organization. That parish has now a special department of missions, a special department of religious education, and a special department of social service,—just as has the national Church,—and is, or was, looking about for a competent man to take charge of each phase of work. God speed its endeavors! Why should not the parish of the Holy Apostles do the same—or at least fully and definitely accept its responsibility in the newest yet oldest work of all—social service? As we saw above, the Churches organized by the holy apostles of old were distinguished for the very thing that our Church at large is now trying to induce separate parishes to do.

I said newest yet oldest work. The spirit is indeed as old as Christianity, but the method is new. Not merely to relieve need and distress of every sort should be the aim of every parish, but to prevent it so far as possible. The "note" of modern secular philanthropy is "rehabilitation"—to set the dependent on his feet, to refit the idler for a job, to convert the drunkard and the criminal into a respectable citizen; better still, to see that there shall be less, or no dependence, idling, intemperance, or crime. The basic problem, social workers, secular and religious, are coming increasingly to believe, is the problem of poverty, which causes various ills even more than it is caused by them. How to readjust the social and economic order so as to insure a greater measure of justice between man and man, employer and employee, the state and the citizen, is the problem, which is indeed the problem of democracy. A great part of the world is now at war to determine whether democracy, which means, or should mean, justice if it is to endure, shall survive, and our country is on the verge of being drawn into the struggle. Justice, if not a problem for the Christian and the Church, is a problem for no man and no institution. To establish righteousness is to establish justice. This was the message of the Hebrew prophets and of our Lord, and has been the message of the greatest preachers and teachers of our religion through ninety centuries. What shall we do about it?

I believe you of the Church of the Holy Apostles can help. Use your eyes and your ears, your minds and your hearts, to understand the needs of your neighborhood and of your city. Use your money and your energy and your zeal to meet, or help meet, those needs. If there is an organization in your part of the community or elsewhere which should be meeting a need that you discover, co-operate with that organization in meeting the need. It makes no difference what the agency may be if it is sincere in its effort to serve. It may need volunteer workers whom you can furnish, it may need money which you can give, it may need encouragement which you can offer. Whatever its name, secular or religious, if it is trying to do God's work of serving humanity, co-operate with it; don't try to duplicate it or supplant it unless it is incapable of improvement. If there is no appropriate agency at hand, organize one of your own and point the way. Find something, in a word, that you can do as a parish in helping to improve conditions of life and work, of education and recreation, and do it in the name of your parish and of your Christ. Study the problem: Read some books about it, such as Dr. Devine's "Misery and Its Causes," or "The Spirit of Social Work," or Jane Addams' "Spirit of Youth and the City Streets," or Rauschenbusch's "Christianity and the Social Crisis," or Soares' "Social Institutions and Ideals of the Bible," and others that might be named. Have a monthly—or weekly—study class; attend meetings of social agencies where possible; pray without ceasing that God will open your eyes and strengthen your arms. Above all, remember that you cannot do this work of social service alone: as the term implies, you must do it *with* your fellows *for* your fellows: Christianity is a social religion; salvation is a corporate affair; the life eternal begins here and now in right relations with one's fellows under God. May He aid you in His work.

It is a pleasure to send you this word in indication of how you may help yourselves and the Church at large to fulfill our common social mission, and to wish all success to your new *Monthly Message*.

FRANK MONROE CROUCH,
Executive Secretary Joint
Commission on Social Service.
Church Missions House,
New York, March 26, 1917.

Mohammedanism and the World War

The World War broke, and Turkey cast her lot with the Central Powers. The step was fatal. It not only sealed the doom of the Ottoman Empire, but at the same time, and this is a more important thing, it cut the life-tether that supported Mohammedanism as a great world political power. The two stood, and the two will fall together.

This alliance was not the work of the moment. Its seed had been sown quietly, but carefully throughout a long period of years. Germany, perhaps, was the aggressor. She had proceeded on the assumption that Asia Minor, Syria and Mesopotamia were "her place in the sun," and she lost no opportunity to win the favor of the Turk, and establish herself there. The visits of the Kaiser, especially the second in 1898, when he visited Jerusalem and Damascus, and proclaimed himself the "protector of 300 millions of Moslems;" and the long series of commercial agreements connected with the construction of the Bagdad Railway are only illustrations of the methods which Germany used to extend her influence in the Near East. Within the past month I was told by a recent visitor to the City of Jerusalem that on the brow of the Mount of Olives stands a palace of unusual splendor and magnificence which the keeper claimed was erected presumably by the German people, for the purpose of education and philanthropy, but in reality by the German Government to be used ultimately as the residence of the German Military Governor of Palestine. If, however, Germany was the aggressor, the Young Turk Party at Constantinople co-operated gladly. In their eyes the German nation was the acme of all that is best. They admired her excellence and efficiency. They followed her. They sought her counsels, and placed her experts in positions of leadership and influence. The actual alliance between these nations, therefore, already existed. The donation by Germany of the Goeben and the Breslau, plus Admiral Suchon, and several million pounds in gold, was a mere formality by which this relation was declared to the world.

Turkey's part in the war is a matter of common knowledge. Only the future years, however, will be able to bear full testimony to the result upon Mohammedanism of this new alignment of the nations. We would, therefore, call attention here only to those effects which are already evident.

In the first place, the war has destroyed Mohammedanism as a world political power. In the Koran, Mohammed urges his followers to war upon the unbelievers, and promises an immediate and eternal reward to the soldier that dies while engaged in such a task. Many intelligent Christians have, even in the time of peace, trembled at the thought of the results should the Sultan exercise his rightful power, and summon the whole number of the faithful to this "Holy War." Two hundred millions of people, scattered throughout all nations and in arms, would indeed be a serious menace. At the opening of the war every true Mohammedan likely believed that his co-religionists everywhere would respond to such a call. It was this that the Kaiser counted on when he drew Turkey into the arena. He believed the Mohammedans throughout the world would hang together, and that they would do so under the leadership of their visible head, the Sultan of Turkey. He expected this religious loyalty to break England's hold upon India and

Egypt to loosen the grip of France and Italy upon Northern Africa, and to demoralize the military program of Germany's enemies through these serious colonial troubles. The Sultan issued his proclamation for the "jihad," and it failed. The Mohammedans of India remained true to England. The Arabs threw off the Turkish yoke entirely, and established a separate government under the Sherif of Mecca. The Moslems of Egypt, the Sudan, Tunis, Algiers, Morocco and Russian Turkestan renounced the leadership of the Sultan, and pledged their loyalty to their Christian rulers. Islam is, therefore, no longer a great, world, political factor, but the Mohammedans are subject peoples obedient to the wishes of other rulers, ninety per cent. of whom are Christian.

Mohammedanism now stands forth before the world stripped of every support save its intellectual, moral and spiritual claims. The question is, will these supports be sufficient? From the beginning, the political and religious elements went side by side in the spread of Mohammedanism. The conquerors, we are told, first offered the inhabitants of new countries the Koran. If they accepted it, well and good. If they rejected it, they were put to the sword. In all countries under Moslem control today apostasy from Islam is punishable with death. Consequently, it remains to be seen what the result will be when she is deprived of the strong arm of force. "The Continent," Chicago, says: "Islam is so little spiritual, and so largely materialistic, that the collapse of the last remaining evidence of external power may prove a demoralizing blow." With this political power removed, and with the keen eye of the historical critic turned upon the life of Mohammed and the Koran, will this religion with a morality so low, a conception of God so unsatisfying, and a view of Heaven so materialistic long survive?

Equally evident with these two results of the war upon Mohammedanism is a third—a quickening of the interest in Christianity of the peoples in Mohammedan countries. I have before me as I write statements from missionaries in various parts of the Mohammedan world, and they all testify to a noticeable increase in interest among the people of their fields. It is easy to believe that this is true. The Mohammedan world has been brought face to face with the Christian world in this great conflict, and the comparison has been to the credit of Christendom. Fair-minded Mohammedans see that something is lacking in their civilization, and are surmising that the thing which Turkey has lacked is the energizing influence of Jesus Christ. They have seen more, namely, missionaries dying on the field from exposure or fever while serving the sick and suffering. Whence is such love, many thoughtful Mohammedans must be asking? But there is a more beautiful sight even than this, and thousands of Mohammedans have witnessed it. A single illustration will suffice. In a Christian community in Northern Persia all the men had been slain. The girls and women were then marched before the Turkish official to hear their fate. This was his proposal: "Deny Christ, and you shall lack nothing. Profess Him, and the desert will be your home." Without repining or delay, those brave women turned their faces to the desert and died. The blood of the Armenian martyrs, more than any other thing, will prepare the soil of the Mohammedan world for an abundant Christian harvest.

Will we, then, like true comrades, enter the gates which they by their sacrifices are opening, and claim for our Lord and theirs the lands which their blood has hallowed? Think of the opportunity that will soon await us! "When the battle of the kings is over, the battle of the King should begin." The task will be enormous. Mohammedanism has been, and will be, Christianity's most serious opponent among the religions of the world. In the past they have whipped us on almost every battlefield. Thank God the tide is now rolling backward. But the memories of past victory; the sense of superiority which has accumulated during the centuries, and which the humiliating experiences of recent years has not eradicated; the deep-set and fervently-held convictions which have always characterized the

Moslem, accentuate the difficulty of our problem. Yet, in the providence of God, the task has been laid upon us. We must accept it. The measure of our relief in the uniqueness, the sufficiency and the ultimate triumph of our Lord, and the extent of our compassion for those who live in the shadow of a garbled and partial revelation will be the measure of our response when our Church offers us the opportunity of sharing our treasures of life and possessions with the followers of Mohammed.

W. H. Ramsaur.

A Summer in Wyoming

It is a boast of Wyoming people that the sun shines there 365 days in the year. The writer has spent four summers and a winter there and bears witness to the truth of this saying save for a single exception, the day that he stepped from the train at Powell, near the eastern boundary of Yellowstone National Park, to take up his summer's work. The little town reflected the dull gray of the skies, and looked, indeed, gloomy and forbidding. All day long the drizzling rain continued, but just at evening the clouds vanished, the sky was flooded with the gorgeous crimson and gold of a typical Wyoming sunset. The purpling hills stood out sharp against the colored sky, while the cool evening breeze bore from the plains the sweet fragrance of the moist sage, and the missionary, breathing in deeply the familiar scent, felt that it was, indeed, good to be home again.

The first problem, that of finding a place in which to live, was solved the following morning. The only available room was the "Vestry" of the little church. A cot, wash-stand, desk and two chairs were hurriedly mobilized, the ladies of the Guild provided the necessary bedding and a rug, and while the quarters were somewhat cramped, yet they could have been much worse, and the "Sky Pilot" was settled and ready for business in short order.

Space will not permit a description of the work at Powell. It was the usual prosaic and unexciting work of caring for a mission already organized, and with a communicant list of forty. But the work at Lowell was of a different character, a virgin field for our Church, and hence intensely interesting.

Bishop Thomas had provided transportation in the shape of a Ford, and one could go from Powell to Lowell in two hours, if he did not get stuck in the sand half-way, with six miles' walk to the nearest telephone, which was not an unusual experience for one with a Ford.

Lowell is one of those interesting Mormon towns. For years none but Mormons occupied the valley and Mormonism was the only religion in the neighborhood. It is a strange religion. The Mormon believes in a plurality of Gods, the chief one of whom is Adam, who having finished his earthly course, set himself up as God of this planet, and any Mormon, when he has begotten enough children, either in this world or in the next, to start his own world, may do so and he will be its God. The babblings of the self-hypnotized Joseph Smith are looked upon as being the inspired word of God, even surpassing the Bible, and the Mormon Church is the authoritative Church of Christ and all others are usurpers of that authority, and all other ministers acting in the name of God are taking that Name in vain. Their well-known custom of polygamy is still more or less openly practised, and as the writer pens these words he thinks of a "family gathering" just across the street from his church, at which all of the wives and children were present, resembling a Sunday-school picnic. In spite of all their faults the Mormons are sober and industrious, but are as impervious to any attempt at conversion as a slate roof is to an April shower. The Mormon is as anxious to convert the "Gentile" as the Gentile is to convert him, and at present the balance of conversions is in his favor.

For years Lowell knew no other religion than that of Brigham Young, but with the coming of the summer came a marked change. A beet-sugar concern built a large factory and the Gentiles began to flock in. Within a month the population had changed from 99 per cent. Mormon to only 65 per cent. No attempt was being made to minister to these newcomers and the Church was quick to see and seize her opportunity.

On the missionary's first visit the problem of where to hold services presented itself. The Mormon Bishop generously offered the use of his "Church," in which, after the Sunday evening service, either a dance or a wrestling match was held, and guaranteed a large congregation, which he dared the Gentile to convert. Explaining that we had come to take care of the Gentiles, and thanking him for his kind offer, it was decided to use the Baptist church, in which services had been for a long time discontinued, and the windows of which had fallen before the onslaught of Mormon urchins, armed with rocks. A notice in the post office brought a congregation worth description. There were Methodists, Presbyterians, Lutherans, Adventists, Roman Catholics, a Christian Scientist, two Episcopalians and a liberal sprinkling of Mormons.

The service started with three or four songs from the old Baptist song books, the singing being ably directed by Mrs. H.——, who stood upon the platform and beat time with an improvised baton. There were no prayer-books, no vestments, nothing that seems to make up a dignified service. The sermon was continually interrupted with cries of "Amen," "God bless you, brother," "Hallelujah," but how those people did enjoy it! Every week we had such a service until, with the arrival of another church family, the nucleus was formed, and slowly, very slowly, the service took on a more churchly tone. The prayer-books came first and with it the game of "finding places;" the Mission Hymnal replaced the Baptist song book, next came the vestments, and when the missionary left to come East again and a priest came to take his place, a Guild was in the process of formation, several had signified their intention of being confirmed, and there was serious talk of a church building.

So goes the pioneer work of the church! Slowly but surely forging ahead.

But a summer in Wyoming is not all work, and what an opportunity there is for play in the great West! There were the 65-mile trips overland to Meeteetse to help dispel the loneliness of a brother missionary, and Meeteetse defies description! A typical "Movie Town," someone has called it, and the name fits it well. The rough frame and log saloons, with the gambling den attached; the houses of shame across the river, the little log houses and more pretentious frame dwellings of the two hundred inhabitants, and above it all the white spire of St. Andrew's Church with its cross, a silent sermon day after day to those cow-punchers and sheep-herders (diamonds in the rough, some of them), who come from the range to "spend their substance in riotous living."

Then there is the trout fishing in those tumbling mountain streams, the big game hunting, the sage chicken shooting, the swimming, the camping in the mountains with the Boy Scouts.

A summer in Wyoming is beyond adequate description; the climate, the freeness, the health and joy that it brings can only be realized by experience. And only by seeing with one's own eyes the work which the Church has done and is doing can one realize the intense worth of it. The whole West is charged with the thought, "Reaching forth unto those things which are before." The West is living for the future, and as the farmers with their irrigation make the desert blossom as the rose, just so the Church with her Sacraments makes hardened hearts again soft and turns what was once a spiritual wilderness into the dwelling place of the Spirit of God. So come and see us at work, if you can, and continue to pray for us and to give us of your means, for truly the Church is doing God's own work in God's own country.

Roland H. Philbrook.

Church of the Holy Apostles

TWENTY-FIRST AND CHRISTIAN STREETS

STAFF

Rev. George Herbert Toop, D.D., 332 S. Twenty-first Street.
Rev. Dallas E. Buzby, 2051 Christian Street.
Rev. William S. Neill, 2201 Madison Square.
Deaconess Brookman, 2035 Montrose Street.
P. Lyman Wheeler, Organist and Choirmaster, 1904 Spruce Street.
Rowland F. Phillbrook, Lay Assistant, 5000 Woodland Avenue.
John Brooks, Sexton, 2353 Gerritt Street.

TELEPHONES

The Church telephone is Dickinson 6-60.
The Rector's telephone is Locust 6-57.
Mr. Buzby's telephone is Locust 18-33-W.
Mr. Neill's telephone is Locust 24-20-W.
The Deaconess's telephone is Dickinson 37-62-R.

STAFF OFFICE HOURS

The Rector—Daily, 11 A. M. to 1 P. M.
Mr. Buzby—Tuesday, 9 to 12 A. M.
Mr. Neill—Monday, Wednesday and Friday, 9 to 10 A. M.
Deaconess—Daily, except Monday, 9.30 to 10.30 A. M.

HOURS OF SERVICE

Holy Communion ..... 9.00 A. M.
Morning Prayer and Sermon ..... 10.30 A. M.
Public Baptism ..... 12.00 N.
Sunday-school and Bible Classes ..... 2.30 P. M.
Evening Service ..... 7.45 P. M.

USHERS' ASSOCIATION
William G. Casner, Secretary.

SPECIAL OFFERINGS

January 21....For the Domestic and Foreign Missionary Society.
February 18...For the Rector's Fund.
25...For the Chancel Guild.
March 18.....For the Sunday-school.
April 6.....Good Friday—Chapel of St. Simon the Cyrenian.
8.....Easter Day—Church Expenses.
15.....For the Endowment Fund.
May 20.....For the Diocesan Board of Missions.
June 17.....For the Memorial Chapel of the Holy Communion.
July 15.....For Religious Education.
August 19.....For the Deaf Mute Mission.
September 16..For the Sustentation Fund of the Diocese.
October 21....For the Chapel of the Mediator.
November 18..For the Episcopal Hospital.
25..Thanksgiving Day—To be designated by the Rector.
December 16...For the Episcopal and Convention Fund.
25...Christmas Day—For the Christmas Fund.

Organizations

VESTRY
Meets second Wednesday evening.

Rector's Warden, William R. Chapman, 1215 S. Broad Street.
Accounting Warden, George W. Jacobs, 1628 Chestnut Street.
Secretary of the Vestry, Alfred M. Gray, 219 S. Melville Street.

William R. Chapman.
J. Lewis Smith.
George W. Jacobs.
William G. Casner.
Alfred M. Gray.
William A. Huey.
Jerome S. Cross.
Joseph A. Perkins.
William R. Chapman, Jr.
William H. Funston.
Robert P. Shick.
Joseph L. Bailey.

CHANCEL GUILD
Meets second Monday evenings.

CHURCH PERIODICAL CLUB

MOTHERS' MEETING
Meets Friday afternoons.

WOMAN'S AUXILIARY
Meets first Thursday afternoon, 2.30 o'clock.
No. 1, Junior (Girls)
Meets Tuesday afternoons.
No. 1, Junior (Boys)
Meets Wednesday afternoons.
No. 2, Junior (Girls)
Meets Monday evenings.
Babies' Branch

YOUNG WOMEN'S GUILD
Meets Tuesday evenings.

SISTERHOOD OF ST. MARY
Meets fourth Monday evenings.

DORCAS GUILD
Meets Thursday afternoons, 2 o'clock.

WOMEN'S BENEFICIAL ASSOCIATION
Meets third Tuesday evenings.

"BUSY BEES"
Meets first and third Tuesday Evenings.

MEN'S BENEFICIAL
Meets second Tuesday evenings.

BROTHERHOOD OF ST. ANDREW
Meets second Wednesday evenings.

Junior Chapter
Meets every Tuesday evening.

MEN'S CLUB
Meets first and third Tuesday evenings.

OAK CLUB
Meets every Wednesday night.

BOY SCOUTS
Meets every Thursday evening.

RECTOR'S ADVISORY BOARD
(Cooper Hall)
Meets at call of Rector.

PERSONAL RELIGION CLASS
Meets every Wednesday night.

Sunday-School

Superintendent
The Rector.

Assistant Superintendents
Rev. William S. Neill.
Miss Mary A. Warwick.

Secretary
Mr. Joseph L. Bailey.

Treasurer
Mr. Joseph Henry.

Librarian
Mr. J. Lewis Smith.

BEGINNERS' DEPARTMENT
Miss Mabel B. Hall.
Miss Mary Orr.

PRIMARY DEPARTMENT
Mrs. J. Lewis Smith.

INTERMEDIATE DEPARTMENT
Miss Lillian Wallace.

SUNDAY-SCHOOL ASSOCIATION
Mr. James Flood, Jr., Secretary.

SUNDAY-SCHOOL COUNCIL
Meets third Friday evening.
Mr. Joseph L. Bailey, Secretary.

TEACHERS

Beginners: Miss Hall. Primary: Mrs. Smith.
Intermediate: Miss Wallace.

A. Deaconess Brookman.
B. Mr. Neill.
C. Mr. Buzby.
D. Mrs. Anderson.
E. Mrs. Cobb.
F. Mrs. McIntyre.
G. Miss Patton.
H. Mrs. Wall.
I. Miss Rosalie Smith.
K. Miss Warwick.
L. Mrs. Thomas.
M. Miss Dupuy.
O. Mr. McIntyre.
P. Mr. Burt.
Q. Mr. Deaver.
R. Mr. Jacobs.
S. Miss Satterfield.
T. Miss Gloster.
U. Mrs. Gray.
V. Miss Wilkinson.
W. Mr. Wright.
X. Mr. Bishop.
Y. Mr. Flood.
Z. Miss Holson.
1. Miss Dunbar.
3. Miss Burt.
5. Miss Smith.
7. Miss MacFarland.
9. Miss Dunegan.
11. Mrs. Buzby.
13. Miss Louise Hall.
15. Miss Dugdale.
21. Miss Van Vranken.
23. Miss Marshall.
25. Miss Carmint.
27. Miss Devine.
29. Miss Confer.
31. Miss Whiteside.
33. Miss Grace Hall.
35. Miss Bailey.
37. Miss Wilson.
39. Miss Bishop.
2. Mr. Anderson.
4. Mr. Burgess.
8. Mr. Oberhuber.
12. Miss Gamble.
14. Miss Henry.
16. Mr. Neibergall.
18. Miss Cleaver.
20. Mr. Werner.
22. Miss Gilbert.
24. Mr. Casner.
26. Mr. P. M. McIntyre.
28. Mr. Phillbrook.

Register

Births

October 29, 1916.—To Mr. Harry S. and Alice R. (Parkes) Stowe, a daughter.
March 26.—To Mr. and Mrs. Elizabeth (McCaughern) Mull, a son, Mark Hamilton.
November 5, 1916.—To George and Anna C. (Love) Blair, a son, Robert Morris.

Baptisms

April 1.—Leila [illegible] Stowe.
April 7.—Rayn[illegible]d Shepard Denby.
Mild[illegible] Louise Mahon.
Mini[illegible] Louise Jenkin.
Lloy[illegible]duke Makim.
Cha[illegible] Edward Schemm.
Mary Elizabeth Kinkaid.
April 22.—Laura Mae Bermudez.
April 24.—Frusie Jane Blackburn.
April 29.—William Makepeace Thackeray.

Marriages

April 10.—John Wrigley, Jr., and Anna Florence Lingo.
April 11.—Norman Bruce Thompson and Florence May Sweetnam.
April 18.—Samuel Arthur Fleming and Jessie Chalmers.
April 18.—John Byer Shields and Helen Chapman.
April 25.—William Redner Taggart and Eva Anna Nagele.

Deaths

April 5.—Thomas Lees Brown.
April 14.—William McEwen.

Burials

April 6.—Frederic W. Naye.
April 14.—Mrs. Elizabeth M. Prevost.
April 16.—Mrs. Mary L. Kessler.
April 17.—Mrs. Emma Graham Smith.
April 12.—Mrs. Cordelia M. Estlack.
April 19.—Mrs. Margaret Watson.
April 20.—Mrs. Elizabeth Traynor.
April 23.—Mrs. Mary C. Haenlen.
April 26.—Mrs. Elizabeth Baird.
May 7.—John McCandless.
May 8.—Edward Riley.

Communicants Received

April 11.—New members of the Parish to whom a most cordial welcome is extended: Horace E. Hoyer.
April 12.—Robert C. Mahon, from the Church of the Mediator.

Communicants Transferred

April 5.—Charles H. Bauzenberger, to Chapel of the Mediator.
March 27.—Lester Norris Kaufmann, to Chapel of the Holy Comforter.
April 16.—Mr. and Mrs. Joseph K. Yocum, to St. Barnabas' Church, Kensington.
April 27.—Mr. and Mrs. Clarence Baltz, to Memorial Church of St. Paul.
March 25.—Mrs. Edna Marion (Rutherford) Kennedy, to the Chapel of the Mediator.

Communicant Removed

March 24.—Percy Sutcliffe.

THE RECTOR'S LETTER

The Parish and the War

No one wanted war less than did we of Holy Apostles; of that I feel sure. Up to the point where Germany broke its Sussex pledge I preached peace rather ardently, and you were apparently content to have it so.

Our friends the Friends did not more earnestly pray for peace than did we.

But when the moral issue grew sharply clear for us of the United States and the provocations grew to unbearable proportions and no reliance was to be placed in plighted word, our path diverged from those who still desired peace and at any price. We were not of those who preached absolute non-resistance. Today the only path to peace is through war.

As the Secretary of War said the Nation would do, "enter the war with both hands," so do we, and with heart and brain and full measure of consecration. We echo the words of Germany's own greatest son: "Here we stand, God help us, we can do no other."

Not in pride but as a simple chronicle we set down here what so far the parish has done.

First.—Every day fine, stalwart young men of this congregation are enlisting in Army and Navy. We do not know how many so far have gone to the front, but the list is being compiled and will be published later.

Second.—The vestry has offered to the government all the buildings and resources of this great parish for any use to which it may care to put them.

Third.—We have early organized an auxiliary of the Red Cross Society and are busily at work in the many phases of activity this enjoins upon us.

Fourth.—Of the four members of the church staff, three, the rector, the first assistant, and the lay-assistant, have offered themselves for service, and the fourth would have done so but for his years.

It is not God's war, nor did He provoke it, and it is a wicked, if not a blasphemous thing to make Him responsible for it. Nevertheless, the cause of God and the battle of Christianity are being fought at the front today more than at home, and there the greater present duty lies.

In addition to these things we are planning to organize a company for the Home Defense League, and also to bring the boys of the church into one or more companies for military training.

There are possibilitise, too, of other and most important activities not yet so definitely decided upon as to justify specific mention.

In addition to all this the chapels are likewise organizing and marshaling their forces in a wholehearted spirit of service equal to the Mother Church's own.

We are not glad to have to do all this, but sorry; sorry for the terrible necessity.

Glad, however, we are that we have strength and will to help when America soundeth out the rallying call to her loyal sons.

Well may we thank God that when first our country called this parish answered HERE.

G. H. T.

EASTER DAY

Large attendances marked the service of Easter Day. At 8 o'clock, 255 communed and at 10 o'clock, 810 were present. The grand total for the day, including the school, was 2213. Of these 965 received the Holy Communion.

In response to the suggestion of the Rector, and the efforts of "group leaders" appointed by him, the attendance of men was very large. At 8 o'clock 60 partook. At the 10 o'clock service the galleries were filled, and at the conclusion, they formed in the vestibule, and quietly and reverently came to the chancel rail, numbering 330, and received the elements of the Saviour's body and blood. It was a solemn and impressive sight.

The sermon was by the Rector, from the text, "That God may be all in all." 1 Cor. 15: 28.

In the afternoon the fiftieth anniversary of the Sunday Schools and Bible Classes was held. The singing, led by the choir, was hearty and inspiring, and the carols sung by the Beginners' and Primary departments, much enjoyed. The address was by the Superintendent. At its conclusion, Mr. Joseph L. Bailey, the Parish Treasurer, announced the amount of the Lenten offerings as $6,086.35. The doxology was then sung, the Benediction pronounced and the exercises came to an end.

PARISH ASSOCIATION

The Executive Committee of the Parish Association held its stated meeting on Friday night, March 23. Representatives were present from the Woman's Auxiliary, Sisterhood of St. Mary, Mothers' Meeting, Young Women's Guild, Chancel Guild, Junior Auxiliary No. 1, Senior Chapter of the Brotherhood, Sunday School and Cooper Hall Advisory Board. The Rector presided.

The question of the annual spring festival was fully considered, and it was, on motion, decided to have the same on Wednesday and Thursday evenings, May 23 and 24. The Chairman apopinted the following as "Committee of Arrangements": Messrs. Henry, William H. Marsh, Robert B. Moore, John W. Patterson, Miss E. J. Wilkinson, Miss Mary Flood, Miss Ruth J. Van Vranken and Mrs. William Kirkpatrick.

At a meeting of the Committee on May Festival, plans for an "Old Home Week" were submitted by the Rector. It is proposed to have special services and other particular events. A charge of ten cents will be made for admission. It was decided to devote the proceeds to Red Cross work. The following—members of the various organizations—compose the committee and will act in conjunction with the festival committee: Mr. J. L. Bailey, Mr. J. S. Cross, Jr. C. Adrian Casner, Mrs. A. M. Gray, Mrs. L. F. Givin, Miss Margaret Fresh, Miss M[illegible]d Hall, Mr. Harry Hodgson, Mr. James Nic[illegible]gall, Mr. W. Oberhuber, Mrs. Elizabeth Pat[illegible]son, Miss Florence Rea, Mr. J. L. Smith, Miss Clara Smith, Master Robert Scott, Mrs. G. C. Thomas, Mr. Robert Van Stan, Mrs. Wallace W. Virdin, Mr. F. Lyman Wheeler, Miss E. J. Wilkinson, Mr. A. M. Gray, Rev. W. S. Neill, Deaconess Brookman.

VESTRY

At the annual election for vestrymen on Easter Monday, the following were elected:

William R. Chapman	Jerome S. Cross
J. Lewis Smith	Alfred M. Gray
George W. Jacobs	Wm. R. Chapman, Jr.
William G. Casner	William H. Funston
William A. Huey	Robert P. Shick
Joseph A. Perkins	Joseph L. Bailey

WOMAN'S AUXILIARY

The April meeting of the Auxiliary was held in the afternoon of the 5th ult. The attendance was large and much interest was manifested. Tentative plans to increase the membership were suggested. The suggestion was offered to change the time of meeting to the evening. Reports were received from the various missionary committees, and the usual appropriations were made.

LENTEN OFFERINGS

The following is a list of the objects and appropriations of the Lenten offering, submitted to the Sunday School Council, and approved by that body:

To be applied to Holy Apostles' Apportionment:	
Towards Bishop Rowe's Salary	$ 250.00
Towards Bishop Touret's Salary	250.00
Towards Bishop Beecher's Salary	250.00
Towards Bishop Kinsolving's Salary (Brazil)	250.00
Towards Miss Julia A. Clarke's Salary, Ichang, China	100.00
For Work Among White Southern Mountaineers	600.00
For Work in the Foreign Field	253.75
	$1,953.75
Designated Specials:	
Bishop Thomas, Wyoming	$1,500.00
St. Augustine's School, Raleigh	250.00
St. Paul's School, Lawrenceville	250.00
Archdeacon, Baskerville	250.00
St. Raphael's, Monterey	100.00
For Work of Bishop Howden,	250.00
For Hospital Work, Alaska	100.00
For Work of Dr. Hammarskold	250.00
Bishop Colmore's Industrial School for Boys	100.00
For Work of Bishop Brooke's, Oklahoma	100.00
St. Phillip's Normal School, San Antonio	100.00
For work of Bishop Touret	100.00
For Work of Bishop Kinsolving, Brazil	100.00
St. Paul's School, Tokio	250.00
Cape Mount Girls' School, Africa	100.00
St. John's College, Shanghai	100.00
For Work of Bishop Page, Spokane	20.00
For Work of Bishop Capers, West Texas	20.00
For Work in China	5.00
	$6,003.75
For Work of Mrs. McCullough, Porto Rico	$20.00
St. Luke's Hospital, Shanghai	20.00
For Work of Bishop Rowe, Alaska	10.00
For Work of Bishop Spalding, Utah	17.45
	$6,071.20
For the Belgian Children	$ 5.00
For the Geo. C. Thomas Memorial	55.92
	$6,132.12

HOLY WEEK

Services were held every evening except Saturday. With the exception of Thursday and Friday they consisted of Evening Prayer, with addresses by the Rector and the staff. On Thursday night there was a celebration of the Holy Communion. Friday afternoon (under the auspices of the Junior Auxiliary No. 1), stories from the last week of the Saviour's life were told by the Deaconess. These were illustrated by lantern slides.

On Good Friday the Three-Hour service was conducted by the Rev. Gustave S. Cartensen, D. D., of New York, and in the evening the rendition by the Choir of the sacred cantata, "The Crucifixion," by Stainer. Baptism was administered Saturday afternoon to six infants.

Great praise and credit are due the Choir for its excellent work on Good Friday and Easter Day. It was fully up to its usual high standard. And the same may be said of the Junior Choir. Its members were faithful every Tuesday evening in Lent, Thursday in Holy week, and at the early service on Easter Day.

The decoration of the Church was in the hands of the Chancel Guild, assisted by Messrs. James and Richard Stewart, and Samuel Moore. The plants remaining were distributed to the sick by the Junior Chapter members and Chancel Guild on Monday morning.

OLD HOME WEEK

May 20th to 26th your old church wants you to come back for a day. We have not forgotten you. Come and say your prayers with us again.

ORDER OF SERVICES AND EVENTS.

Sunday, May 20, 10.30 A. M.—Reunion Communion Service. The old choir—old faces—old friends. Sermon by the Rector.

2.30 P. M.—Reunion of Sunday School and Bible Classes. Old officers on platform and addresses by them. Old teachers and scholars back in all classes. Hymns with the old tunes.

4.15 P. M.—Grand Patriotic Service. Flags of all the nations in alliance with the United States in the world war in the church. Special patriotic music. Sermon by Bishop Rhinelander.

Dinner will be served at one o'clock in the Phillips Brooks Building at a charge of 25 cents.

This arrangement is made so that you can spend the day here, attend all the services and between times renew old acquaintances in social intercourse.

Send word, if you can, that you will be present at the dinner, so that we may know approximately how many to provide for.

We shall plan, however, to have enough for all who come.

Come and spend the day with us at your old church home.

Evening service omitted.

Monday, May 21st, 8 P. M., in the Parish House—Joint meeting of all the organizations of the Parish and Tableaux. Reports by them.

Following this there will be an Illustrated History of the Parish.

Pictures on the screen and five-minute talks and eulogies by some well-known old members. Pictures of old scenes (the Parish in its beginnings) and of present scenes (the Parish in its strength) and also pictures of some of the founders, Mr. George C. Thomas, Bishop Brooks, Dr. Cooper, etc.

After this there will be social intercourse and dancing.

Tuesday afternoon, May 22, at 4 o'clock—A frolic and refreshments for the children of the Parish.

Wednesday and Thursday nights, May 23d and 24th, at Cooper Hall, the May Festival. Proceeds for the Red Cross Society Work of the Parish. Five hundred dollars wanted. Show your patriotism by being present. Admission, ten cents.

A PRAYER ON ENTERING CHURCH

O God, who makest Thyself known in the stillness, let me feel Thy presence in this sacred place; make me to be of the company of brave saints who have worshipped here in spirit and in truth; through the voices of men and the instruments of praise give me to lift my heart to Thee; and so, O Lord, purify my life that, going forth into the world, I may go in Thy strength and in Thy love; through Jesus Christ our Lord. Amen.

PERSONAL

We extend our sympathy to the Misses Elizabeth and Sarah Naye, Mr. John B. Hipwell, Mrs. James Brown, Mrs. Caroline Fritz, Mr. William K. Haight, Miss Beatrice M. Owen, Mr. and Mrs. Daniel Quigley, Mr. William Berger and family, Mr. John C. Ferguson and family, Miss Reba F. Baird, Mrs. John McCandless and family, and the family of Mr. Edward Riley, in the bereavements they have recently sustained.

JUNIOR CHOIR

It was a jolly lot of youngsters that gathered in the Girls' Gymnasium Easter Monday afternoon. The Deaconess was in charge, and after games and entertainment by a sleight-of-hand performer, all adjourned to the Guild House parlors, where refreshments were served. Place cards and favors were at each plate.

The Rector then told the children of his desire to have a "Junior Choir" in the school as well as the church, numbering one hundred. Those present expressed their willingness, and on the 22d ult., the project was launched with satisfactory results. The success of the Junior Choir in the church service is very encouraging, and the Rector feels that its efforts are a real contribution to the worship.

THE YOUNG WOMEN'S GUILD

The Young Women's Guild, the leaders firmly believe, is a long step in the direction of meeting a distinct need in our Parish life. We all are making efforts to fill acceptably the different places in life to which we have been and shall be called. We feel that "knowledge is power" and that whatever increases our knowledge will increase our efficiency in our various spheres. Therefore the Guild aims to be *educational.* Now Education is *applied knowledge,* and to be truly educational we must be practical.

That the Guild has measured up to these two standards is not to be denied. Note our courses in Dressmaking, Embroidery, Cooking, Millinery, etc. Note also that only the best teachers having practical experience are engaged and that the dues are nominal, being One Dollar for a series of ten lessons, thus placing the instruction within the reach of all.

Again the Guild aims to develop the social life of its membership. The four-fold fully rounded life must include this phase.

We do not believe with the old clergyman who, being asked during the Men and Religion Forward Movement as to his Church participating in the Social Service Program, answered "Count our church out, there are too many socials now." We hold that there should be less *"preaching"* of Social Service and more *practicing* it. The Guild believes in serving where service is demanded; in bettering and making happier our fellows, in encouraging the spirit of proper association and in co-operation.

Thus in back of all our classes, in back of the Dancing, the Social Evenings, the Story-Telling groups and the Suppers served for the convenience of those living at a distance (and other members who enjoyed them) is this thought.

That there is a demand for our Society could not be better evidenced than by the fact that our average yearly enrollment totals 150, and when we consider that the work is self-supporting then the measure of success is largely increased.

But too many of our girls over fourteen years of age fail to take advantage of the privileges thus offered, and too few of our people give the work serious thought. If they did its needs would be anticipated and the opportunities would be largely increased.

It is all religious. It is all the work of the Church. Many instances could be cited of girls lonely and without family ties who have been brought nearer to the Christ through the Christian companionship and friendships thus formed.

Such work we believe must rank high among the basic needs of the Church.

ELIZABETH J. WILKINSON,
Treasurer.

LETTERS FROM THE FRONT

Rev. Sir and Friend:—

I was glad, indeed, to hear from you, and to know that you had so lately visited my aunts. They need consolation if any one ever did. I was also glad to hear that you had offered your services as Chaplain. It is a good thing to practice what we preach, but most of the time it is easier to preach. I wish, as you say, that I could be in your regiment, but I have learned that you are not consulted in the army, you are ordered, which, of course, is the only way. I was happy when our President decided that the time for "turning the other cheek" was past. I thought it had passed before he realized it, but he knows best or he would not have the position he has. I intend to get a Sunday off in about two weeks and I will try

and come down to church. I like the army very well. I would be in it for good if I could get some rank to start with, but going in as a private, such as I am at present, does not appeal to me. Guard duty gets monotonous but that is what we are here for; perhaps something more exciting may come later. Our captain told us when we received an order, to obey it at once, and whistle while we were doing it, and if we did not obey, we would be made to whistle a different tune. I have tried his plan and it works fine. I would rather whistle my own tune than do it under compulsion. Hoping to see or hear from you soon again, I am,

Yours truly,

J. C. Naye.

SISTERHOOD OF MARY

This organization held its monthly meeting on the 23d ult., 60 persons were present. Regrets were received from the president, Mrs. George C. Thomas. Deaconess Brookman presided. Routine business was transacted. It was agreed that the usual booth at the May Festival would be taken, and the Secretary, Miss Holson, and the treasurer, Mrs. Bailey, were appointed a committee in charge. The address of the evening was made by Mrs. Effingham Perot. It was entitled, "Ministering Lives," and was a series of interesting and helpful personal experiences, some of them dating back to the Civil War.

THE WOMAN'S LENT MISSIONARY SOCIETY

This organization completed its Lenten work for the Bishop Randall Hospital, Lander, Wyo., and the articles have been shipped. They consisted of a number of surgical articles, nurses' shoes, table covers, napkins, Turkish and other towels, pillows, blankets, tray covers, bandages and bed gowns. The following donations: 18 pairs of stockings, 7 sets pajamas, 4 white aprons, 8 pairs sleeping boots, 18 packages malted milk, 5 pounds corn starch, 2 pounds rice and 21 books. Value of box, $146.34.

Junior Auxiliary No. 2 also sent a box containing baby articles.

FLAG RAISING

The new flag donated by members of the congregation was unfurled to the breeze on the 19th ult., in the presence of a large number of persons assembled around the flag pole in the schoolyard. The Clergy, the two choirs, a number of Boy Scouts in uniform, under the direction of Captain Andrew T. Ferguson, took part in the ceremonies. "The Star-Spangled Banner," "Our Father's God to Thee," were sung, and appropriate prayers said by the Rector.

Another flag, the gift of Miss Mabel B. Hall, has replaced the one on the flag staff at Cooper Hall.

SCHOOL DEPARTMENT

New scholars to whom a cordial welcome is extended: Walter Ziegler, Primary Department; Frank McClintock, Jr., Miss Gilbert's class.

MUCH APPRECIATED

Cheyenne, Wyoming,
April 30, 1917.

My Dear Dr. Toop:—

Just a line to acknowledge your letter of April 25th, and to thank God for this fine appropriation which the Sunday-school council has made Wyoming. I never was in worse case than this year, and this increased appropriation from the old Sunday-school fills me with joy and thanksgiving.

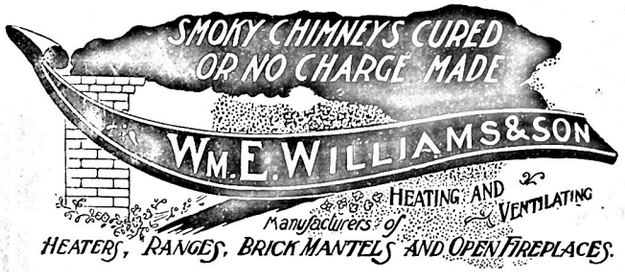
Will you kindly thank the Sunday-school and all those concerned in this notable appropriation, and assure each and every member of such warmhearted appreciation and love for this noble assistance as passes my ability to express.

I note that you have volunteered for the service. So have I. Believe me,

Faithfully, N. S. Thomas.

Bell Telephone: Spruce 2845 ALBERT BAUZENBERGER Bell Telephone: Spruce 2845
INTERIOR DECORATION : Painting : Paper Hanging
408 SOUTH TWENTIETH STREET, PHILADELPHIA

GEORGE DUKES
PRINTING
1020 ARCH STREET
PHILADELPHIA



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Memorial Chapel of the Holy Communion

TWENTY-SEVENTH AND WHARTON STREETS

The Chapel Directory

Staff

REV. H. L. HANNAH, Vicar, 2631 Wharton St. Telephone, Dickinson 1054.
REV. W. H. RAMSAUR, Assistant Minister, 5000 Woodland Ave. Telephone, Woodland 4772.
MISS MARY H. MILLS, Parish Visitor, 2627 Wilder St.
MR. HOWARD S. HIPWELL, Choirmaster, 6041 Chestnut St. Telephone, Belmont 2612-J.
MR. CHARLES YOUNG, Sexton, 1257 S. 24th St.

OFFICE HOURS

THE VICAR—Tuesday and Friday, 11.00 A. M. to 1.00 P. M. Thursday, 7.30 P. M.
THE PARISH VISITOR—Monday, Wednesday and Thursday, 10.00 A. M. to 12.00 M. Thursday, 7.30 P. M., and Saturday, 1.30 P. M. to 2.30 P. M.
NOTE.—Please come to the Cloister door for all Parish calls. In case of urgent need, call any time.

Calendar

THE SERVICES

Sundays

8.00 A. M. Holy Communion (every Sunday).
10.30 A. M. Holy Communion. First Sunday in the month (second celebration).
10.30 A. M. Morning Prayer and Sermon.
12.00 M. The Men's Own.
2.30 P. M. Sunday-school.
7.45 P. M. Evensong and Address.

Week Days

7.45 P. M. Wednesday. Service and Address.
10.00 A. M. Holy Days. Holy Communion.

MONTHLY MEETINGS

7.45 P. M. Second Monday. Business Session of Men's Own.
9.00 P. M. Second Monday. Vicar's Monthly Session with the Girls' Friendly Society.
11.00 A. M. First Tuesday. Parish Staff Meeting, Church of the Holy Apostles.
8.00 P. M. First Tuesday. Business Session of the Chapel Advisory Board.
8.00 P. M. Second Tuesday. Business Session of Sunday-school Vestry.
8.00 P. M. Third Tuesday. Social Session, Scout Troop and Officers.
2.00 P. M. First Wednesday. Business Session of Parish Aid.
2.30 P. M. Fourth Wednesday. Business Session, Chancel Guild.
7.00 P. M. Second Thursday. Conference, Choir Staff.
6.30 P. M. First Friday. Chapel Conference.
8.00 P. M. Fourth Friday. Social Session, Men's Own.

WEEKLY MEETINGS

MONDAY:
4.00 P. M. Girls' Friendly Society Candidates.
7.45 P. M. Girls' Friendly Society.
TUESDAY:
7.30 P. M. Scout Fife and Drum Corps.
8.30 P. M. Scout Troop No. 120.
WEDNESDAY:
4.00 P. M. Gymnasium for Boys.
8.30 P. M. Sunday-school Choir Practice.
8.30 P. M. Teacher's Conference.
THURSDAY:
4.00 P. M. Scout Gymnasium.
7.30 P. M. Gymnasium for Working Boys.
8.00 P. M. Choir Practice.
FRIDAY:
2.30 P. M. Mothers' Meeting.
6.45 P. M. Chapel Staff Conference.
SATURDAY:
10.00 A. M. Junior Auxiliary.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

MR. GEORGE W. JACOBS. MR. WILLIAM A. HUEY.
MR. JEROME S. CROSS.

Officers from the Chapel

MR. DAVID GRAY, Treasurer.
MR. WILLIAM J. UREN, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.

VICAR, Presiding Officer.
MISS MARY MILLS, Secretary.
MRS. THOMAS BAUDEN, Treasurer.

THE CHANCEL GUILD

MRS. CHARLES KIRST, President.
MRS. PATRICK CULBERTSON, Vice-President.
MRS. WILLIAM MACOOL, Secretary-Treasurer.

THE CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS NELLIE PORTER, Organist.
MISS EDNA KNORR, Assistant Organist.
MRS. CHARLES KIRST, Choir Mother.

THE SUNDAY-SCHOOL

Officers

THE VICAR, Superintendent.
REV. W. H. RAMSAUR, Assistant Superintendent.
MR. NORMAN G. MACLEOD, Secretary.
MR. JAMES LAIRD, Librarian.
MISS EDNA KNORR, Organist.
MR. THOMAS TAYLOR, Precentor.

SUNDAY-SCHOOL CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS EDNA KNORR, Organist.
MRS. CHARLES KIRST, Choir Mother.

TEACHERS

Primary

Miss Mary Mills.
Miss Anna Johnson.
Mrs. John Rawlings.
Miss Florence H. Mason.
Miss Marian Knorr.
Mrs. Charles Uren.
Mrs. Robert McLaughlin.

Main School

Mrs. Thomas W. Bawden.
Mrs. Frances Larkin.
Mrs. Charles F. Scherer.
Miss Jennie Dunlap.
Miss Mary W. Mackenzie.
Miss Bessie Magee.
Miss Emma Huff.
Miss Edith Mills.
Miss Gladys Graham.
Miss Edna Knorr.
Miss Sarah H. Russell.
Mrs. Charles Young.
Mrs. David Gibson.
Mrs. Alexander O'Neill.
Miss Nellie Mitchell.
Miss Martina Gordon.
Miss Mabel MacFarland.
Miss Katharine K. Knorr.
Miss Charlotte Norman.
Miss Elizabeth Curran.
Miss Elizabeth B. McClatchy
Miss Elizabeth McElhenny.
Miss Jane W. Russell.
Mr. William A. Huey.
Mr. William J. Kincaid.
Mr. H. H. Burt.

MOTHERS' MEETING

MRS. FRANK WILLIAMSON, Directress.
MRS. JOHN COLLINS, Assistant.

GIRLS' FRIENDLY SOCIETY

MISS MARY H. MILLS, Branch Secretary.

Associates

MRS. CHARLES KIRST. MRS. THOMAS W. BAWDEN.
MRS. DAVID GIBSON. MRS. FRANK NAULTY.

GIRLS' FRIENDLY CANDIDATES

MISS MARY H. MILLS, Directress.

Associates

MRS. CHARLES KIRST. MRS. H. FOOTE.
MRS. N. MONTGOMERY. MISS MARION KNORR.

JUNIOR AUXILIARY

MISS MARY H. MILLS, Directress.
MISS KATHARINE K. KNORR, Associate.

BABIES' BRANCH

MRS. CHARLES SCHERER, Secretary.

THE MEN'S OWN

MR. WILLIAM A. HUEY, President.
MR. FRANK NAULTY, Vice-President.
MR. EDWARD WHITE, Secretary.
MR. WILLIAM REITER, Treasurer.
MR. THOMAS WHITE, Registrar.

BOY SCOUTS

Troop 120

MR. E. M. [illegible], District Scout Commissioner.
MR. CLA[illegible] ROGERS, Scout Master.
MR. FRA[illegible] HOOVEN, Band Master.
MR. WALT[illegible] CRAIG, Fife Instructor.

THE CHAPEL AID

MRS. T[illegible] W. BAWDEN, Directress.
MRS. [illegible] COLLINS, Assistant Directress.
MRS. H[illegible] PORTER, Secretary.
MRS. D[illegible] GRAY, Treasurer.

Special Offerings

JANUARY.....Missions and Hospitals.
Domestic and Foreign Missionary Society.
FEBRUARY.....The Vicar's Fund.
Missions and Hospitals.
MARCH.....Missions and Hospitals.
Chapel of St. Simon the Cyrenian.
APRIL.....Good Friday, designated by the Vicar.
Easter Day, Special Offering for Chapel Expenses.
Theological Education.
Missions and Hospitals.
MAY.....Missions and Hospitals.
Diocesan Board of Missions.
JUNE.....Missions and Hospitals.
Endowment Fund.
JULY.....Missions and Hospitals.
Designated by Vicar.
AUGUST.....Missions and Hospitals.
Deaf Mute Mission.
SEPTEMBER....Missions and Hospitals.
Sustentation Fund.
OCTOBER.....Missions and Hospitals.
The Sunday-school.
NOVEMBER....Missions and Hospitals.
The Episcopal Hospital.
Thanksgiving Day, designated by the Vicar.
DECEMBER.....Missions and Hospitals.
Episcopal and Convention Fund.
Christmas Fund.

Standing Notices

The Clergy should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

HOLY BAPTISM

Third Sunday of every month at Morning Prayer. Meet at 10.20 A. M., in Parish House, Mrs. Charles F. Scherer in charge. In case of sickness consult Vicar.

N. B.—Rubric, Prayer Book, page 251, "And also warn them that without like great cause and necessity they procure not their children to be baptized in their houses."

SOLEMNIZATION OF MATRIMONY

By appointment with the Vicar. He should be consulted as early as possible in order to avoid conflicts.

BURIAL OF THE DEAD

This service most fittingly is held in the Church. Never on Sunday, unless absolutely necessary. No arrangements should be made before the Vicar has been consulted.

VISITATION OF THE SICK

The Clergy are most desirous to call upon the sick and to administer the Holy Communion to such as desire it. They are not *omniscient*, however, and have no way of knowing who is sick unless they are told. Please notice Rubric in Prayer Book, page 281, "When any person is sick notice shall be given thereof, to the Minister of the Parish." Your cooperation is requested.

CHANGE OF ADDRESSES

In order to keep our records perfect and to better serve you, members changing their residence, are requested to notify the Parish Secretary or Vicar at once.

DUPLEX ENVELOPES

The Chapel is supported by Voluntary Offerings made through the Duplex Envelope System. Every member in the Parish is urged to contribute his or her share "as God hath prospered him."

This is a duty. Do not ask anyone else to pay for your church privileges.

Envelopes will be gladly furnished by applying to the Parish Secretary, Miss Mills or Mr. Hugh Gallagher, after any service.

MEMORIAL FLOWERS

The Flowers on the Altar on Sundays are Memorials to departed Loved Ones. We want every Sunday to be so memorialized. The weekly chart is in the hands of the Chancel Guild. Speak to the President of the Guild.

✠ THE VICAR'S STUDY ✠

MY DEAR PEOPLE:

We are still thinking of Easter and the wonderful day we had at the chapel. We could not but rejoice in the way our boys led the early service and the reverent communions made. The chapel literally filled to overflowing at all services and especially at the Sunday-school festal service.

And then, too, we saw the results of the Children's Service held every Friday in Lent. An average attendance of over two hundred and fifty. And one hundred and forty-two won the gold medal for perfect attendance. Let us carry this inspiration and zeal with us into all our coming days of chapel life. The great danger of all intense joy and activity is *reaction*. This is seen in Confirmation very often; persons make their profession of Christ with great enthusiasm and with intense religious joy, but fail to endure and keep that experience an abiding possession. The Church suffers much from the "stony-ground" Christian—not much depth of earth. Fails to endure and bear the heat and burden of the day.

I believe there is some special work for each member of the chapel to do, according to his several ability, if he only finds it. And if you cannot find it, come and consult the vicar and see if he has any plan in which you can find a happy service for yourself and the Church life. After all, the Church is a family and each ought to contribute something to the strength and usefulness of that family. Do not be one of the drones in this life. And the secret of all happy service lies in this attitude, viz., "What can I contribute to my chapel life?" There are always some people in this world who are asking, "What can I get out of it?" Verily they have their reward, but it is not the reward of that blessedness of entering into the joy of their Lord.

Before us lies the task of mutual service and of community betterment. Let us all get in line and carry our share of the responsibility and of the privilege.

Your sincere friend,

H. L. H.

The Parish Register

Baptisms

"Hereby made children of grace."

Mar. 17. Charles William Orr.
Mar. 18. Walter Camac Aaron.
Mar. 18. Annie Brydges.
Mar. 18. William Joseph Oldham.
Apr. 7. Easter Even.
Apr. 7. Florence Green.
Apr. 7. George William Kappes.
Apr. 7. Sophie Young McCarron.
Apr. 7. Thomas Myers, 3d.
Apr. 7. John Arthur Purring.
Apr. 7. John Robb.
Apr. 7. Rose Freimal Robb.
Apr. 7. Albert Lewis.
Apr. 7. Robert Anderson Wise.
Apr. 15. Harrison Mooney Garaler.
Apr. 15. Katharine Elizabeth Graham.
Apr. 15. Robert Kilpatrick, Jr.
Apr. 15. Thomas Raymond Lenmond.

Marriages

"Till death us do part."

Apr. 11. William Badger Vance and Jennie McElhenny.

Burials

"Blessed are the dead who die in the Lord."

Feb. 20. Earl Lewis Jackson.
Mar. 12. Samuel R. Naulty.
Mar. 19. Charles William Orr.
Mar. 21. Dorothea I. Kilpatrick.
Mar. 30. Mary Corvell.
Apr. 2. Jennie Griffith.
Apr. 12. Annie V. Lewis.
Apr. 19. Charles M. Simms.
Apr. 21. Elizabeth Ellison Martin.

Confirmation, April 3

"That they may continue thine forever."

Russell Lamont Bates.
Irene Frances Boice.
Anna Donaldson.
Anna Longstreet Haines Fitzgerald.
James Gillen.
Florence May Gillen.
Anna Kennedy Harbinson.
Annabelle Kidd.
Agnes May Laufer.
Wilhemina Smyth McKay.
Olga Bertha Muhlen.
Katharine Isabella McElhenny.
Margaret McCullough.
Florence May McHenry.
Margaret Elizabeth Mary Peoples.
Isabella Jane Peoples.
Mary Matilda Porter.
Harry Scott Wallace.
Elizabeth Young.
Andrew Harvey Williamson.

Communicants Received

From Church of the Saviour:
Mrs. Irene Patterson Rawlings.

Communicants Transferred

To Church of Holy Apostles:
John William Young, Jr.
To St. Matthias':
David Maginnis.
Mrs. Sara Chumar.
To All Saints', Darby:
William H. Billbrough.
Mrs. Margaret H. Rothwell.

Lillie.—"What was the sermon about?"

Katharine.—"Search me. I sing in the choir."

Easter Day, April 8, 1917

Lenten and Easter Offering, Memorial Chapel of the Holy Communion Sunday-school

Class.	Missionary Name.	Teacher.	Mite Chests.	Total Easter Day.	Total Lenten.	Total Lenten and Easter Day
B. C. A.	Bishop Adams Neely	Miss Jennie Dunlap	$20.20	....	$1.26	$21.46
D.	Bishop H. B. Whipple	Mr. W. Huey	7.96	$8.25	1.04	17.25
E.	Bishop Abiel Leonard	Mr. H. Blackney	.65	....	1.69	2.24
1.	Bishop E. S. Thomas	Rev. W. Ramsaur	9.85	16.05	1.76	27.66
2.	Bishop G. Worthington	Miss M. Gordon	10.77	....	.62	11.39
4.	Bishop Wm. F. Nichols	Mrs. ONeill	2.24	7.00	.26	9.50
5.	Bishop J. Coleridge Patterson	Mr. H. Burt	....	....	.45	.45
6.	Rev. Charles D. Cooper	Miss E. Cunan	7.72	....	.42	8.14
7.	Bishop William White	Miss J. Russell	1.39	....	.21	1.60
8.	Bishop F. R. Millspaugh	Miss Graham	2.14	1.27	.23	3.64
9.	Bishop James Hannington	Miss E. Knorr	8.60	....	.68	9.28
10.	Archdeacon Kirkby	Miss C. Norman	3.75	1.43	.29	5.47
11.	Henry Martyn	Mr. Jack Tandy	....	3.58	.47	4.05
12.	Bishop Thomas U. Dudley	Miss E. Mills	2.91	1.48	.39	4.78
13.	Bishop Ethelbert Talbot	Mrs. T. Bauden	7.80	....	.19	7.99
14.	[illegible] Livingstone	Miss K. Knorr	3.00	1.52	.30	4.82
15.	[illegible] Wyckliffe	Mr. W. Kincaid	1.50	....	.72	2.22
16.	Bishop Wm. Jones Boone, the Elder	Mrs. Larkin	3.55	1.14	.67	5.36
17.	Bishop Ozi W. Whittaker	Miss E. McElhenney	7.30	.57	.33	8.20
18.	Bishop William Hobart Hare	Miss E. Huff	3.89	...	.61	4.50
19.	Bishop P. T. Rowe	Miss S. Russell	4.40	.98	.31	5.69
21.	Rev. William S. Neill	Mrs. Charles Young	2.30	....	.24	2.54
22.	Bishop W. D. Walker	Miss MacFarland	2.00	....	.36	2.36
23.	Charles J. Wills	Miss E. McClatchy	5.46	....	.36	5.82
24.	Rev. Richard N. Thomas	Miss B. Magie	10.75	....	.42	11.17
25.	Bishop A. C. Cox	Mr. W. Clark	3.00	....	1.10	4.10
28.	Bishop Jackson Kemper	Miss McKenzie	8.10	2.57	.71	11.38
30.	....	Mrs. Gibson	10.83	....	.59	11.42
34.	....	Mrs. C. Scherer	15.35	....	.88	16.23
36.	....	Miss Mitchell	11.32	2.28	.92	14.52
Infant.	Bishop John Payne	Miss M. H. Mills	54.67	43.35	7.39	105.41
Memorial Fund			.....	.85	....	.85
Choir			.....	50.00	....	50.00
Mothers' Meeting			.....	40.00	....	40.00
Special George C. Thomas Legacy			.....	264.17	....	264.17
Junior Auxiliary			2.30	.....	....	2.30
Birthday Bank			.....	11.61	....	11.61
Little Helpers' Babies Branch			10.47	.....	....	10.47
			.....	.....	.....	17.10
			$246.17	$458.10	$25.87	$747.24

THE MEN'S OWN

During the past month a new movement has taken root in the chapel which promises to be of great value to the parish life. It is a man's movement known as the "Men's Own." The purpose of the movement is to promote greater fellowship among our own men; give a hearty welcome to all newcomers and strangers; study the religious, social and civic needs of the community, and tie ourselves to real social service.

The Men's Own meets every Sunday at 12 o'clock; they are dismissed promptly at 12.45 P.M.

Hearty singing and a study of some vital topic is our program. Once a month we have a social evening, We admit anyone to the meetings without any formality.

The movement has started with earnestness and a determination to succeed. Fifty men signed an agreement to sustain these meetings for a period of six months. We have eighty-five members enrolled and have had an average attendance for the two meetings held of fifty-one.

These men are in earnest. On Friday, May 25th, they are going to have a Home Defence Rally and Dr. Joaclinn, a former Lieutenant, N. G. P., will be present.

You will hear of good things from this movement for men by the men. It is their movement, now that the vicar has launched it, and the men of the chapel are on trial and we know that they will stand the test. Are you a member? If not, get behind the movement.

COMMUNI CONSENSU

Congratulations from your oldest daughter, Mr. Rector. Three years of able administration and of affectionate leadership have inspired our confidence in you and endeared our association with you. We are not afraid to speak out and tell you that we rejoice in your leadership, because of your fairness and good judgment at all conferences. We feel that behind all our efforts there is the loyal support of a liberal soul. And under your guidance this great institution challenges our best efforts. Surely it has been helpful to meet with you and discuss the problems common to us all; and the harmony of the staff is a tribute to your leadership.

Three years in this parish has as much crowded into it as would be found in five years in many another. May many happy years of service here be granted to you and to us.

A NEW ORGANIZATION

The Chapel Aid sprang into life about two weeks ago. Mrs. Thomas Bawden is the directress, and she is assisted by an able corps of faithful women. This organization will have charge of the supper end of all our chapel affairs where refreshments will be served. We must get our kitchen in shape. The beginning has been made. A coal cook stove and gas stove have been installed in the kitchen, with all arrangements for hot water. The stoves came from the vicarage, and have been put in first-class condition. We need now a complete set of dishes; re-stocking of cooking utensils, linoleum on the floor, and a complete renovation of the pantries. Once these things are in order we purpose to keep them that way by the efforts of the Chapel Aid. All dishes broken will be replaced by the organization using them. So we are going to select a permanent stock.

Now who will help us along? We need over one hundred dollars. But every little helps. Send in your donations in money to Mrs. Bauden. And *do it now*.

CHAPEL REPRESENTED

By a resolution of the vestry it was determined that one delegate to the Diocesan Convention should go each year from one of the chapels. The Holy Communion, being the oldest daughter of the parish, has the honor of having the first delegate. Upon recommendation of the Chapel Committee Mr. David Gray was chosen. Mr. Gray deserves this honor. No man works more faithfully than Mr. Gray. The work of chapel treasurer is a very arduous one, and the duplex envelope has increased the work. We appreciate this faithful service and congratulate him for the honor conferred.

THE ANNUAL CHAPEL MEETING

The annual parish meeting was a great success. The new Advisory Board was elected by the people, and is as follows: David Gray, Thomas Bawden, Harry Collins, John Uren, Francis Larkin, Frank Naulty, Hugh Gallagher, Robert Neeley, Joseph Russell, James Peoples, John Devitt, Alexander O'Neill.

Reports from all the leaders of the chapel organizations were read and showed the societies in good conditions. After the reports, refreshments were served and dancing followed. We expect to make this an annual affair.

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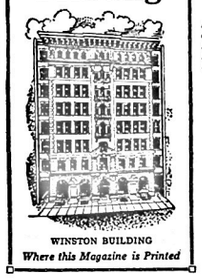
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Chapel of St. Simon the Cyrenian

TWENTY-SECOND AND REED STREETS

STAFF

Rev. John R. Logan, Vicar, 1408 S. Twenty-second Street.
Telephone—Dickinson 2218 J.
Mr. Charles S. Brooks, Lay Assistant, 2118 Carpenter Street.
Mr. Alonzo Baillou, Choir Director, 1831 Carpenter Street.
Mr. George S. Newlin, Organist, 2220 Reed Street.
Mr. Irvin E. Hall, Registrar, 2237 Reed Street.
Mr. Roselle Jenkins, Sexton, 1924 Lombard Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

Tuesday and Friday, 11.00 to 12.00 A. M.
Wednesday, 7.00 to 7.30 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at 7.00 A. M.
Morning Prayer and Sermon, 10.45 A. M.
Sunday-school and Bible Classes, 2.30 P. M.
Evening Prayer and Sermon, 8.00 P. M.
Evening Prayer with Address, Wednesdays at 8.00 P. M.
Holy Baptism, second and fourth Sundays at 10.45 and first Sunday at 4.00 P. M.

ORGANIZATIONS

(Unless time is designated, the hour is 8.00 P. M.)

Advisory Board—Second Monday evening.
Woman's Auxiliary—First and third Tuesdays.
Parish Aid—Second and Fourth Tuesday.
Brotherhood of St. Andrew—Second and fourth Tuesdays.
St. Monica's Guild—Second and fourth Fridays.
Busy Bees—First and third Fridays.
Young Women's Friendship Circle—Each Tuesday evening.
Ushers' Association—Each Monday evening.
Altar Guild—First Friday.
Flower Guild—Each Friday afternoon at 4.30.
Choir Guild—Second Friday.
Men's Club—First and third Tuesdays.
Literary and Dramatic Association—Third Tuesday.
Young Men's Forum—Third Sunday at 4.00 P. M.
Boys' Auxiliary—Each Tuesday evening at 7.15.

ADVISORY BOARD

Henry A. Booth.
Charles S. Brooks, Treasurer.
Joseph W. Draper.
Zachariah Foote.
Harry I. Gaines.
Irvin E. Hall, Secretary.
Joseph D. Hooper.
James H. Morgan.
Archie Owens.
Edmond Scotti.
Edward B. Van Dyke.

SPECIAL OFFERINGS FOR YEAR 1917

January 21....Domestic and Foreign Missionary Society.
February 18...Vicar's Fund.
March 18.....Chapel Mortgage Fund.
April 6.....Good Friday—Designated by the Vicar.
8.....Easter Day—Parish Expenses—George C. Thomas Memorial.
15.....Vicar's Fund.
29.....George C. Thomas Memorial.
May 20.....Diocesan Board of Missions.
June 17.....Mortgage Fund.
July 15.....Church Carpet Fund.
29.....George C. Thomas Memorial Chapel.
August 19.....Mortgage Fund.
September 16..Mortgage Fund.
30..George C. Thomas Memorial.
October 21....For Sunday-school Expenses.
November 18..The Memorial Endowment.
29..Thanksgiving Day—Hospitals.
December 16...Episcopal and Convention Fund.
25...Christmas Day—Christmas Fund.

The Chapel is supported by the Duplex Envelope System. Each member is requested to take a package which may be gotten from any member of the Finance Committee or at the Vicar's office.

SUNDAY-SCHOOL OFFICERS

John R. Logan, Superintendent.
Aldrich H. Burton, Associate Superintendent.
Preston C. Johnson, Chief Secretary.
Joseph N. Foote, Joseph Burton and Paul Jones, Assistants.
Charles S. Brooks, Treasurer.
Mrs. Janiveve S. Johnson, Organist.
Miss Ida Osborne, Primary Department.
Miss Jeanetta Barnes, Intermediate Department.
Mrs. Evelyn Pierce, Cradle Roll.

KINDERGARTEN TEACHERS

Miss Ida Osborn.
Mrs. Ida B. Frazier.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.

VICAR'S LETTER

My Dear Parishoners:

Lent and Easter have come and gone, but the impress and influence of their well-spentness still remain with us. It seems far back to speak of them now, only that we may hold fast their precious lessons of helpfulness. The journey is too great, the tasks so many and the burdens so heavy that we must be continually fed not only with the remembrance of the well-spent Lent and a joyous Easter, but with the daily food our Blessed Lord gives through His Church the entire year day by day.

We now look forward to the time when our resurrected, ascended Lord endues His disciples with power from on high—the birthday of the Christian Church—Whitsunday. Our impoverished lives surely stand in need of that strength and power which come from above, but remember the beginning must be in us by earnest prayer and fervent desire. "They were all with one accord in one place in prayer." That was the secret of their "filling" and it must be of yours and mine. If the Church today were as united as in those early days, her power and strength would "speak" in a language "understood" of the people. If our local congregations were more closely united in mind and heart, who could estimate the strength and influence in the community. Yet

these "scattered dry bones" can live by the in-breathing of that "power from on high." It is yours for the asking. God grant that we may all seek it.

The Vicar adds a word in connection with the close of his eighth year in charge of the Chapel. They have been years of sunshine and shadow, more of the sunshine, we are happy to say. These years have brought us nearer to each other and nearer to Him who is our Lord and [illegible].

There has been [illegible]s can be readily seen, progress and growth [illegible]n a material and numerical measurement. It is difficult to measure or estimate the other—the spiritual—that for which ministers are [illegible] and churches and parish houses are built—the "building up of Christ in you." The first is only a means to the second. The administering of the Sacraments and the preaching of the Word have brought a joy of heart and comfort of soul that no one can take away because of the consciousness that some were coming who were sincere and intent on hearing the message spoken.

If the success of a man's ministry were measured by official acts and things done, alone, we could safely and modestly say—"quite so" —471 baptisms, 411 presented for confirmation, 97 by transfer, 117 marriages, 255 burials, new Church built, organ put in, etc., in eight years —but not in these things alone, not numbers primarily, but character building into the likeness and fulness of Christ in the hearts and minds of the souls committed to his cure and care, "both by preaching and living." The full measurement of this cannot be taken this side the grave, not until He says, "Give an account of thy stewardship." Our hope and prayer is that the years yet to be in our ministry here may be more fruitful of good works.

The Vicar cannot close this word without an expression of his unbounded gratitude to his members here for their hearty support and loyalty in our common work, and also to the other members of our Parish, who in their official capacity and otherwise have been most kind and sympathetic in all their relations and associations.

Before the close of another eight years—if we are here that long—may we have enlarged our parish house to meet our growing demands; pay off the mortgage of $6000 on our church building, and have secured an assistant for your Vicar—but if this last is left too long, you will have to get both a Vicar and a Curate. We can keep at it in some fashion, but not in the way to meet fully and completely the Church's opportunity in this growing section of our city, where there is yet so much to be done. Perhaps in this connection it might interest you to know that the offerings for "Salary of Vicar's Assistant" to date amount to $57.57. This has come from a very few of the members. We want all to use the special envelope marked—For Salary of Vicar's Assistant—in order that this fund may grow. The Parish is not able to add this extra expense to the Chapel budget, so it must come from our own efforts. One envelope each month with 25 cents in it, and if you cannot give that much give what you can.

With deep gratitude to our Heavenly Father for His favor and blessings of the past, and appreciation to you, my friends, and with prayers for us all for strength and grace now and the days yet to come,

Faithfully your friend and minister,

John R. Logan.

Register

For March and April

Baptisms

March—Mazie Hemsley, Clarence Murrey Williams, Elizabeth Doloris Watson and Raymond Frederick Douglas.

April—(Reported under Easter Even.)

Marriage

March—Horace R. Brown and Ida Smith Cokine.

April—Lloyd S. Shirley and Naomi B. Baker, Theodore L. Graves and Alice E. Brooks, Alexander Carter and Maud E. Connor.

Communicants Received

Miss Eda B. Parker, from Trinity Church, Vineland, N. J.; Mrs. Cora R. Stewart, from Holy Trinity Church, Philadelphia; Mrs. Teresa DeCoulender Williams, from Pro-Cathedral Church of the Nativity, South Bethlehem, Pa.; Mr. Richard J. M. Lewin, from St. John's Church, Parish of Claradon, Jamaica, B. W. I.

Burials

March—Vincent Beckford, Mrs. Annie Waters.

April—Charles Walton, Edith Patterson, Thomas I. Feagans and William J. A. Reed.

ANNUAL REPORT

In the parochial report—May 1st, 1916, to same date 1917—sent to the Diocesan Convention, the following statistics were given:

Baptisms—Adults, 5; infants, 67. Total, 72.

Confirmed—Male, 14; female, 25. Total, 39.

Communicants added—New, 39; by transfer, 14.

Removed—By death, 4; revision, 6; transfer, 1.

Present number of members—581.

Marriages, 29. Burials, 40.

Public Services—Sundays, 115; other days, 63. Total, 178.

Holy Communions—Public, 58; private, 30. Total, 88.

Persons Receiving—2987.

Sunday School officers and teachers, 46; scholars, 600. Total, 646.

Kindergarten teachers, 2; scholars, 150.

CONGRATULATORY

The Vicar and members of the Chapel of St. Simon's extend to our beloved Rector, the Rev. Dr. Toop, our hearty congratulations on the completion of his third year as Rector of our great parish with its many and exacting duties and responsibilities. He has measured up to them all in such a positive yet kind manner that he has greatly endeared himself to us all. We hope for many more years of his wise and helpful leadership.

APRIL OFFERINGS

The following are the offerings of the Chapel of St. Simon the Cyrenian for the month of April, 1917:

Chapel Expenses:		
Envelopes	$251.20	
Loose	15.50	
Total		$266.70
Benevolence and other objects:		
Communion Alms	$42.49	
For Salary of Vicar's Assistant	15.45	
Vicar's Fund	10.34	
Domestic and Foreign Missions	8.08	
Mortgage Fund	56.02	
Pipe Organ	6.70	
Geo. C. Thomas Memorial Fund	158.01	
Good Friday Offering (Designated by Vicar)	17.58	
Total		$314.67
Church Total		$581.37
Sunday School:		
For Missions, Easter and Lent	$518.82	
For Expenses	20.25	
Total		$539.07
Complete Total		$1120.44

PARISH PARTY

Our first Parish Party has been set for Thursday evening, May 17th, when we hope to have our largest family gathering of the members of the Chapel. Some of our best talent have been asked and kindly consented to take part in a short program. We want every member to come. Refreshments will be served and an Orchestra has been secured. This will be at the time of the eighth anniversary of the Vicar, but is not to be observed primarily as an anniversary celebration, but a large family gathering of the members and regular worshippers in which we hope for all to become better acquainted.

Donations for expenses will be gladly received.

LENTEN AND EASTER OFFERING

The following is the Lenten and Easter offering of the Sunday-school of the Chapel of St. Simon the Cyrenian, Easter, 1917:

Class.	Easter.	Lenten.	Mite Box.	Total.
Cradle Roll	$ .42	$ 1.87	$ 4.52	$ 6.81
Primary Department	2.50	5.14	69.48	77.12
Intermediate Department	3.02	7.19	53.58	73.79
Main School— No. Teacher.				
1. Mrs. Martha Gardiner	1.70	1.78	25.99	29.47
2. Mrs. Ida B. Frazier	.20	.76	18.23	19.19
3. Mr. Chas. S. Brooks	3.30	3.73	9.87	16.90
4. Mr. Alonzo Baillou	1.20	1.14	14.15	16.49
5. Miss Inez Burton	.42	1.15	12.61	14.18
6. Mr[illegible]ary Comegys	.60	.63	8.43	9.66
7. Mi[illegible]nna Comegys	.58	.86	8.06	9.50
8. Mi[illegible]argaret Judah	.80	1.07	7.29	9.16
9. Mi[illegible]elen Barrett	.64	.78	7.38	8.80
10. Mi[illegible]lia Fields	2.00	2.33	4.39	8.72
11. Mi[illegible]een Gaines	1.04	1.23	6.08	8.35
12. Mr[illegible]rnard Scotti	1.34	2.01	4.52	7.87
13. Mi[illegible]Mary Becknell	.60	.93	5.62	7.15
14. Mi[illegible]Clovice Augustus	.52	.37	5.06	6.55
15. Re[illegible]John R. Logan	1.20	.66	4.58	6.44
16. Mi[illegible]Madeline Baker	.60	.70	4.51	5.81
17. Mi[illegible]Janiveve S. Johnson	.68	.78	2.84	4.30
18. Mi[illegible]os. Oxford, taught by McKell	.56	.49	1.88	2.93
19. Mi[illegible]Nancy Walker	.44	.60	1.73	2.77
20. Mr. Geo. Bucker	.32	.36	2.02	2.70
21. Mr. Preston C. Johnson	.44	.25	1.05	1.74
22. Miss Mary Scott	.40	.22	.75	1.37
23. Mr. David L. Witmer	.40	.64	.10	1.14
24. Miscellaneous	1.41	..	..	1.41
Total from St. Simon's	$27.33	$38.27	$294.72	$360.30
Special income from the Geo. C. Thomas Legacy				158.50
Complete Total				$518.82

This offering speaks for itself. It is an increase over last year of $18.38. A part of it will be designated as follows: $100 for salary of Archdeacon Baskervill, in South Carolina; $100 for St. Paul's School, Lawrenceville, Va.; $100 for St. Augustine School, Raleigh, N. C.; $100 for the Missionary Jurisdiction of Liberia, West Africa, and $100 for Bishop Thomas, Wyoming. How well our classes have done.

EASTER-EVEN BAPTISMS

One of our happiest and most enjoyable services in connection with Lent and Easter was on Saturday, April 7th, when twenty-eight were baptized by the Vicar and a reunion service of sponsors and children. Mr. David L. Witmer, our annual visitor at this service, made a very strong and appealing address on the Responsibility of God-parents. The Vicar also gave a "talk."

The following were baptized—Reginald Brooks Anderson, Mary Esther Brown, Evelyn Olivia Brown, Helen Augustus Brown, Bernard Ashby Brown, Jr., Haywood Isaac Brown, Sadie Clarke, Rachel Marguerite Clough, Robert Theodore Edwards, Mary Edith Edmonds, William Gardiner, Jr., Francis Harold Lancaster, Anna Gertrude Lancaster, Lyman Beecher Milburn, Josephine Elizabeth Marriott, James Howard Parrish, Mary Elizabeth Pearson, Daisy Glenn Richards, Thornton Trysvan Ruffin, Dorothy May Ruffin, Alphonso Haywood Ruffin, Gertrude Elizabeth Taylor, Margaret Saunders, Mildred Ida Taylor, Mildred Ellen Timberlake, Humphrey Dennis Wallace and Louis Alonzo Yates.

Three others who had been previously baptized were received into the Church by the sign of the Cross.

April 17th—William James Arthur Reed.

April 27th—John Pedro Allen Delgado.

NOTES

A special sermon will be preached to the Chapters of the Brotherhood of St. Andrew of Phillips Brooks Memorial, and the Chapel of St. Simon's, May 27. All men are most cordially invited.

Sunday, May 27, being Whit-Sunday, there will be the usual annual Corporate Communion of all of our Confirmation classes, at the 10.45 a. m. service.

Members of the Flower Guild will have their annual Birthday Party, Thursday Evening, May 24.

KINDERGARTEN REPORT FOR APRIL

Our school has been going through one of its best years with an enrollment and attendance that has taxed our capacity. Full attendance, 886; largest number daily, 67; smallest, 8; average, 49.2; on sick list, 12.

Miss Ida Osborn,
Miss Ida Frazier,
Teachers.

ANNUAL PICNIC

Just a foreword about this big annual affair in the life of the Chapel and School. The date has been arranged for Thursday, July 19th, at Maple Grove. This is the only place in or near Philadelphia where we can combine both profit and pleasure. We have been promised that the Grove is to be put in better shape and more amusements provided for the children. It is to be a combined outing for Church and School. The children will be taken out in special cars and refreshments served free. The Church people will provide dinner and all sorts of refreshments. The admission is 25 cents for adults and 15 cents for children under 12 years, not of the School. Pay at the gate as you enter.

There will be a baseball game, races and other amusements for the afternoon, for which prizes will be given. A good orchestra will be in the pavilion. Let every member and friend go and enjoy the day with the children in God's big out-of-doors. Keep the date in mind, Thursday, July 19th.

PRAYERS—ASCENSION-TIDE

Ascended Christ, great Lord on high, to Thee we bow.

Great Son of God to Thee in Heaven be honor, praise and glory all ascribed.

In Thee is all merit, good, and excellence that is in Heaven or earth, for Thou art God and the earth is Thine, and we but moths fluttering for a moment about the flame of life.

As Thou didst live so teach us to live, as Thou didst win the victory grant us to win, as Thou art in Heaven so bring us at the last to be, for there is no rest without Thee.

Give us often to gaze into Heaven, and as often Heavenly Visitants to bid us to life's tasks and the look adown the longer road, even to the end.

Wean not our hearts from the world and its sweet and precious things, but win them unto Thee through the gifts of Thy bestowing.

Lift not our minds too far beyond the things of time and sense, but give us such use of them that they exalt us body, soul and spirit unto Thee, O ascended and present, triumphant and tender Christ. Amen. G. H. T.

WHITSUN-TIDE

O great eternal Spirit, pure and holy, lift Thou the weights from our holden eyes that they may see even as Thou, unstop our ears that they catch the deep whispers of truth, free our spirits from evil to take flight with Thee across the wide spaces of holy endeavor.

Thou broodest over all God's work in care and love, so teach us ways of quietness and musing peace; Thou comest as the fire in flaming wrath, so give us wrath like Thine, scorn of untruth and hatred of paltry ends; Thou dost purify life and sanctify it, grant us the high privilege of aiding in Thy task; Thou makest Christ known to human hearts, the truth in Him and all the joy and beauty, so make us living epistles of Him to others.

Give us to hear the rushing mighty wind of Thy presence, to feel the touch of flame; afford us the many tongues of love and the burning heart; touch our lips with coals from the altar that they be pure and true.

As Thou art Comfort unto us give us to comfort others, and to speak to souls given over to the allurements of the world the things that belong unto their peace. Take up Thy lodging in our heart and be its loved and privileged guest and not only so but make it Thee, Thine own very Self in purity and peace and power. Amen. G. H. T.

PERSONAL

Our sympathy is extended to Mrs. Aurelia Feagan and family, Mr. Chas. H. Vance and family, and Mrs. Smythe Nicholby and family, in the bereavements recently sustained.

The flowers on the Altar Sunday, May 13, were the gift of Mrs. Mary Jobes, in loving memory of her parents.

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Chapel of the Mediator

FIFTY-FIRST AND SPRUCE STREETS

STAFF

Rev. Phillips Endecott Osgood, Vicar, 5021 Pine Street.
Rev. James Albert Weagle, Curate, 5010 Locust Street.
Mrs. A. B. Hanscom, Vicar's Assistant, 229 Buckingham Place.
N. B. Clarke, Organist and Choirmaster, 5233 Spruce Street.
D. R. Mangam, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. Gumpert, Vice-Chairman of the Advisory Board, 5038 Osage Avenue.
E. H. Bauzenberger, Registrar, 251 S. Fifty-seventh Street.
R. E. Stoneback, Treasurer, 4943 Walnut Street.
W. R. Heins, Chairman of the Property Committee, 5449 Cedar Avenue.
J. W. LeGallez, Scoutmaster, 5220 Irving Street.
W. K. Clymer, Secretary of the Mediator Schools, address at the Chapel.

OFFICE HOURS

The Vicar—Tuesdays and Fridays at 5.15 p. m. Wednesdays at 7.15 p. m.
The Curate—Wednesdays at 11.00 a. m. Saturdays at 1.30 p. m.
The Vicar's Assistant—Daily, except Saturdays, 10.30 to 12.00 a. m.
The Treasurer—May be seen after services or on Monday evenings at the Parish Building.
The Parish Building is open daily from 8.45 a. m. to 10.30 p. m., except from 12.30 to 1.30 p. m. and 5.45 to 7.15 p. m.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Baring 7819-W.
The Curate's telephone is Belmont 2557-J.
Mrs. Hanscom's telephone is Baring 7287-J.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

Representatives from the Vestry

Robert P. Shick. J. W. Perkins. Alfred Gray

Representatives from the Chapel

J. H. Barndt.
E. H. Bauzenberger.
Herbert E. Blackman.
Francis P. Burch.
Albert W. Cavendar.
N. B. Clarke.
W. K. Clymer.
E. R. Durborow.
E. B. Gumpert.
William R. Heins.
Willard Maston.
R. Eugene Stoneback.

PROPERTY COMMITTEE RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

Sunday:
8.00 a. m. Holy Communion.
10.30 a. m. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 p. m. The Mediator Schools (and Adult Bible Classes).
7.00 p. m. Men's Meeting (as announced).
8.00 p. m. Evening Service and Sermon.

Wednesday:
7.45 p. m. Evening Prayer.
8.15 p. m. The Vicar's Midweek Bible Class in the Life of Christ.

Holy Baptism will be administered any Sunday at 12.20 or 3.45 p. m.

The Clergy should be consulted before making arrangements for Baptisms, Weddings or Funerals at which their services are desired.

General

The Advisory Board—The Tuesday before the second Wednesday in the month at 8.00 p. m.
The Chapel Council—The third Tuesday (when called) at 8.00 p. m.

For Men and Boys

The Brotherhood of Saint Andrew—The first Tuesday at 8.00 p. m.
The Young Men's Club—The first Monday at 8.00 p. m. Basketball games Mondays at 8.15 p. m.
The Boy Scout Troop—Tuesdays at 7.30 p. m.
Keepers of the Square (smaller Boys' Club)—Tuesdays at 4.00 p. m.

For Women and Girls

The Altar Guild (and Choir Mothers)—The first Monday at 8.00 p. m.
The Mediator Guild—The first Tuesday at 2.30 p. m.
The Home Missionary Society—Thursdays at 2.30 p. m.
The Woman's Auxiliary—Fridays at 2.30 p. m.
The Girls' Friendly Society—Fridays at 8.15 p. m.
The Girls' Friendly Society Candidates and Camp Fire Girls—Thursdays at 4.00 p. m.

The Sunday-school Staff: Supper and Meeting—Third Monday at 6.30.
The Choir—Thursdays at 8.00 p. m.
Monthly Parish Party—The last Tuesday of the month at 8.15 p. m.

SPECIAL OFFERINGS, 1917

February 18....The Vicar's Fund.
April 6.....Good Friday—The Chapel of St. Simon the Cyrenian.
8.....Easter Day—Chapel expenses.
May 20.....The Diocesan Board of Missions.
June 17.....The Chapel of the Holy Communion.
October 21.....Religious Education.
November 18...The Endowment Fund.
29...Thanksgiving Day—To be designated by the Vicar.
December 16....The Episcopal and Convention Fund.
25....Christmas—The Christmas Fund and Clergy Pension Premiums.

THE VICAR'S LETTER

My Dear Friends:—

This is the best opportunity I have had since Easter to say how extremely pleased I am with the unanimity you so enthusiastically showed this Lent. The experience has been one not easily forgotten by any of us. The seating capacity of the new church does not seem so strangely large as it did. We shall measurably fill it, I am now sure, not only on Palm Sunday and Easter, but likewise throughout our working season. The uplift of the "great congregation" has been thrilling beyond words. Speaking of that "working season," I recognize that to a certain extent I do not take its shortness as easily for granted as most Philadelphians do. May I be very frank and say from my two Springtimes here I have felt that there were

not so many reasons as there were excuses for the after-Easter drop. (I recognize that it is not particularly our own problem, for the Mediator seems to suffer less than most.) People do not so much *go* away as *stay away!* Should we recognize "Spring fever," perhaps, as one of the subtlest workings against character, if it tempts us to forget our steady duties and our self-expectations? I cannot (although I have tried all possible extenuations) quite accept the anti-climax of the Easter-to-Trinity season. Am I wrong? They say that a golf-stroke, to be as it should, must have a good "follow-through." That is what we will strive for now—a good "follow through." As your grateful minister, who is much moved by your co-operation, enthusiasm, consecration and corporate will, so abundantly made clear, I am simply urging you to abide by the witness you have so amply given, a little longer. Let's not "let down" before Trinity Sunday and Sunday School week!

In another column you will find the announcement of Red Cross work which is now that enthusiastic loyalty that characterizes its every activity.

I want immediate word of any of our boys' enlistment. We shall have the list of our own lads where all can see it. Add them to your prayers and I shall be glad to forward to them at any time any remembrances you may care to send.

God guide us all and make us His means of self-consummation in the Peace that passeth understanding. But may He forbid us to say "Peace, peace, when there is no peace."

Most unfailingly your friend,

Phillips E. Osgood.

A MEMORIAL SERVICE

At the evening service, Sunday, May 27th, the Philadelphia Veterans of Foreign Service will attend in a body. The sermon (by the Vicar) will be on "Memorial Day as a Witness."

Chapel Register

Communicants Received

Mr. Samuel H. Warnock, from St. Elizabeth's Church, Philadelphia.
Mrs. Catharine G. Warnock, from Gloria Dei Church, Philadelphia.
Mrs. Mary Sims Moyer, from St. James' Church, Philadelphia.
Catharine A. Hutchinson, from St. James' Church, Philadelphia.
Mrs. J. Ellwood Gartside, from Church of St. Michael and All Angels, Philadelphia.
Mr. Harry Stull Umsted and Mrs. Marian V. Umstead by their own application; no records available.

Baptisms

Isaac Lyster Hansell.
Jacob Josiah Applegate.
Harry Elwood Derr. Jr,
Alfred Day Wiler Freund.
Evangeline Derr.
Charles Henry Creighton.
James Hilliard Kennedy.
Charles Joseph Wood, Jr.
Margaret Miller Powers.
Elizabeth Gothie Shoop.
Henrietta Adelaide Holmes.

Burials

Mar. 31. Adelph Runge.
Apr. 14. Mildred Elizabeth Hoegerle.
May 3. Ann Elizabeth Bridge.

Marriages

Mar. 4. Alvin Russell Dick and Martha E. Robinson.
Apr. 11. Joseph L. W. Simpson and Clara L. Jaep.

RED CROSS PLANS

In the furtherance of our Red Cross plans in connection with the neighboring churches we are making slower progress, perhaps, than we might if alone. But the result will be more sure and the work more soundly based if we "make haste thus slowly."

Announcements of definite plans will be made

at the Parish Party, Ascension Day evening (May 17th). Let everyone interested surely come at that time. We ought to be able to start work immediately then.

In the meantime may we have the names of those who intend to join our Auxiliary? The dues are one dollar. One does not want to make request for permission to organize until a reasonable membership is assured.

ASCENSION DAY (Thursday, May 17th)

Holy Communion at 7.30 A. M.

Holy Communion and address at 10.30 A. M.

CARD

Have you signed this pledge card yet in our "Parish Promise" as part of "our bit?"

"For their sakes, I sanctify myself."

Because I am ready to deny myself, in order to keep my spiritual vision clear and to help others to self-control by the consciousness that my prayers for them are clean of self-indulgence:

I hereby pledge myself to abstain from all beverage use of intoxicants throughout the period of the war.

Name.....

Address.....

"SUNDAY-SCHOOL WEEK" PROGRAM

TRINITY SUNDAY, JUNE 3D.

8.00 A. M.—Holy Communion.

10.30 A. M.—Holy Communion. Teachers and Communicant scholars of the Mediator Schools to attend together.

12.15 P. M.—Opening of the exhibit. Prayers and a word of interpretation.
Exhibit open from 3.00 to 7.00 P. M.

7.00 P. M.—Men's meeting. Speaker, Mr. Calvin O. Althouse.

8.00 P. M.—Evening service.

MONDAY.

1.00 P. M.—Luncheon to the Parish Administration Club. Exhibit open 2.30–5.30 and 7.30–10.00 P. M., (as every day.)

7.00–10.00 P. M.—West Philadelphia Branch of the S. S. Association.

TUESDAY.

8.00 P. M.—Parents' Meeting. Special speakers from the General and Diocesan Boards of Religious Education. The Mystery Play and Missionary Demonstrations. Refreshments.

WEDNESDAY.

3.00 P. M.—"Mothers' Meeting," under the auspices of the Kindergarten and Primary Departments. Infant Roll babies and mothers, too. Games for the little folks. Refreshments.

7.45 P. M.—Evening Prayer.

8.15 P. M.—Final session of the Vicar's Bible Class.

THURSDAY.

8.00 P. M.—The Parish Party. A good entertainment is expected and a final family gathering. The Mystery Play will be repeated.

SATURDAY.

The Sunday-school picnic.

SUNDAY, JUNE 10TH.

8.00 A. M.—Holy Communion.

10.30 A. M.—The Commencement Service of the Mediator Schools. Illustrated address by the Vicar. Presentation of certificates of Honorary Promotion. Presentation of Lenten Honor Roll Pins. Award of prize essay. Presentation of Diplomas (from school to school). Special music by the Sunday-school Choir and the regular choir.

2.30 P. M.—Exhibit open for the last time.

8.00 P. M.—Evening Service.

REGISTRAR'S REPORT, APRIL 23, 1916, TO APRIL 9, 1917

To the Members and Friends of the Chapel of the Mediator

I beg to submit the following statistics of the Chapel for the year ending April 9, 1917:

Number of Communicants on list April, 1916	482
Communicants received during year by transfer	59
Communicants received by confirmation	39
Communicants placed on list by their own request (no records available)	12
Total	592

Losses

Lost by transfer to other parishes	3
Lost by death	4
Names taken off Communicant list by reason of removal or non-attendance	11
	18
Present number on list	574

Baptisms	21
Burials	17
Marriages	17

ATTENDANCE

Sunday services held in Chapel	223
Weekday services	69
Total number public services	292
Number of Holy Communion Services (public)	88
Number receiving Holy Communion	3,629
Attendance at Sunday Early Services	1,395
Attendance at Sunday 10.30 A. M. Services	13,227
Attendance at Sunday 2.30 P. M. Services	9,406
Attendance at Sunday 7.00 P. M. Services	852
Attendance at Sunday 8.00 P. M. Services	9,324
Attendance at weekday Services	2,772
Of this number 848 attended the Vicar's Bible Class	
Attendance at weekdays during Lent	2,955
Attendance at Catechisms and Confirmation Instruction	370
Total attendance during year, April, 1916, to April, 1917	40,301
Total attendance year 1915–1916	35,466
Increase for 1916–1917	4,835
Total male attendance during year	10,452

Respectfully submitted,

E. H. BAUZENBERGER,
Registrar.

THE PARABLE OF A PRODIGAL FATHER

The following article has appeared in several publications. Some of our readers may have missed it. If so, read it now—it has a vital message.

A certain man had a son. And this son said unto his father: "Father, give me the portion of thy time and thy attention, and thy companionship and thy counsel which falleth to me."

And he presented unto him his living, in that he paid the boy's bills, sent him to school and Sunday School and tried to believe he was doing his whole duty by him.

Not many days after the father gathered together all his interests and ambitions and took a journey into a far country, in a land of real estate, bank accounts, hogs and cattle and other things which do not interest a boy, and there he wasted his precious opportunity of being a chum to his boy.

When he had spent the best of his life and had made much money, but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship, for he would fain have satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself, he said: "How many of my acquaintances have boys whom they understand and who understand them and who seem happy in their comradeship, and I perish here with heart-hunger. I will arise and go to my son and say unto him: 'Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances.'" And he arose and came to his son, but while he was yet afar off his son saw him and was moved with astonishment and drew back and was ill at ease. And the father said unto him: "Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father. Forgive me and let me be thy friend."

But the son said: "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I got the information, and I got the companionship, but I got a good deal of the wrong kind, and now, alas, I am wrecked in soul and in body, and there is nothing you can do for me. It is too late, too late, too late."—*Our Young Men.*

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THE MONTHLY MESSAGE

Published in the Interest of the
PARISH OF THE HOLY APOSTLES

Editor
THE RECTOR, REV. GEORGE HERBERT TOOP, D.D.

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Managing Editor
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Business Manager
MR. CHARLES H. CLARKE

VOL. I PHILADELPHIA, NOVEMBER, 1917 No. 4

OUR SACRIFICIAL OFFERING

On another page will be found, brought together, the lists of names of those who compose the Roll of Honor of our whole great parish. It is a worthy list of a mother full worthy of these her sons. They are a considerable part of our young manhood at its prime. They go forth to wage the world's age-old fight for freedom. There is no doubt about that today. When the war began there were many among us who thought of it as part of an old-time wrangle among discordant European neighbors, with very likely an ambition for commercial supremacy at its base. Today our vision has cleared and we see in it one of those great world upheavals which periodically occurs, when an old phase of civilization is outworn, and a new one is coming to its birth. And more than any other this struggle has spiritual forces at its base. To share in this conflict for a new world's new life our boys go forth. They represent themselves and us, they are us, our very selves, for they bear with them not alone their own spirited significance for life, but also ours. They are the sacrificial price we pay, we jointly pay, for mankind's good. When they suffer we suffer, when they are wounded so are we, when they die so do we, in life's most vital self. And we at home must bear the waiting part, the weary, wasting, waiting part, and if need be, bear our load of grief into the valley of the shadow, and live with it through all the years to come, in loneliness, in utter desolating loneliness.

It is hard to be the victim of the sacrifice, but it is harder not to be today. Life, true and strong life, is sacrificial. Courage then! It is a time which calls for men. Let us be men. Life demands that we throw life away, waste it, pour it forth, that we may receive it again with joy. Keep it today and it is not worth the keeping.

The cross is at the heart of thought and purpose as never before in our time. In its presence, close beside it, the human soul learns life's deepest lesson and finds its peace.

Roll of Honor of the Entire Parish

CHURCH OF THE HOLY APOSTLES

Officers

Major George Blair
Captain George C. Thomas, Jr.
Lieutenant Vincent F. Cunningham
Dr. G. Gilbert Deaver

Nurses

S. Annabelle Smith
Laura F. Gemberling

Adams, Thomas H.
Boyd, Harold Scott
Boyd, John Winfield
Barlow, Elmer H.
Barlow, Walter
Bendell, William I.
Britton, William Nelson
Cross, Raymond
Davis, Robert H.
Diamond, James A.
Donaldson, William N.
Ebner, Charles F.
Fortin, Edward L.
Fresh, William
Graves, F. Mortimer
Hipwell, John B.
Jackson, Joseph
Jacobs, Howard M.
Johnson, Marion F.
Keenan, J. Hudson
Kidwell, Orville
Leeper, Thomas P.
Moore, Robert B.
Moore, William J. No. 1
Moore, William J. No. 2
Murphy, Joseph B.
McClenaghan, Herbert E. A.
McKenzie, Alfred
McMeekin, Robert
McNally, Arthur
Naye, Jack C.
Noel, William Leslie
O'Neill, Thomas Lincoln
Pickwell, Harry H.
Robinson, Howard West
Royle, Philip A., Q. M. Serg.
Royle, Elmer
Royle, Herbert B., Corporal
Scott, Wesley E.
Seymour, Frank E.
Smith, Lorentza
Taylor, Ray
Van Vranken, J. Schuyler
Weideman, Frank
Wilson, George
Young, John W., Commissary Sergeant
Young, Robert J.

MEMORIAL CHAPEL OF THE HOLY COMMUNION

Army

Charles, Joseph
Charles, William
Franz, Joseph
Graham, Robert
Hill, Elwood
Hill, George
Kirst, Earl
Knorr, Vinton
McAnally, Andrew
McElhenny, John
McFarland, Alfred
MacWilliams, George
Mackey, James
Mooney, Elmer
Norton, John
Pische, Otto
Parks, Robert
Robinson, Moncure
Russell, George
Russell, Joseph
Scott, William
Sines, Charles
Wallace, Frank A.
White, Edward
Wilson, Robert
Young, Samuel

Navy

Kniland, John
McConachie, Andrew
Macool, Elwood
Macool, Ormund
McLatchey, Robert
Perry, James
Reese, Thomas
Reese, William
Schreiber, James
Taylor, Ray
Taylor, Thomas

CHAPEL OF ST. SIMON THE CYRENIAN

Officers

Lieutenant Everett W. Johnson
Lieutenant Joseph L. Johnson
Lieutenant Edgar A. Draper

Aylor, Alphonso
Carter, Thomas
Harbison, P. Leroy
Matthews, Harry M.
Moore, Walker
Pettis, Arthur
Reed, William
Thomas, Eugene
Watson, William

CHAPEL OF THE MEDIATOR

Officers

Captain William M. Keplinger
Lieutenant George Wilson, M.D.
Lieutenant Charles H. Zearfoss
Lieutenant William A. Neill
Sergeant Arthur A. Balbirnie
Sergeant Edmund M. Pitts
Sergeant Reginald W. H. Stevens
Corporal William Lawrence
Corporal Alfred B. Thomas
Ensign George Howell Patterson

Charles M. Ashton, Jr., "Croix de Guerre" (Invalided home)

Total, 141

The Army

Bonsall, Henry H., Jr.
Curtin, F. Walton
Davidheiser, Horace R.
Epler, Ralston
Fields, Robert M.
Gibson, Oliver W.
Glasgow, Charles D.
Hansen, William J.
Henderson, Alfred
Imhof, Charles
Lack, Howard E.
Luce, Thomas Russell
Lunn, James R.
Motherwell, Frank S.
Rae, Alexander M.
Shaw, William
Smith, William Eugene
Stevens, Ernest C. M.
Umstead, Walter R.

The Navy

Brewer, Scott
Fitzgerald, Leonard H.
Jones, Hilton E.
Knowles, John Edward
Lyons, Frederick R.
Mills, Stanley
Richardson, Frank
Sutton, William
Young, Allan Dayton

Guide them, guard them, gird them, God!

Our Day of Opportunity

By Rev. John R. Logan

"We must work the works of him that sent me, while it is day; the night cometh when no man can work.—John 9: 4.

As we come near to the close of another Christian Year and stand upon the threshold of the new, these words of our Blessed Lord come with a peculiar appropriateness during these days which have been described as the most trying and testing of the world's history. With all the forces coming as they do, nations against nations and races against races, with strife and struggle with need and sacrifice, never was the Christian's opportunity of service greater than now. The days of real work are here. The true Christian must be impelled by the necessity that impelled Jesus Christ.

With Him it was not, "I may if I will"; not, "I can if I choose." Not the mere opportunity and the mere beneficiality of work, but an imperious necessity--"I must." He could not help himself. He was under restraint; He was bound; He was compelled. "I must work." It was because he loved the sons of men so well that he could not sit still and see them perish. He could not come down from heaven and stand here, robed in our mortal flesh, and be an impassive, careless witness of so much evil, so much misery. His heart beat high with desire. He thirsted to be doing good, and His greatest and grandest act, His Sacrifice of Himself, was a baptism with which he had to be baptised, and He was straitened until it was accomplished.

As followers of the Christ this necessity is ours. "We must work." Our Lord associates His disciples with Himself in His works of mercy and life of service. They, too, are commissioned to "destroy the works of the devil."

The activity of the Christian must be coextensive with his Lord's. Wrongs are to be corrected, unjust conditions of living, such as the crowded and unsanitary dwellings, corrupted politics, civic unrighteousness which carry with it thuggery, and even murder at our very doors, must not only be avenged, but our cities are to be made safe for life, liberty and peace.

Race prejudice and discrimination must be done away with. Yes, these and more than these exist today as when our Lord lived upon earth and walked in Palestine nearly two thousand years ago. Wherever His true disciples are found they must be identified with Him in His work of saving the whole man. He has clothed them with authority of His own person. "He that heareth you, heareth Me; and he that rejecteth you, rejecteth Me." "We must work the works of Him that sent Me, while it is day." So Christ's appeal is charged with all the force of God—"My Father worketh even until now, and I work," and St. Paul says, "All things work together" in God's great plan. "We must work," for He is not ashamed to call us brethren; and we, His brethren, must work. The Divine necessity lies upon men whose hearts can be touched with the world's great need in this day of opportunity—the night cometh—no man can work.

In realizing our day of opportunity, we are also to realize that God has appointed a work for each and all, "to each according to his several ability." God does not require any more than we can do, or ability with which to do it, but he does require our full occupation of our much or little. God has made duties for us and placed us in the midst of them for fulfilment. Life is full of duties and yet there are those who offer the vain excuse that they have nothing to do. The field is white unto the harvest. Our homes are to be made happier and brighter for our family life; the Church of God with her many activities is to be made a more potent factor for the advancement and

the coming of God's Kingdom; the city, State, country, yea, the whole world is the cry today, are to be made clean, safe and free for all of God's children. This is the day of service and the need is most urgent for all to do with their might what their hands find to do. Of the many things that this great war is emphasizing to all classes of people, from the idle rich to the poverty stricken, who must eat their bread by the sweat of their brow, is, that there is some definite contribution each can make to bring about a better world in which and through which the Fatherhood of God and the Brotherhood of man may be fully realized.

All of this must be God's work in us. Work simply for Work's sake will not profit and is often wrong. In this sense work is earthly and binds and ties us to carnal things. It must be done in the sense of the text. That is, "What I do, I will do because God has assigned it, and I will do it, too, because God will be therein glorified, His character unfolded, His purpose proclaimed, and His gospel adorned among men." Certainly with this as our guiding principle we have all we need. Here is the secret of labor's redemption and the pledge of labor's reward.

But to do God's work we must have received His Spirit. His works are spiritual works which can be performed only by spiritual men, and we only become spiritual by seeking the Spirit of God and spiritual things of God.

"While it is day"—we are not left to wonder when our day of opportunity is coming, it is **now.** In the text our Lord gives an interpretation of the "day." His divine mission must be fulfilled in the brief space of His "day" of opportunity or not fulfilled at all. Our Lord felt the preciousness of opportunity and the value of time. His "day" was a short one, yet in His "day" He had a work to do. He calls his earthly life day and the termination night. In that day of earthly life He had a world to redeem and to set in motion the great forces of God's love, that love which has been in the hearts of all His children from the beginning of the gospel dispensation until now, impelling and urging the great missionaries in the noble work they have done and are doing to bring about the Kingdom of our Lord and His Christ.

Life at its longest we say is short, and at its best is uncertain. The Holy Scripture is filled with admonitions which emphasize the brevity of life, comparing human existence to the most fleeting things of nature—mist, clouds, shadows, smoke, leaves, and the flower of the field. We look back and think how rapidly the years of our life have flown and the vividness of this truth is impressed upon us. We have done so little and have so much to do and so little time in which to do it. There is comfort in the thought, however, that we are builders and that man is far more fragile than his work; we are builders of Christian Character, and character lives in the generations yet to come, as well as in the life to come.

If Jesus Christ said: "I must work the works of Him that sent Me while it is day; the night cometh", some of us ought very specially to say it, and to feel it, because it will not always remain "day." We ought not to be misers of our time and opportunities; we must be up and doing. Some of us are at the eleventh hour, let us fill it with diligent work well done. We cannot recall the lost opportunity, the lost day, they are irretrievable. Our Lord seems to say that the work and the time are so adjusted that what is missed at one time cannot be made up at another. Every day has its own tasks; we cannot do today the work of yesterday. Our life is a growth, a development, is cumulative, and today is built upon yesterday—tomorrow, we know, never comes, we must work while it is day. "The night cometh." These words carry their own meaning. The day of opportunity will be over. The longest day dies into night. If we could but see life as it is, so full of the opportunity of doing good, so rich with the blessings and gifts of God, then it does seem that many of our

lives which have been so inactive, so indifferent to the much to be done, would awake out of the "sleep of day" and hear the approaching Advent call, to awake out of sin, carelessness, worldliness and unbelief in the sense that the Second Advent is now a year nearer to each of us, and that we must "walk honestly as in the day" of our God-given opporunity. Obedience to this call wins the "well done, good and faithful servant."

Our Lord lived a life of perfect obedience and His works were the proof of that obedience. He said, He "came not to do His own will, but the will of the Father and to finish His work." From his first uttered word in boyhood, "wist ye not that I must be about my Father's business," until the cry from the cruel cross, "It is finished," we find proof of His steadfastness to do His Father's will and to finish His work. Our work may not be finished when "the night cometh," but we can rest assured that by God's grace if we have done what we could we have finished our "day" in the great work of the Master as a co-worker with Him in the Kingdom of our Lord.

"Oh, Lord, support us all the day long through this troublous life, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of our life is over and work is done. Then in Thy mercy grant us a safe lodging, and a holy rest, and peace at last with Thee forever. Through Jesus Christ, our Lord. Amen.

New Athletic Association

Board of Directors

President—Mr. Alexander O'Neill, H. C.
Vice-President—Mr. Samuel Moore, H. A.
Secretary—Mr. Wilson Gamble, H. C.
Treasurer—Mr. D. C. Mangam, M.
The Rev. William S. Neill, H. A., Mr. James Grier, Jr., H. A., Mr. Louis Meyers, H. C., Mr. A. C. Beck, M., Mr. T. M. Harding, M.
Referees—Messrs. Arthur Lockwood, M. Louis Jackson, H. A., Wilson Gamble, H. C.

The above august body represents a new development in the Parish life. After a try at basketball, into which more or less professionalism had crept in, and which last year demonstrated its ability to be neither a financial success nor a Parochial benefit, the Clergy Staff got together and decided to confine our athletic sports to the fine lot of young men in the Parish. We have a wonderful lot of fellows and we desire that they know each other better and test their skill in friendly contest in our Parochial centers. This has the virtue of taking care of our boys and developing our inner life.

On Monday, October 8th, each Chapel called the young men together and elected three men who should represent that Chapel on the Board of Directors. The above board is the result, and the letters after each name does not signify any scholastic honors, but merely a Parish unit to which he belongs.

On Thursday, November 11th, the chosen representatives met and organized, and then proceeded to whip into shape a constitution, which should be a guide for our sports.

On Monday, the 29th of October, all the members of the teams, about sixty fellows, sat down to a "Deaconess Brookman" supper. Yum-yum-once more-yum. A fine spirit of fellowship prevailed and the constitution was ratified and the organization became a fact.

A fine cup will be contested for and two wins our of three will entitle the winners to retain it. Perhaps some interested member of the Parish will donate that TWENTY-FIVE DOLLAR CUP. Please notify the Rector at once.

This league is to be known as the Triangle

League and the schedule is partly arranged. Look out for it.

The admission is low—ten cents for adults and five for all under twelve. Season tickets $1.00. This money goes to buy suits, balls, etc. All ye good people give us a boost. BE A BOOSTER.

Clerical Comments

G. H. T.—"Of course the cup is ours."

P. E. O—"We will win of course."

H. L. H.—"We will make the winner EARN the cup."

Holy Apostle's team will be known as "GREYSTOCK RESERVES."

Holy Communion as "BLOOMFIELD."

Mediator as "WEST SPRUCE."

A Parson on an Exemption Board

Some do their "bit" in uniform; some do their "bit" in mofti. This is the first time in the history of the world when the citizenship of a nation has raised and presented an entire army to the military authorities to use.

The Selective Draft Boards are not military, therefore, but civic officials. And what a complex opportunity membership on a board presents! To administer the intricate machinery of registration cards, list-postings, physical examinations, exemption pleas, certifications to the District Board, certifications from the District Board, appeal cases, reopened cases, non-appearances, non-registrations and desertions, investigations, summons, calls to service, meals and lodging for the final days before sending train schedules, shipping soldiers-to-be, adjustment of quotas with the adjutants, replacing returned men, getting credit of Officers' Reserve Training Camp registrations, advising on soldiers' pay, endeavoring to arrange follow-up committees in the district; to finance the whole proposition on credit until the government can find time for such mere details as bill-paying; to have one's telephone wire and doorstep worn out with requests for immediate information about any one of thirty-five hundred cases and cases-to-be (with the records seven blocks away); to be human and yet provide a quota for the government's purposes, and to keep at it from two to seventeen hours a day since the first of July;—

All this means what?

Exasperated nerves? Hearty boredom? Unpopularity? General revulsion against the whole job?

NOT AT ALL! This is the peculiar, happy surprise. All this means just the thing one would expect it **not** to mean; an increasing thrill of privilege in dealing with individuals as they really are, and of feeling the pulse of democracy!

One's brain cannot grow rusty. Here are sample problems:

A Dane takes out first papers here; moves to Canada and takes Homestead Rights, forfeiting his first papers; comes back here, forfeiting his Homestead Rights; is drafted; claims he is an alien. What is he?

A boy is supporting his mother. He has three other unmarried brothers over draft age, who are not "much good" and won't help out. Can they be made to?

The accident of the draft takes four lads out of a family of six. It was not intended that such penalty should come to one family, yet no one of the four has any exemption claim possible.

An orphan lad was brought up by his aunt, now an invalid, dependent upon him. There is no provision in the law that admits this as a possible dependency claim.

A negro has "sleeping sickness" (and demonstrates it by successive naps whenever left alone). But no such basis of physical rejection is allowed.

A young man is starving himself and succeeds in keeping under weight. Normally he should go, but he cannot be selected so long as he starves!

Absolute shiftlessness lets slip the filing of the necessary papers. The whole family ought to be punished for criminal negligence. And yet the man is needed at home to earn enough for its subsistence.

A Chinese laundryman who cannot read English must take an eye-test from a chart with only English lettering. Also a Greek.

And so on and so on! With humor, tragedy, craftiness and unpretentious heroism woven into each day's work.

"A democracy cannot wage war effectively," so it is said. "There is no authority which must be obeyed." Don't believe it for a moment! "I testify that I have seen"; the authority of an ideal has come to pass. Democracy is submitting to **spiritual** authority. The "slacker" is so much the exception that we almost forget there is such an animal! Straightforward self-dedication (inarticulate, of course), high and holy affections, transfiguring loyalties; is the constant association and revelation of such a task. On the outside of the office door should be written in letters of light, "The place whereon thou standest is holy ground." It is only the undiscerning and flippant who would find such a motto incongrous. To have share in so vital a process of the human and national life as it gives of its best for the cause of liberty in all the world, this is indeed a privilege past computation. Thank God I for one have been so permitted to serve. As your representative.

P. E. O.

The Fundamental Aim of the Sunday School Teacher

By Dr. Fred Gowing

Principal of the Philadelphia High School for Girls

An Address Delivered at the Sunday School Institute, at Holy Apostles, October 22, 1917

The teacher of the Sunday School has certain limitations confronting her. One is the time-limitation. She must be sharp, quick, and short, and there is no time to develop fully the important points of the lesson. She has no time to stress them so that they sink into the mind of the pupils and become a part of their lives.

But much depends upon the pupils. Some are good, some bad and some are indifferent. I suppose in regard to the indifferent, the prayer of the teacher may be likened to that of the New England woman who said, "We pray that Thou, O Lord, will make the indifferent, different."

Now we have a selection of material, also. A most serious limitation indeed. The question is, just what shall we take? This limitation confronts every Sunday School superintendent. In this case the teacher must have certain general aims. She must not be like a teacher with whom I am acquainted. Going into her room one day I found the children laboriously writing from a book. I asked, "What are they doing?" The answer was, "Copying." "Are you trying to impress a certain passage upon them?" "No, copying." "Are they trying to improve their penmanship?" "No, copying." "Well, what is the object of this copying?" Then she took down a chart marked "Fourth Reader Copying" and handed it to me. They were simply copying with no definite aim in view. They were having that lesson whether or not they gained

anything from it. What are we doing? What is our purpose? Some say to make good churchmen—that is too hazy. Some say to develop lives with sound Christian purposes. But how are we going to do it? Our lives are continuous and integral. We cannot take education and sift it out. It is just the same with this knowledge which we are going to use to develop Christian education. It is very part of our very lives. I know that knowledge and intellect is a part of me and I cannot get rid of them. I know just as well that I have a will, a free will. I understand that the will to live and to believe is in me. So the fundamental aim of the Sunday School teacher should be a knowledge of the Holy Bible. I insist that the one book which is sound food for mind, heart and soul is the Holy Bible. The reason that men have been shaken in their faith today is because they did not believe in that Book. When they were depressed, slandered, beaten, they murmured against their fate because they had no God to lean on.

I insist that the fundamental difficulty on the part of the teachers is that they do not know the Holy Bible. They say they do, but they do not. They may know some parts of the Old Testament—Parables, Psalms, Gospels and Epistles. But I do not mean such a knowledge as enables you to recognize simple allusions of the Bible, but, as my little daughter once said, "You must know it in chunks."

A speaker who can use the simplest allusions from the Bible makes an impression and creates instant and alert attention. These things can be carried in our minds and we cannot get rid of them. The lessons of the Bible can be planted in the minds of the pupils and made to grow and become part of their lives, if given time to develop. But some teachers are too eager to see them grow. They are like the children who plant a seed and then keep digging it up to see how it is growing, until the seed finally dies with so much digging up.

I believe that a teacher should be a good reader and should devote some time to reading directly from the Bible in such a way as to make the children understand the passage. After several readings of the same selection a child will know just how the words follow each other, but if that portion is well read and so as to bring out the hidden meaning the child will be quick to take it in.

Therefore, I still insist that the food for developing a Christian character may well be grounded on the teacher's knowledge of that good Book.

In answer to questions asked of him after his address, Dr. Gowing stated that the historic value of the Bible could be impressed upon the children's minds through the use of famous Scriptural prints. He believes that the Bible should be used as far down in the Sunday School grades as possible; that it should be the only text book, and that every pupil should have his own individual book.

Sunday School Teachers, Attention!

Dr. Fred Gowing, the principal of the Phila. High Schools for Girls, is coming to Holy Apostles on Friday evening, November 16, at 8 o'clock, at the rector's request, to speak on the subject, "How to Teach the Lesson." Those who heard Dr. Gowing at the Sunday School Institute will want to hear him again.

The rector urges every Sunday School teacher in the parish, of church and chapels, to be present to hear Dr. Gowing. He is thoroughly versed in modern pedagogics, and will be very likely to help each teacher in the vital task of a right and effective presentation of the lesson.

History of the Parish of the Holy Apostles, Philadelphia, Pa.

(Second Installment)

By William G. Casner

The city continued to expand in a southwesterly direction, and about the year 1885 the church began to feel that it should do for the new section what had been done for it in 1868, and with that in mind the Rev. Henry S. Getz, in the Convocation of June, 1885, called attention to the need of missionary work in that field, and it was only a short time when the church had established a misison at Gray's Ferry Road and Carpenter street, under the direction of one who had been a member of the Sunday School, Mr. Wm. F. Ayer, afterward rector of what became an important work at 27th and Wharton streets; the present Chapel of the Holy Communion being the outcome of this missionary effort.

On December 14, 1886, Dr. Cooper, who was then in his seventy-fourth year, requested that he be relieved of some of his duties and that they be assigned to his assistant, Mr. Getz, and that $500 per year be deducted from his salary and given to Mr. Getz. His letter closes with the following typical words: "May our Blessed Lord keep our dear church in the old paths of evangelical truth and preserve us from the erroneous doctrines and pernicious novelties in public worship, which are so sadly prevailing in certain quarters of our Protestant Episcopal Church."

The Vestry complied with the request in so far as Mr. Getz was concerned, but declined to reduce Dr. Cooper's salary; and another request of Dr. Cooper's of September 3, 1889, for a reduction of salary and an increase for his assistant was acted on in the same manner by the Vestry.

In March, 1888, the beginning of the Endowment Fund was made from the bequest of $300 from Mrs. Catharine Merrick.

By January, 1890, the communicant list had grown to 600.

It was in this year that committees of the Brotherhood of St. Andrew, assisted by the Church Choir, began the singing at the City Mission Services at the Almshouse and Eastern Penitentiary during the summer and continued this for several years.

On the occasion of the fiftieth anniversary of his ordination, Dr. Cooper preached the same sermon he had preached when he was ordained in Trinity Church, Geneva, N. Y., on the first Sunday in March, 1841, from the text "God forbid that I should glory save in the cross of our Lord Jesus Christ"; Galatians VI, 14. In commemoration of this event the congregation and friends of the rector erected a pulpit, chancel rail and overhanging lamp—"all in brass and very handsome."

Dr. Cooper had previously, under date of February 2, 1891, asked that his resignation be accepted, since he was in his seventy-eighth year and would soon complete fifty years of ministry, twenty-three of which had been with the Church of the Holy Apostles, but the Vestry again declined to accept the resignation, but raised the salary of the assistant to $1800 per year and increased his duties.

On the occasion of the services commemorative of the fiftieth anniversary of Dr. Cooper's ordination, Mr. George C. Thomas, the Accounting Warden, said:

"During this period the amount of money contributed for all purposes by both the Church and the Chapel of the Holy Communion, congregations and Sunday Schools, reached the sum of over $350,000 (which does not include any contributions made by those not connected with this parish), of which at least $45,000 has been for charitable purposes outside our own work."

The communicant list of the church at that time numbered 883 and that of the Chapel

104, and the annual report of 1892 stated that there was no debt of any kind on the buildings at Twenty-first and Christian streets and Twenty-seventh and Wharton streets, and they were valued at about $175,000.

On May 5, 1894, the Vestry regretfully accepted Dr. Cooper's resignation as rector, as he had passed his eighty-first birthday, and elected him Rector Emeritus.

Rev. Charles D. Cooper, D. D., was born November 5, 1813, at Albany, N. Y. He was educated at Union College, Schenectady, N. Y., as an engineer. After practicing a few years he became converted and studied for the ministry and was ordained by Bishop DeLancey, March 17, 1841. His first charge was at Mt. Morris, N. Y. He then went to Wilkes-Barre, Pa., Rochester, N. Y., and in 1850 to St. Philip's Church at Franklin and Vine sts., this city, where he conducted a wonderful work for over eighteen years, at one time presenting a class of over two hundred candidates. When Philips Brooks first came to Philadelphia to take charge of a nearby church, it was Dr. Cooper and his wife who made him welcome; and thus began a friendship broken only by death.

Dr. Cooper was a man of great strength of character, an earnest preacher, whose zeal and broad christian charity made a strong impress not only on his parish, but on the church at large; his sturdiness and steadfastness bringing the blessing of a large circle of staunch, loyal friends.

For eight years he was Rector Emeritus, gladly preaching as opportunity offered, and entered into rest October 11, 1902, in his eighty-ninth year. At the Memorial Service of November 2, 1902, Dr. Reese T. Alsop said: "His theology was of the old-fashioned evangelical kind; we may perhaps call it the theology of the 'Pilgrims Progress.'"

The vacancy in the rectorship caused considerable interest in the possible consolidation of the parish with Grace Church, the Church of the Epiphany and the Church of the Messiah. But nothing came of these suggestions, and on December 29, 1894, the Rev. Henry S. Getz was elected rector. Coming to assist Dr. Cooper in January, 1884, he had entire supervision of the parish from the time of Dr. Cooper's resignation, and the importance of the work may be understood from the fact that the communicant list contained nearly 1000 names, while the Sunday School numbered 1500, and that at the Chapel numbered 600.

Mr. Getz's first church had been Christ Church, Media, Pa., and immediately before coming to Philadelphia he had charge of Trinity Memorial Church, Warren, Pa. Mr. Getz was a native of Reading, Pa.

On Jnne 21, 1894, the Rev. John S. Bunting was elected as assistant minister. He had been an assistant at Holy Trinity Church, and remained with the Church of the Holy Apostles until June 7, 1899, when he resigned to accept the rectorship at Christiana Hundred, Del., having labored loyally for the parish while with it, and leaving behind many friends whom he had made by his spiritual zeal.

The same year that saw the church expanding and the starting of the Chapel of the Holy Communion saw the beginning of the expansion of the church property into the splendidly equipped parish buildings of today. It was on December 15, 1886, that Mr. George C. Thomas announced that he had caused a door to be cut through the wall of the Sunday School Building into the property which he owned on Montrose street. This subsequently developed into the Philips Brooks Memorial Guild House, completed and given by Mr. and Mrs. Thomas on March 3, 1893.

The second member of the Sunday School to enter the ministry was the Rev. William S. Neill. He had been a member of the Vestry and secretary of it for some years, and on September 6, 1896, resigned to become the Rector's Assistant, having been appointed by the rector as Lay Assistant in April 1893. He was engaged at first to do parochial work as Lay

Reader, giving part of his time to the work of the P. E. City Mission. His ordination on July 13, 1896, as a deacon, was the first ordination held in the Church, and long, faithful, devoted service has made him appear as a part of the very fabric of the church.

The house, 2038 Christian street, was presented to the parish on December 14, 1898, by Mr. and Mrs. George C. Thomas, and was subsequently altered and used as an administration building.

The Rev. Henry S. Getz tendered his resignation on April 12, 1899, and asked that it be accepted at once. In acceding to this request the Vestry "Resolved: That it cannot accept this resignation without placing upon record its sense of devotion to the interests of the parish which the Rev. Henry S. Getz has shown during the entire period of his connection with it."

In May, 1899, Mr. George C. Thomas gave $6000 to the Endowment Fund of the Church, and on September 12th of the same year gave $5000 more to that fund and $5000 to the Chapel Endowment Fund.

Note.—In each issue of The Message this year there will appear an installment of this history, including in turn the Chapels and Cooper Hall. It will make for an abiding value of The Message. Our gratitude is due Mr. William G. Casner, who has spent so much of his time this summer in preparing the history. It has been well done and by one whose heart was in the work.

THE EDITOR.

United States Food Administration

What You Can Do to Help Win This War

Our problem is to feed our Allies this winter by sending them as much food as we can of the most concentrated nutritive value in the least shipping space. These foods are wheat, beef, pork, dairy products, and sugar.

Our solution is to eat less of these and more of other foods of which we have an abundance, and to waste less of all foods.

Bread and Cereals.—Have at least one wheatless meal a day. Use corn, oat, rye, barley, or mixed cereal rolls, muffins, and breads in place of white bread, certainly for one meal, and, if possible, for two. Eat less cake and pastry.

As to the white bread, if you buy from a baker, order it a day in advance; then he will not bake beyond his needs. Cut the loaf on the table and only as required. Use stale bread for toast and cooking.

Meat.—Use more poultry, rabbits, and especially fish and sea food, in place of beef, mutton and pork. Do not use either beef, mutton or pork more than once daily, and then serve smaller portions. Use all left-over meat cold or in made dishes. Use soups more freely. Use beans; they have nearly the same food value as meat.

Milk.—Use all of the milk, waste no part of it. The children must have whole milk; therefore, use less cream. There is a great waste of food by not using all skim and sour milk. Sour milk can be used in cooking and to make cottage cheese. Use buttermilk and cheese freely.

Fats (butter, lard, etc.).—Dairy butter has food values vital to children. Therefore, use it on the table as usual, especially for children. Use as little as possible in cooking. Reduce the use of fried foods to reduce the consumption of lard and other fats. Use vegetable oils, as olive and cottonseed oil. Save daily one-third of an ounce of animal fat. Waste no soap; it contains fat and the glycerine necessary for explosives. You can make scrubbing soap at home, and, in some localities, you can sell your saved fats to the soap maker, who will thus secure our needed glycerine.

Sugar.—Use less candy and sweet drinks. Use less sugar in tea and coffee. Use honey, maple syrup and dark syrups for hot cakes and waffles without butter or sugar. Do not frost or ice cakes. Do not stint the use of sugar in putting up fruits and jams. They may be used in place of butter.

Vegetables and Fruits.—We have a superabundance of vegetables. Double the use of vegetables. They take the place of part of the wheat and meat, and, at the same time, are healthful. Use potatoes abundantly. Store potatoes and roots properly and they will keep. Use fruits generously.

Fuel.—Coal comes from a distance, and our railway facilities are needed for war purposes. Burn fewer fires. If you can get wood, use it.

GENERAL SUGGESTIONS.

Buy less; cook no more than necessary; serve smaller portions.

Use local and seasonable supplies.

Patronize your local producers and lessen the need of transportation.

Preach and practice the "gospel of the clean plate."

We do not ask the American people to starve themselves. Eat plenty, but wisely, and without waste.

Do not limit the plain food of growing children.

Do not eat between meals.

Watch out for the waste in the community.

You can yourself devise other methods of saving to the ends we wish to accomplish. Under various circumstances and with varying conditions you can vary the methods of economizing.

NOTE: The editors feel the above suggestions of the Food Administration is of such vital importance that they ought to be brought to the attention of our people and observance of the suggestions most earnestly urged upon them.

Little Ruth's Bank

A few months ago little Ruth Bagley, aged five years, a member of Holy Apostles Sunday School, died. She left a little bank in which she had put her pennies, nickels and dimes, to save for some good purpose, instead of spending them. After her death her mother brought the bank to me, asking me to use the money as I wished.

I suggested that we use it to start an endowment for a bed in the Children's Hospital. Mrs. Bagley thought that this would be a beautiful thing to do in memory of Ruth. I find that to endow a bed in perpetuity for all the year would cost five thousand dollars, probably more than we can raise. But for five hundred dollars we can endow one in perpetuity for one month in each year, and that I think is within our reach.

I am going to ask the children of the parish to raise the rest of the money. Children's Societies, Sunday School classes, and individuals throughout the whole parish, won't you all help finish Ruth's gift?

It is a good thing to know that our money is going on doing good forever, and especially to poor and sick children. I am going to count on you, children of the Mediator, children of St. Simon's, children of Holy Communion, and children of Holy Apostles, to give me this money to help little Ruth finish her gift. She cannot do it herself, so let us.

You may give your gifts to your vicar, and he, I know, will be glad to send them to me.

THE RECTOR.

A PRAYER FOR THE ARMY AND NAVY

(Authorized by the House of Bishops.)

O most powerful and glorious Lord God, the Lord of hosts that rulest and commandest all things; Vouchsafe, we beseech Thee, to bless the officers and men of our army and navy. Grant that in the midst of the dangers and temptations which beset them, they may fight manfully against the world, the flesh and the devil; and resisting all evil by the mighty power of Thy Spirit, may acquire true courage in the hour of danger and in the day of battle. Prosper them in the maintenance of our country's honor; keep them safe from enemies, spiritual and temporal; that they may glorify Thee upon earth, until they are called to rest in the triumph of Thy glory; through Jesus Christ our Lord. Amen.

Church of the Holy Apostles

TWENTY-FIRST AND CHRISTIAN STREETS

STAFF

Rev. George Herbert Toop, D.D., 332 S. Twenty-first Street.
Rev. William S. Neill, 2201 Madison Square.
Deaconess Brookman, 2035 Montrose Street.
F. Lyman Wheeler, Organist and Choirmaster, 313 S. Broad Street.
John Brooks, Sexton, 2035 Montrose Street.

TELEPHONES

The Church telephone is Dickinson 6-60.
The Rector's telephone is Locust 6-57.
Mr. Neill's telephone is Locust 24-20-W.
The Deaconess's telephone is Dickinson 37-62-R.

STAFF OFFICE HOURS

The Rector—Daily, 11 A. M. to 1 P. M.
Mr. Neill—Monday, Wednesday and Friday, 9 to 10 A. M.
Deaconess—Daily, except Monday, 9.30 to 10.30 A. M.

HOURS OF SERVICE

Holy Com[illegible] ..... 9.00 A. M.
Morning P[illegible] and Sermon ..... 10.30 A. M.
Public G[illegible] ..... 12.00 N.
Sunday-s[illegible] and Bible Classes ..... 2.30 P. M.
Evening [illegible] ..... 7.45 P. M.

USHERS' ASSOCIATION

William G. Casner, Secretary.

SPECIAL OFFERINGS

January [illegible] ...For the Domestic and Foreign Missionary Society.
February 3...For the Rector's Fund.
25...For the Chancel Guild.
March 18.....For the Sunday-school.
April 6.....Good Friday—Chapel of St. Simon the Cyrenian.
8.....Easter Day—Church Expenses.
15.....For the Endowment Fund.
May 20.....For the Diocesan Board of Missions.
June 17.....For the Memorial Chapel of the Holy Communion.
July 15.....For Religious Education.
August 19.....For the Deaf Mute Mission.
September 16..For the Sustentation Fund of the Diocese.
October 21....For the Chapel of the Mediator.
November 18..For the Episcopal Hospital.
25..Thanksgiving Day—To be designated by the Rector.
December 16...For the Episcopal and Convention Fund.
25...Christmas Day—For the Christmas Fund.

Organizations

VESTRY
Meets second Wednesday evening.

Rector's Warden, William R. Chapman, 1215 S. Broad Street.
Accounting Warden, George W. Jacobs, 1628 Chestnut Street.
Secretary of the Vestry, Alfred M. Gray, 219 S. Melville Street.

William R. Chapman.
J. Lewis Smith.
George W. Jacobs.
William G. Casner.
Alfred M. Gray.
William A. Huey.
Jerome S. Cross.
Joseph A. Perkins.
William R. Chapman, Jr.
William H. Funston.
Robert P. Shick.
Joseph L. Bailey.

CHANCEL GUILD
Meets second Monday evenings.

CHURCH PERIODICAL CLUB

MOTHERS' MEETING
Meets Friday afternoons.

WOMAN'S AUXILIARY
Meets first Thursday afternoon, 2.30 o'clock.
No. 1, Junior (Girls)
Meets Tuesday afternoons.
No. 1, Junior (Boys)
Meets Wednesday afternoons.
No. 2, Junior (Girls)
Meets Monday evenings.
Babies' Branch

YOUNG WOMEN'S GUILD
Meets Tuesday evenings.

SISTERHOOD OF ST. MARY
Meets fourth Monday evenings.

DORCAS GUILD
Meets Thursday afternoons, 2 o'clock.

WOMEN'S BENEFICIAL ASSOCIATION
Meets third Tuesday evenings.

"BUSY BEES"
Meets first and third Tuesday Evenings.

MEN'S BENEFICIAL
Meets second Tuesday evenings.

BROTHERHOOD OF ST. ANDREW
Meets fourth Wednesday evenings.

Junior Chapter
Meets every Tuesday evening.

MEN'S CLUB
Meets first and third Tuesday evenings.

BOY SCOUTS
Meets every Thursday evening.

RECTOR'S ADVISORY BOARD
(Cooper Hall)
Meets at call of Rector.

RED CROSS AUXILIARY, No. 47
Meets Mondays and Thursdays.

Sunday-School

Superintendent
The Rector.

Assistant Superintendents
Rev. William S. Neill.
Miss Mary A. Warwick.

Secretary
Mr. Joseph L. Bailey.

Treasurer
Mr. Joseph Henry.

Librarian
Mr. J. Lewis Smith.

BEGINNERS' DEPARTMENT
Miss Mabel B. Hall.
Miss Mary Orr.

PRIMARY DEPARTMENT
Mrs. J. Lewis Smith.

INTERMEDIATE DEPARTMENT
Miss Lillian Wallace.

SUNDAY-SCHOOL ASSOCIATION
Mr. James Flood, Jr., Secretary.

SUNDAY-SCHOOL COUNCIL
Meets third Friday evening.
Mr. Joseph L. Bailey, Secretary.

TEACHERS

Beginners: Miss Hall. Primary: Mrs. Smith.
Intermediate: Miss Wallace.

A. Deaconess Brookman.
B. Mr. Neill.
C.
D. Mrs. Anderson.
E. Mrs. Cobb.
F. Mrs. McIntyre.
G. Miss Patton.
H. Mrs. Wall.
I. Miss Rosalie Smith.
K. Miss Warwick.
L. Mrs. Thomas.
M. Miss Dupuy.
O. Mr. McIntyre.
P. Mr. Burt.
Q.
R. Mr. Jacobs.
S. Miss Satterfield.
T. Miss Gloster.
U. Mrs. Gray.
V. Miss Wilkinson.
W. Mr. Wright.
X. Mr. Bishop.
Y. Mr. Flood.
Z. Miss Holson.
1. Miss Dunbar.
3. Miss Burt.
5. Miss Smith.
7. Miss MacFarland.
9. Miss Dunegan.
11. Miss Wordle.
13. Miss Louise Hall.
15. Miss Dugdale.
21. Miss Van Vranken.
23. Miss Marshall.
25. Miss Carmint.
27. Miss Devine.
29. Miss Confer.
31. Miss Whiteside.
33. Miss Grace Hall.
35. Miss Anna Dunegan
37. Miss Wilson.
39. Miss Bishop.
2. Mr. Anderson.
4. Mr. Burgess.
8. Mr. Oberhuber.
12. Miss Gamble.
14. Mrs. Deaver.
16. Mr. Neibergall.
18. Miss Knight.
20. Mr. Werner.
22. Miss Gilbert.
24. Mr. Casner.
26. Mr. F. M. McIntyre.
28.

Register

Births

July 15.—To Albert and Mrs. Emily Ballentine Bauzenberger, a son, William Ballentine.
29.—To David and Elizabeth S. Rea, a son, Joseph George.
Sept. 28.—To William L. and Helen Crudden Graham, a daughter, Ruth Naomi.
Oct. 2.—To Frank and Bessie Morrow Swayne, a daughter.
26.—To C. Adrian and Irene Kirkpatrick Casner, a son.

Baptisms

Sept. 30.—Joseph George Rea.
30.—Harry Charles Berry.
Oct. 21.—Gordon Bromley Henderson.
21.—Ruth Naomi Graham.

Marriages

Sept. 19.—William J. Moore, No. 1, and Carol Hock.
29.—George William McCullough and Caroline Sybil Bryant.
29.—William J. Elliott and Susan Mills.

Communicants Received

Oct. 5.—Miss Irene Graff from Memorial Church of the Holy Comforter.
25.—Robert Edinger from St. Paul's Church, Camden, N. J.
27.—Mr. and Mrs. Charles H. Weeks from St. Stephen's Church, Bridesburg.

Burials

Sept. 14.—George W. Schofield.
26.—Henry S. Neill.
Oct. 5.—Mrs. Ellen Edger.
29.—Mrs. Mary Jane Wilson.
29.—Henry Baird.
Nov. 5.—Robert Alexander Hill.

PERSONALS

We extend our sympathy to the relatives of the late Mrs. Ellen Elder, Mrs. Margaret Lee and family, Mr. Andrew White, Mrs. Fanny Sleeth and family, Mrs. Margaret P. Hill, Mr. George W. Hill and family, and Mr. John Wilson and family, in the bereavements they have recently sustained.

THE RECTOR'S LETTER

In the Trenches Back Home

The armed forces of the United States are going forth to share in the mightiest conflict in the history of the world. Our bravest and best are going from home and kindred to endure privation and hardship, and may-hap to die. No man hath more to offer than they are giving. Rank upon rank, army upon army, out they go at our bidding, upon our errand, to attest to all the world that America is true to the heritage of her past.

We stay behind—we older men, the women, the unfit, the children, and the home indispensables, stay behind only because, either we are more useful here or are not allowed to go. But we, too, can be useful, vitally, splendidly useful.

The armies in the field need great multitudes of things which they themselves cannot provide. There is a chance for everyone, to prove his worth, to show himself a true soldier of the common good, to demonstrate to himself and others the measure of his manhood. One of time's great hours has struck. It is no time for shirkers or slackers. There is a task for all to perform. Every woman of the parish should be at Red Cross work. Talk for a moment with Mrs. Gray, if you are not already in this work, and you will be set on fire by her fine enthusiasm, and join her and all the others who are doing so notable a service that our Red Cross is considered a model for all the churches. Three hundred women are already enrolled; we should have six hundred. Fifty per cent. is not enough by fifty per cent.

The children of the parish are already doing all they can, all the Red Cross finds possible for them to do, and they are to do more if new ways of usefulness open up for them.

The men are already organized and doing

splendid work in the Red Cross, in the "Big Brothers Back Home" committee, the class in First Aid, the Home Defense Guard, the work of the Men's Club at the Ship and Tent Club, at Cooper Hall, and the Prayer-Book and Pocket Testament and other kindred work of the Brotherhood of St. Andrew.

There are still other avenues of usefulness opening up for the men. Every man of the parish, who is not able to go to the front should be in the Trenches Back Home, bearing his share of the burden of the hour.

Let us all economize time and strength and money [illegible]ewhere in order to spend them in this wo[illegible]

The s[illegible]sh man is out of date today.

It is [illegible]y to me to see the spirit in which this gr[illegible] parish is responding to the challenge of the h[illegible]r.

There is a life and activity everywhere. The parish is being born anew. It has always been an unselfish parish, today it is gloriously, magnificently unselfish.

Praise God for it—Thank God for it.

G. H. T.

HOLY APOSTLES—CHICAGO

Holy Apostles' Church, Chicago, is the latest to be named after our own. It is doing an active and splendid work. One of its recent leaflets contained the following: "This School is patterned after Holy Apostles' Sunday School in Philadelphia, which has for many years been recognized as the foremost Sunday School in the Episcopal Church.

The following letter in connection therewith explains itself:

Chicago, April 16, 1917.

Reverend Geo. H. Toop, D. D.,
Rector, The Church of the Holy Apostles,
Philadelphia, Pa.

My Dear Dr. Toop:—

Upon my return from New England I find your check for $25 for the new mission here, known as The Church of the Holy Apostles. Most truly do we appreciate this gift and thank you of Holy Apostles, Philadelphia for it.

Faithfully yours,
FRANKLIN H. SPENCER,
Clerk of the Mission.

"OLD HOME WEEK" REPORT

The following is the account of the receipts and expenditures of the "Old Home Week" festival, held at Cooper Hall during the week of May 20-26:

Receipts

From Sale of Tickets (on door)	$41.70
From Sale of Tickets by individuals	16.80
Contributions from individuals	5.50
Variety Table—Sisterhood of St. Mary	71.27
Choir—Flowers and Potted Plants	38.20
Woman's Auxiliary—Exhibition Tapestries, Embroidery and Art Needle Work	65.75
Red Cross Auxiliary—Flags and Ornaments	30.00
Junior Auxiliary No. 2. Picture Table.	26.66
Junior Auxiliary No. 1. Clippings	22.50
Young Women's Guild. Candy Table	17.12
Junior Auxiliary No. 2. Lemonade	11.31
Dancing	11.30
Wardrobe	2.10
Red Cross Army	5.00
Junior Chapter Brotherhood: Games	7.20
Gross Receipts from Sale of Refreshments in Care of the Dorcas Guild	83.70
	$456.11

Expenses

Music	$33.00
George Dukes—Printing Tickets and Show Cards	7.00
W. M. Dorsey—Expressage on Chairs, Tables	3.00
J. G. Darlington & Co.—Muslin	1.53
S. Ebner—Painting Signs	4.00
Hardware, Nails, Tacks, etc.	.58
Bill for Ice Cream	43.49
	92.60
Balance transferred to account Red Cross Auxiliary, No. 47	$363.51

Respectfully submitted,
Joseph L. Bailey,
Parish Treasurer.

THE SHIP AND TENT CLUB AT COOPER HALL

Perhaps the biggest and most interesting piece of war work being done within the limits of the parish is that at Cooper Hall. When the President declared war the Vestry of Holy Apostles, by unanimous resolution, voted to place at the disposal of the government all the buildings of the parish, if it needed them, for any purpose whatsoever. This was not mere rhetoric or the outburst of a moment's enthusiasm. It was a serious offer made by those who had something really valuable to offer.

It was so recognized by those in authority, and soon the Red Cross made request for Cooper Hall, our big men's clubhouse and gymnasium, to be used as a recreation centre for enlisted men. Without delay the building was turned over to the Red Cross for this purpose. The George C. Thomas estate had contributed most of the money for the maintenance of Cooper Hall, and generousy agreed to continue this support. By it the charges for taxes, ground rent, water rent, insurance, heat and repairs are all met, while the Red Cross and Mrs. George W. C. Drexel, head of the Red Cross Committee for this work, meets all the other running expenses.

The activities at "The Ship and Tent Club" are varied. Each day the gymnasium, pool rooms, bowling allies, restaurant, reading and writing rooms and shower baths are used by the enlisted men. Frequently at night there are large attendances at the dances, the entertainments under the auspices of the Men's Club of Holy Apostles, the athletic exhibitions, moving picture shows and basketball games. The enlisted men are made to feel that the place is theirs. Mr. Potts, the superintendent, is indefatigable in his efforts for the boys who come there. In the house adjoining there are fifty beds which the enlisted men use on the nights when they have leave from the Navy Yard or other stations.

It is an interesting and vitally useful work. Mrs. Drexel and the other members of her committee deserve all credit for their unselfish and sane efforts for the good of the enlisted men temporarily the city's guests.

Well may the parish feel proud that it had it within its power to make so big and useful a contribution to the welfare of the Nation's active forces when suddenly the need arose. One feels sure that this present use of the building would be the will of him who built it at the time of the Spanish War to foster the spirit of patriotism.

G. H. T.

THE NEW FLAGS

The parish is greatly indebted to Mr. Alfred M. Gray and Mrs. George C. Thomas for the handsome new flags recently raised and dedicated. Mr. Gray gave the national flag and service flag used out of doors, and Mrs. Thomas the service flag in the church. The old flag out of doors was faded, and was out of harmony with our patriotism, which is not faded.

The two service flags, with their fifty-four stars, are eloquently testamentary of our sacrificial offering to the Nation. May the flags teach us anew the lesson of a true patriotism.

G. H. T.

BIG BROTHERS BACK HOME

At the rector's request there has been organized a band of our men known as the "Big Brothers Back Home."

Each one of our boys at the front is to have one of these "Big Brothers Back Home" assigned to him. It will be the task and privilege of the Big Brother to write "his boy" a weekly letter, to send the weekly "Intelligencer," the "Monthly Message," Prayer-Book, Pocket Testament, books, magazines, tobacco, sweater, socks, helmet, wristlets, muffler (all of which our women are knitting for our boys) and all such other things as they can secure and the boys need.

They are going to form our closest parish

link with our boys of the enlisted forces. They are our representatives in the field, and we want to assure them that we are back of them, for them, with them. We want them to know that their old church cares for them and is praying for them and working for them.

It is quite the best war-work a man can do.

The rector asks for contributions to help the "Big Brothers." Postage and articles purchased, etc., means a lot of money. The Big Brothers will do all they can, but it is our work as well as theirs—a common obligation to care first of all for our own boys.

G. H. T.

[illegible]'S ANNUAL DINNER

The committee has organized and arranged that it is to be held, as usual, at Cooper Hall, on Tuesday evening, December 4. Every effort is being made to have the dinner as successful as the previous ones, both in the character of the speakers and the dinner itself. Owing to the high cost of edibles, the committee has been compelled to advance the price to $1.00 per plate. The following is the committee: From the Church—Mr. William H. Funston, Mr. William H. McGowan, Mr. Charles H. Weeks. Brotherhood—Mr. Robert Hamilton, Mr. Fred W. Burgess, Mr. H. E. Hodgson. Men's Club—Mr. Robert McGowan, Mr. Alfred H. Adams, Mr. Alexander McCuen. Memorial Chapel—Mr. George Blister, Mr. Simeon Collins, Mr. Thomas Taylor. Chapel of the Mediator—Mr. Edmund Pitts, Mr. W. J. Flanagan, Mr. John D. Garcia.

ALL SAINTS' DAY

This feast of the Church was marked by the usual celebration of the Holy Communion in the church at 9 A. M. The rector read the following list of names at the morning service the Sunday before, of those connected with the church who had passed away since All-Saints' day, 1916, and followed the reading with the Collect for the day, and several prayers from the Office for the Burial of the Dead.

Nov. 12—Mrs. Carrie Bennett. Nov. 26—Mrs. Mary Hannis. Dec. 1—Mrs. Isabelle L. Redles. Dec. 4—Mrs. Mary E. McClellan.

1917—Jan. 1—Mrs. Hannah Stivers, Joseph Boyd, Sr., John Lawrence Eiting. Jan. 5—Mrs. Mary Young White. Jan. 8—Alexander Thompson. Feb. 4—William Wylie, Jr. Feb. 6—Mrs. Isabelle Calhoun. Feb. 21—Louis Foell, Jr. Feb. 26—Mrs. Christiana G. Haight. March 7—Mrs. Harriet (Carrie) Stewart. James S. Richardson. March 16—Mrs. Katharine N. Janney. April 3—Frederick W. Naye. April 5—Thomas Lees Brown. March 11—Mrs. Elizabeth M. Prevost. April 14—William McEwen. April 16—Mrs. Margaret Watson. May 8—Edward Riley. May 9—Mrs. Eliza J. Macpherson. May 22—David S. Ritchie. June 13—Samuel Robinson. June 14—Thomas S. Walton. Sept. 13—Mrs. Eliza J. Moffett. Sept. 25—Mrs. Martha Matilda Smith.

At the school session, on the 28th ult, the names of scholars, officers and teachers who have passed away in the last ten years were read.

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HYMN TO AMERICA

(Tune—"O Mother Dear, Jerusalem.")

America, thou askest all
That thy sons have to give;
Their strength and days and very life,
That thou thyself may live.

From frozen north to sunny south,
They come by millions strong;
Answering thy rallying call,
To right a great world-wrong.

As did their fathers long ago,
So do their sons today;
Betake themselves from hearth and home,
That thou secure may stay.

It is our best thou askest for,
Our manhood at its prime;
And royally we pledge thee all,
With sacrifice as sign.

From father, mother, wife and child,
They come, these sons of thine;
The fairest offering of the years,
Back o'er the reach of time.

God grant that thou be like to them,
Thyself be great and free;
And worthy of the sacrifice
That thy sons make for thee.

America, our hearts' true home,
Won by our fathers' might;
Where friends and home and kindred are
And liberty's clear light.

God give thee grace to e'er be true
To thine own chosen way;
'Till all mankind through thee be blessed
In freedom's holy day.

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TWENTY-SEVENTH AND WHARTON STREETS

The Chapel Directory

Staff

REV. H. L. HANNAH, Vicar, 2631 Wharton St. Telephone, Dickinson 1054.
MISS MARY H. MILLS, Parish Visitor, 2627 Wilder St.
MR. HOWARD S. HIPWELL, Choirmaster, 6041 Chestnut St. Telephone, Belmont 2612-J.
MR. CHARLES YOUNG, Sexton, 1257 S. 24th St.

OFFICE HOURS

THE VICAR—Tuesday and Friday, 11.00 A. M. to 1.00 P. M. Thursday, 7.30 P. M.
THE PARISH VISITOR—Monday, Wednesday and Thursday, 10 00 A. M. to 12.00 M. Thursday, 7.30 P. M., and Saturday, 1.30 P. M. to 2.30 P. M.
NOTE.—Please come to the Cloister door for all Parish calls. Incase of urgent need, call any time.

Calendar

THE SERVICES

Sundays

8.00 A. M. Holy Communion (every Sunday).
10.30 A. M. Holy Communion. First Sunday in the month (second celebration).
10.30 A. M. Morning Prayer and Sermon.
12.00 M. The Men's Own.
2.30 P. M. Sunday-school.
7.45 P. M. Evensong and Address.

Week Days

7.45 P. M. Wednesday. Service and Address.
10.00 A. M. Holy Days. Holy Communion.

MONTHLY MEETINGS

7.45 P. M. Second Monday. Business Session of Men's Own.
9.00 P. M. Second Monday. Vicar's Monthly Session with the Girls' Friendly Society.
11.00 A. M. First Tuesday. Parish Staff Meeting, Church of the Holy Apostles.
8.00 P. M. First Tuesday. Business Session of the Chapel Advisory Board.
8.00 P. M. Second Tuesday. Business Session of Sunday-school Vestry.
8.00 P. M. Third Tuesday. Social Session, Scout Troop and Officers.
2.00 P. M. First Wednesday. Business Session of Parish Aid.
2.30 P. M. Fourth Wednesday. Business Session, Chancel Guild.
7.00 P. M. Second Thursday. Conference, Choir Staff.
6.30 P. M. First Friday. Chapel Conference.
8.00 P. M. Fourth Friday. Social Session, Men's Own.

WEEKLY MEETINGS

MONDAY:
4.00 P. M. Girls' Friendly Society Candidates.
7.45 P. M. Girls' Friendly Society.
TUESDAY:
7.30 P. M. Scout Fife and Drum Corps.
8.30 P. M. Scout Troop No. 120.
WEDNESDAY:
8.30 P. M. Sunday-school Choir Practice.
8.30 P. M. Teacher's Conference.
THURSDAY:
4.00 P. M. Scout Gymnasium.
8.00 P. M. Choir Practice.
FRIDAY:
1.00–5.00 P. M. Mothers' Meeting and Red Cross Unit.
6.45 P. M. Chapel Staff Conference.
SATURDAY:
10.00 A. M. Junior Auxiliary.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

MR. GEORGE W. JACOBS. MR. WILLIAM A. HUEY.
MR. JEROME S. CROSS.

Officers from the Chapel

MR. DAVID GRAY, Treasurer.
MR. WILLIAM J. UREN, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.

VICAR, Presiding Officer.
MISS MARY MILLS, Secretary.
MRS. THOMAS BAUDEN, Treasurer.

THE CHANCEL GUILD

MRS. CHARLES KIRST, President.
MRS. PATRICK CULBERTSON, Vice-President.
MRS. WILLIAM MACOOL, Secretary-Treasurer.

THE CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS NELLIE PORTER, Organist.
MISS EDNA KNORR, Assistant Organist.
MRS. CHARLES KIRST, Choir Mother.

THE SUNDAY-SCHOOL

Officers

THE VICAR, Superintendent.
MR. NORMAN G. MACLEOD, Secretary.
MR. JAMES LAIRD, Librarian.
MISS EDNA KNORR, Organist.
MR. THOMAS TAYLOR, Precentor.

SUNDAY-SCHOOL CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS EDNA KNORR, Organist.
MRS. CHARLES KIRST, Choir Mother.

TEACHERS

Primary

Miss Mary Mills. Miss Florence H. Mason.
Miss Anna Johnson. Miss Marian Knorr.
Mrs. John Rawlings. Mrs. Charles Uren.
Mrs. Robert McLaughlin.

Main School

Mrs. Thomas W. Bawden. Mrs. Charles Young.
Mrs. Frances Larkin. Mrs. David Gibson.
Mrs. Charles F. Scherer. Mrs. Alexander O'Neill.
Miss Jennie Dunlap. Miss Nellie Mitchell.
Miss Mary W. Mackenzie. Miss Martina Gordon.
Miss Bessie Magee. Miss Mabel MacFarland.
Miss Emma Huff. Miss Katharine K. Knorr.
Miss Edith Mills. Miss Charlotte Norman.
Miss Gladys Graham. Miss Elizabeth Curran.
Miss Edna Knorr. Miss Elizabeth B. McClatchy
Miss Sarah H. Russell. Miss Elizabeth McElhenny.
Miss Jane W. Russell.
Mr. William A. Huey. Mr. William J. Kincaid.
Mr. H. H. Burt.

MOTHERS' MEETING

MRS. FRANK WILLIAMSON, Directress.
MRS. JOHN COLLINS, Assistant.

GIRLS' FRIENDLY SOCIETY

MISS MARY H. MILLS, Branch Secretary.

Associates

MRS. CHARLES KIRST. MRS. THOMAS W. BAWDEN.
MRS. DAVID GIBSON. MRS. FRANK NAULTY.

GIRLS' FRIENDLY CANDIDATES

MISS MARY H. MILLS, Directress.

Associates

MRS. CHARLES KIRST. MRS. H. POOTE.
MRS. N. MONTGOMERY. MISS MARION KNORR.

JUNIOR AUXILIARY

MISS MARY H. MILLS, Directress.
MISS KATHARINE K. KNORR, Associate.

BABIES' BRANCH

MRS. CHARLES SCHERER, Secretary.

THE MEN'S OWN

MR. WILLIAM A. HUEY, President.
MR. FRANK NAULTY, Vice-President.
MR. EDWARD WHITE, Secretary.
MR. WILLIAM REITER, Treasurer.
MR. THOMAS WHITE, Registrar.

BOY SCOUTS

Troop 120

MR. E. NEWLIN, District Scout Commissioner.
MR. C. ROGERS, Scout Master.
MR. F. W. HOOVEN, Band Master.
MR. W. E. CRAIG, Fife Instructor.

THE CHAPEL AID

MRS. THOMAS W. BAWDEN, Directress.
MRS. HARRY COLLINS, Assistant Directress.
MRS. PORTER, Secretary.
MRS. DAVID GRAY, Treasurer.

Special Offerings

JANUARY..... Missions and Hospitals.
Domestic and Foreign Missionary Society.
FEBRUARY..... The Vicar's Fund.
Missions and Hospitals.
MARCH..... Missions and Hospitals.
Chapel of St. Simon the Cyrenian.
APRIL..... Good Friday, designated by the Vicar.
Easter Day, Special Offering for Chapel Expenses.
Theological Education.
Missions and Hospitals.
MAY..... Missions and Hospitals.
Diocesan Board of Missions.
JUNE..... Missions and Hospitals.
Endowment Fund.
JULY..... Missions and Hospitals.
Designated by Vicar.
AUGUST..... Missions and Hospitals.
Deaf Mute Mission.
SEPTEMBER.... Missions and Hospitals.
Sustentation Fund.
OCTOBER..... Missions and Hospitals.
The Sunday-school.
NOVEMBER.... Missions and Hospitals.
The Episcopal Hospital.
Thanksgiving Day, designated by the Vicar.
DECEMBER..... Missions and Hospitals.
Episcopal and Convention Fund.
Christmas Fund.

Standing Notices

The Clergy should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

HOLY BAPTISM

Third Sunday of every month at Morning Prayer. Meet at 10.20 A. M., in Parish House, Mrs. Charles F. Scherer in charge. In case of sickness consult Vicar.

N B.—Rubric, Prayer Book, page 270. "And also warn them that without like great cause and necessity they procure not their children to be baptized in their houses."

SOLEMNIZATION OF MATRIMONY

By appointment with the Vicar. He should be consulted as early as possible in order to avoid conflicts.

BURIAL OF THE DEAD

This service most fittingly is held in the Church. Never on Sunday, unless absolutely necessary. No arrangements should be made before the Vicar has been consulted.

VISITATION OF THE SICK

The Clergy are most desirious to call upon the sick and to administer the Holy Communion to such as desire it. They are not *omniscient*, however, and have no way of knowing who is sick unless they are told. Please notice Rubric in Prayer Book, page 281, "When any person is sick notice shall be given thereof, to the Minister of the Parish." Your cooperation is requested.

CHANGE OF ADDRESSES

In order to keep our records perfect and to better serve you, members changing their residence, are requested to notify the Parish Secretary or Vicar at once.

DUPLEX ENVELOPES

The Chapel is supported by Voluntary Offerings made through the Duplex Envelope System. Every member in the Parish is urged to contribute his or her share "as God hath prospered him."

This is a duty. Do not ask anyone else to pay for your church privileges.

Envelopes will be gladly furnished by applying to the Parish Secretary, Miss Mills or Mr. Hugh Gallagher after any service.

MEMORIAL FLOWERS

The Flowers on the Altar on Sundays are Memorials to departed Loved Ones. We want every Sunday to be so memorialized. The weekly chart is in the hands of the Chancel Guild. Speak to the President of the Guild.

✠ THE VICAR'S STUDY ✠

My Dear People:

This month finds us with our busy parish program in full swing. Indeed, it has been difficult to arrange room for the various activities without conflicting with one another.

In addition to the activities already on the Chapel Directory, must be added the Senior and Junior Brotherhoods, which have taken up a fine line of work that will be felt in our church life. Also we have launched the Triangle League in the parish, which will bring our young men into friendly contests and be a joy and stimulus to all.

Our Sunday School has been throughly graded and a new department added—the Primary, 2d and 3d Grades. Mrs. Neil, as principal, and Miss Gordon, as teacher of the third grade, insure a live department. We are proud of our Sunday School and are introducing some new features to add interest and to raise an already high standard.

The one especially encouraging feature of the family life of the chapel is the earnest, hard

work rendered by the leaders and officers of guilds. We have no "slackers." Every man and woman who has been elected to a position of trust is trying to fulfill that trust to the best of his or her ability. We shall soon be able to publish some excellent results of faithful labor done in our midst. Our motto for the present is, "Be a Booster." That means that you bring your ideas either to the guilds of which you are a member, or to the Chapel Council, or to the vicar.

Remember that the vicar is always ready to listen to good ideas and to the hopes and aspirations of his people. I welcome even the boys and girls, and have had some helpful conferences with them. Remember there is nothing like dealing first-hand with your leader. For mutual understanding and helpfulness, nothing can take its place. That is the only way to iron out rough places and to promote fellowship.

So let us go forward together, and make this winter one long to be remembered in our chapel life.

Faithfully yours,

H. L. HANNAH.

The Parish Register

Baptisms

"Hereby made children of grace."

Sept. 16.—Emily Golden Clark.
Genevieve Lillian MacNeill.
Philip Taylor Foster.
Oct. 19.—Wilbur Francis Fenstermacher (Privately).
Oct. 21.—John David Becker.
Ellen Marie Bilson.
Florence Ellen Campf.
Alden Lloyd Gibson.
James Worthington Hammel.
Anna Jessie Peake.
Allen Louisa Traynor.

Marriages

"Till death us do part"

Sept. 19.—John F. Norton and Mary K. Reineck.
Belmont F. Holmes and Mary S. Kelly.
Oct. 1.—George Milligan and Nellie Ridale.
Oct. 29.—Lorenzo Smith and Mame Eaton.

Burials

"Blessed are the dead who die in the Lord."

Sept. 27.—(Mrs.) Victoria Muehlen.
Oct. 5.—William Marshall.
23.—John M. Robb.
24.—Wilbur Francis Fenstermacher.
31.—Samuel Clayton Dinmore, Sr.

LETTER OF THANKS

November 1, 1917.

To the G. F. S. and Candidates:

I wish through the "Message" to thank all of my girls for the fine basket of fruit donated to me Wednesday last. This was a great surprise to me. It made me rejoice more in my work and cheered me to greater zeal for the girls' welfare. To have you thus express your appreciation to me was most helpful, and I thank you very much for all your affection.

Your faithful friend,

MARY MILLS.

HALLOWE'EN PARTIES

We have had three of them, and very enjoyable affairs, too.

First, the Boy Scouts made frolic in the Auditorium with a big crowd of their friends. All were in fancy costume. Mr. Clark, the Scout Master, had the affair in charge and deserves much credit for the able manner in which he conducted the games. The Parish Aid furnished the refreshments.

Then the Girl's Friendly made merry on the Monday before Hallowe'en. They, too, were gorgeously gowned and trousered. Seldom has there been a merrier crowd in the Parish House. Games and refreshments were features of this gathering. These girls are under the leadership of Miss Mills and her Associates, and they always know how to plan most helpfully for the girls.

On Wednesday, the candidates for the G. F. S. had a big party, too, and kept every one guessing until the masks were taken off.

The one nice feature about this party was the presentation of a fine basket of fruit to their leader, Miss Mills, as a token of their appreciation of her faithful leadership. That was a fine thing to do, for it gives the leaders the feeling that they are really helpful to those with whom they work. Never be afraid to do nice things for your teachers and leaders. They work hard and remembrances cheer them, because they tell of our affection for them.

Friday evenings are open for the social life of the Parish and if you apply to the vicar he will give you a date.

RUMMAGE SALE

On Thursday, November the 15th, both afternoon and evening, there will be a Rummage Sale in the Chapel, under the auspices of the Chancel Guild. The purpose of the sale is to raise money for the carpeting of the Sacristy. The moths destroyed the old carpet and it was not fit to be relaid after the fall cleaning. We know that all of you will help. Give us anything you can spare. Let everyone do a little. Already some fine things have come in and we ask that you bring your donations to the Parish House any Friday from 2 P. M. to 5. P. M. A committee will be there to receive your gift. If you wish them to call for it, send a postal to Mrs. Kirst, the Directress. Let us make this the biggest sale in the Guild's history. DO YOUR BIT.

"FOR ONE OF THE LEAST OF THESE"

One of the best (and quietest) bits of constructive work in God's Kingdom being done by any member of our parish is that being done by Miss Nellie Cowan, as superintendent of "The Philadelphia Home for Infants," at 4618 Westminster Avenue.

The Home takes the little ones, mere babies, of destitute parents, and not only feeds and shelters them, but surrounds them with loving kindness. It is as little an institution and as much a home as it is possible to make it.

Miss Cowan, formerly assistant to the superintendent of the "Bessie Memorial Home," has been eminently successful in caring for these little waifs. They are a happy, carefree, healthy lot of little ones, and much of the credit is due to the self-sacrificing, indefatigable, loving care given them by Miss Cowan.

The rector suggests that the societies of the parish, within whose scope of interest and activities such a work falls, remember this Home when they have gifts of money or clothing to bestow. That the work is being done by one of our members should commend it to us especially. G. H. T.

A MISSIONARY THUMB-NAIL SKETCH

The sudden silence in the room caused the foreigner at the principal's desk to look up questioningly. At her very elbow was a small apparition seemingly sprung from the earth itself. It was a girl—such a girl; stunted; her black hair straggling across her tear-smeared face; her one garment slipping from shoulders bruised and blackened by some cruel beating; her legs bare and smeared with country mud; and in her eyes the look of a death-stricken animal.

"Please teacher"—a silence broken by hoarse breathing and a hoarse cough—"I have come many miles. My father wishes to sell me. I have worked. My mother and I have worked. We have saved this. I wish to learn; some day to teach, so that my mother may rest."

Something in the foreigner's face appalls the child. "Ah, teacher, teacher, say it will be enough. I have worked!" and the misshapen little heap of rags collapsed at the teacher's feet, still holding out her all, her treasure; seven dollars and fifty cents to pay for six years' schooling.

And there were sixty-five girls already, in quarters inadequate for forty. What did the foreigner do?

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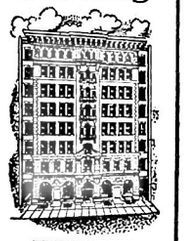
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Chapel of St. Simon the Cyrenian

TWENTY-SECOND AND REED STREETS

STAFF

REV. JOHN R. LOGAN, Vicar, 1408 S. Twenty-second Street. Telephone—Dickinson 2218 J.
MR. CHARLES S. BROOKS, Lay Assistant, 2118 Carpenter Street.
MR. ALONZO BAILLOU, Choir Director, 1828 Christian Street.
MR. GEORGE S. NEWLIN, Organist, 1414 Spruce Street.
MR. IRVIN E. HALL, Registrar, 2237 Reed Street.
MR. ROSELLE JENKINS, Sexton, 2110 Reed Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

Tuesday and Friday, 11.00 to 12.00 A. M.
Wednesday, 7.00 to 7.30 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at 7.00 A. M.
Morning Prayer and Sermon, 10.45 A. M.
Sunday-school and Bible Classes, 2.30 P. M.
Evening Prayer and Sermon, 8.00 P. M.
Evening Prayer with Address, Wednesdays at 8.00 P. M.
Holy Baptism, second and fourth Sundays at 10.45 and first Sunday at 4.00 P. M.

ORGANIZATIONS

(Unless time is designated, the hour is 8.00 P. M.)

ADVISORY BOARD—Second [illegible] evening.
WOMAN'S AUXILIARY—First [illegible] Tuesdays.
PARISH AID—Second and Fourth Tuesday.
BROTHERHOOD OF ST. ANDREW—Second and fourth Tuesdays.
ST. MONICA'S GUILD—Second and fourth Fridays.
BUSY BEES—First and third Fridays.
YOUNG WOMEN'S FRIENDSHIP CIRCLE—Each Tuesday evening.
USHERS' ASSOCIATION—Each [illegible]day evening.
ALTAR GUILD—First Friday.
FLOWER GUILD—Each Friday afternoon at 4.30.
CHOIR GUILD—Second Friday.
MEN'S CLUB—First and third Tuesdays.
LITERARY AND DRAMATIC ASSOCIATION—Third Tuesday.
YOUNG MEN'S FORUM—Third Sunday at 4.00 P. M.
BOYS' AUXILIARY—Each Tuesday evening at 7.15.

ADVISORY BOARD

HENRY A. BOOTH.
CHARLES S. BROOKS, Treasurer.
JOSEPH W. DRAPER.
ZACHARIAH FOOTE.
HARRY I. GAINES.
IRVIN E. HALL, Secretary.
JOSEPH D. HOOPER.
JAMES H. MORGAN.
ARCHIE OWENS.
THADDEUS PRICE.
EDMOND SCOTTI.
EDWARD B. VAN DYKE.

SPECIAL OFFERINGS FOR YEAR 1917

JANUARY 21....Domestic and Foreign Missionary Society.
FEBRUARY 18...Vicar's Fund.
MARCH 18.....Chapel Mortgage Fund.
APRIL 6.....Good Friday—Designated by the Vicar.
8.....Easter Day—Parish Expenses—George C. Thomas Memorial.
15.....Vicar's Fund.
29.....George C. Thomas Memorial.
MAY 20.....Diocesan Board of Missions.
JUNE 17.....Mortgage Fund.
JULY 15.....Church Carpet Fund.
29.....George C. Thomas Memorial Chapel.
AUGUST 19.....Mortgage Fund.
SEPTEMBER 16..Mortgage Fund.
30..George C. Thomas Memorial.
OCTOBER 21....Per Sunday-school Expenses.
NOVEMBER 18..The Memorial Endowment.
29..Thanksgiving Day—Hospitals.
DECEMBER 16...Episcopal and Convention Fund.
25...Christmas Day—Christmas Fund.

The Chapel is supported by the Duplex Envelope System. Each member is requested to take a package which may be gotten from any member of the Finance Committee or at the Vicar's office.

SUNDAY-SCHOOL OFFICERS

JOHN R. LOGAN, Superintendent.
PRESTON C. JOHNSON, Associate Superintendent.
JOSEPH N. FOOTE, Chief Secretary.
JOSEPH BURTON and PAUL JONES, Assistants.
CHARLES S. BROOKS, Treasurer.
MRS. JANIVEVE S. JOHNSON, Organist.
MISS IDA OSBORNE, Primary Department.
MISS JEANETTA BARNES, Intermediate Department.
MRS. EVELYN PIERCE, Cradle Roll.

KINDERGARTEN TEACHERS

MISS IDA OSBORN.
MRS. IDA B. FRAZIER.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.

VICAR'S LETTER

My Dear Parishioners:

From all sides there comes the cry during these trying times through which we are passing, "Save, save, don't be wasteful." There is abundant reason for this cry. The high cost of living presses this home to those of us with small incomes. The needs of our armies and those of our allies must be provided for from our means. This Great War is teaching many lessons and driving home to our minds and hearts many things that we Americans have been regarding lightly. One of them is our **wastefuless** and **extravagance.** We have ever been wasteful and extravagant with our little. Now we are being taught not only for our own benefit but for that of our brothers that we cannot be careless with our little.

If the laity could know of all the pathetic appeals which come to the clergy from many lands and people where mothers and children are actually starving to death for food, yes the food we waste, they would surely be more careful in their living. By being careful, economic and saving we can be doing our bit to help in this gigantic struggle of the world.

Suggestions and directions are coming from those in authority, how best we can serve in this day of service. God help us to regard them, if, by so doing, we hasten the day of the

end of this terrible slaughter and devastation, and bring in a lasting peace for all the world and a real democracy for all the peoples and for all races.

The times not only call for our saving, but for our doing. Many avenues of helpfulness are opened for us through the Church, the Red Cross and the Y. M. C. A. All of these agencies are calling for help and helpers. The Church with her chaplains and their needs, the Red Cross with its ministrations of mercy and the Y. M. C. A. in its splendid work of caring for mind and body need our support.

You and I cannot go to the front, but we can be a mighty source of helpfulness behind the lines by letting our men know that we too are fighters with them in the great cause of justice, liberty and peace.

The meetings of the Red Cross here at the Chapel are Wednesday and Friday evenings. Far too few of our members have joined them. You will be heartily welcomed if you come.

Register

Baptisms

Oct. 28.—Robert Wilson Smith.
Roland William Smith.
29.—Louis Lebo Pennington.

Marriages

"Till death us do part."

Sept. 19.—Thomas B. Pinnock and Celestine C. Brown.
22.—Robert D. Johnston and Adeline V. Cabell.
24.—James Howard and Irene Thomas.
Oct. 1.—Garland Vincent Johnson and Janie Carter.
3.—Fred Brogden and Mabel Helen Booker.
Julian St. G. White and Mamie V. Riddick.
10.—Charles Edwin Calloway and Ednorah M. Green.
16.—John E. Cephas and Ellanora Williams.
17.—Frank W. Harris, Jr., and Ada L. Lee.
23.—Clarence Johnson and Helen Smith.

Communicants Received

A hearty welcome.

Sept. 26.—Miss Mabel Lee Walters from St. Augustine's Church, Camden, N. J.
Oct. 28.—Miss Inez Farnum, from St. Clement's Church, Barbados, B. W. T.

Communicants Transferred

Oct. 31.—George D. and Mrs. Nettie E. Gilbert to the Chapel of St. Mary the Virgin, Mt. Calvary Parish, Baltimore, Md.
Louis N. Frisby to St. James' Church, Baltimore, Md.

Burials

Sept. 27.—Mrs. Mary E. Wallace.
Oct. 1.—Mrs. Anna Gertrude Lymas Cottman.
4.—Edward Cooper Sharper.
15.—Rufus Williams.
16.—James L. Green.
30.—Mrs. Amenia D. Tyler.

OUR HONOR ROLL

Our Chapel has good reasons to feel a pride in the contribution she is making in this crisis. Three of her sons have won commissions at the training camp at Ft. Des Moines, Iowa. Everett W. Johnson, that of first lieutenant; Joseph L. Johnson, second lieutenant, and Dr. Edgar A. Draper, a lieutenant in the Medical Corps, and have been ordered to report at Camp Dix, Wrightsville, N. J., for duty. Besides these who are officers we have seven "Selected Draft" men in the National Army and two enlisted men in the navy.

Here is our Roll of Honor:

	ARMY.
Lieut. Everett W. Johnson	
Lieut Joseph L. Johnson	P. Leroy Harbison
Lieut. Edgar A. Draper	Harry M. Matthews
	Walker Moore
	Arthur Pettis
NAVY.	William Reed
Alphonso Aylor	Eugene Thomas
Thomas Carter	William Watson

These young men are carried in our prayers. The list is on the altar, where they will be prayed for by name and a list is in the vestibule of the Church with their addresses in order that letters, cards and other remembrances

may be sent to them by the members of the Chapel.

A reception was given on Thursday evening at which time the rector of the parish, Rev. Dr. Toop, made a stirring patriotic address.

An excellent program was rendered and our boys responded to the many complimentary things which were said about them. We feel quite certain that like their fathers they will prove loyal and faithful to their country and flag.

BASKETBALL GAMES

Two games have been scheduled for the month. The first by the Monarch Club on Thursday evening, [illegible]vember 22, and the second by the War[illegible] Club, a team of young ladies on Thurs[illegible] evening, November 29. Both of the games [illegible]mise exciting times as the teams are in excel[illegible]t condition due to hard and faithful practi[illegible] Admission—Pay at the door.

OUR ANNUAL FAIR

Things are getting in shape for our annual fair which comes off the first week in December—3 to 7. The officers and other workers are putting forth every effort to make this one of our most successful. We earnestly solicit your help. Donations of money and articles of any kind—from a pin to an automobile—thankfully received. The season ticket will be twenty-five cents, and the single ticket ten cents. A ton of coal will be given to the person selling the highest amount, a pair of blankets for the second and a gold piece of two dollars and a half to the third. A short program will be rendered each evening.

CHAPEL LEAGUE REPORT

The Chapel League is a band of workers under the leadership of Mrs. Sarah A. Mills, as president, to work for the Chapel Expenses. They meet to plan ways and means to increase the funds.

The following is the report of their first effort in a queen contest on October 18.

Receipts from all sources	$53.67
Total expenses	12.13
Balance clear	$41.54

The president of the league desires to thank those who helped in making the entertainment a success. The vicar desires to express appreciation for this band of workers and wishes for them continued success.

RECEPTION TO OFFICERS

The reception to the young officers, recently commissioned at Fort Des Moines, held in the Parish Building, taking place as it did on Thursday night, after the officers had been released from camp for two weeks, was a fitting culmination to the series of events which had been prepared for them upon their arrival, for it came after they had engaged in some lighter social duties and were worn, and since they were soon to depart to take up duties of a more serious nature, their minds were already drifting into a more serious channel, hence they were in a very receptive mood for just such a high tone affair as the reception of Thursday night.

The young officers assembled in the vicar's study and were escorted up to the auditorium by Mr. W. T. M. Johnson amid a profusion of applause. The program was started with Mr. William Jones, Master of Ceremonies. The audience sang "America," and prayer was offered by the Rev. H. S. McDuffey, of St. Augustine's Church, after which Mr. Jones in choice language introduced the speakers of the evening in their turn. Addresses were delivered by Rev. John R. Logan and Dr. George H. Toop, D. D., rector of the parish of the Holy Apostles. These addresses were interspersed with music—solos by Misses Fields and Anderson, duet by Miss Marion Anderson and sister, with a reading by Miss Florence Williams. Following these were responses from

Captain Alonzo Myers, Lieutenants Everett W. Johnson, Charles Roberts and Joseph L. Johnson, who were introduced by Mr. Jones, the responses being short, spicy and full of innate vim. The importance of the Liberty Bond was emphasized by the speakers. The Master of Ceremonies read communications from the Rt. Rev. Philip M. Rhinelander, D. D., bishop of the diocese; Rev. Robert H. Tabb, Church of the Crucifixion; Dr. Edwin E. Sparks, president of State College; Dr. Thomas C. Blaisdell, dean of Liberal Arts of State College, and Prof. Clarence B. White, principal of the James Logan School.

The following officers were present: Captain Alonzo Myers, First Lieutenants Everett W. Johnson and Charles Roberts, Second Lieutenants Joseph L. Johnson, Adolpheus Capps, Adolph Reyes, Hillery Johnston, Samuel Lawson and Edward W. Ford.

CHAPEL OFFERINGS

The following are the offerings of the Chapel of St. Simon the Cyrenia for the months of September and October, 1917.

CHAPEL EXPENSES

Envelopes	$283.42	
Loose	28.00	
		$311.42

BENEVOLENCE AND OTHER OBJECTS

Communion Alms	$34.31	
Church Mortgage Fund	18.86	
Foreign and Domestic Missions	17.89	
Vicar's Assistant Fund	15.85	
Sunday School	10.73	
For Delegates to Conference	9.18	
Diocesan Missions	4.20	
Vicar's Fund	3.64	
Church Carpet Fund	2.48	
		117.14
Total		$428.56
Sunday School offerings		46.58
Complete Total		475.14

Note—Only two more months remain of this present year. Several persons holding packages of envelopes have made very small contributions so far and some have not contributed at all. Our expenses are still going on and getting higher all the time, and besides this we have a very heavy deficit which we hope to wipe out. We are earnestly in need of your help.

PERSONAL

Our sympathy is extended to Miss Oceanna Wallace and brother in the recent bereavement they have sustained in the death of their mother.

MEMORIAL FLOWERS FOR NOVEMBER

November 4—The gift of Mrs. Mary Butcher, in memory of her husband, mother and niece.

November 11—The gift of the vicar, in memory of his sister, Mrs. Alice D. Perry.

Note—Persons desiring to give memorial flowers for the altar will please make mention of same to Miss Osborn, president of the Altar Guild.

OCTOBER KINDERGARTEN REPORT

The kindergarten keeps full and the minds of the little tots are learning to shoot.

Full attendance	1931
Largest attendance	118
Smallest attendance	10
Average daily	87.7

Miss Osborn, Miss Frazier, teachers.

THE BEE-HIVE

All of our guilds have gotten down to work for the winter. The Red Cross is having two meetings each week. The Thursday afternoon clinic for mothers is being largely attended. The gymnasium is in use each evening and nearly every afternoon. So we are "keeping house" every week-day as well as four times each Sunday. Come in to see us at any time any day, you will be welcome.

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Chapel of the Mediator

FIFTY-FIRST AND SPRUCE STREETS

STAFF

REV. PHILLIPS ENDECOTT OSGOOD, Vicar, 5021 Pine Street.
REV. JAMES ALBERT WEAGLE, Curate, 5010 Locust Street.
MRS. A. B. HANSCOM, Vicar's Assistant, 229 Buckingham Place.
N. B. CLARKE, Organist and Choirmaster, 5233 Spruce Street
D. R. MANGAM, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. GUMPERT, Vice-Chairman of the Advisory Board, 5038 Osage Avenue.
E. H. BAUZENBERGER, Registrar, 251 S. Fifty-seventh Street.
R. E. STONEBACK, Treasurer, 4943 Walnut Street.
W. R. HEINS, Chairman of the Property Committee, 5449 Cedar Avenue.
J. W. LEGALLEZ, Scoutmaster, 5220 Irving Street.
W. K. CLYMER, Secretary of the Mediator Schools, address at the Chapel.

OFFICE HOURS

THE VICAR—Tuesdays and Fridays at 5.15 P. M. Wednesdays at 7.15 P. M.
THE CURATE—Wednesdays at 11.00 A. M. Saturdays at 1.30 P. M.
THE VICAR'S ASSISTANT—Daily, except Saturdays, 10.30 to 12.00 A. M.
THE TREASURER—May be seen after services or on Monday evenings at the Parish Building.
The Parish Building is open daily from 8.45 A. M. to 10.30 P. M., except from 12.30 to 1.30 P. M. and 5.45 to 7.15 P. M.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Preston 4331-J.
The Curate's telephone is Belmont 2557-J.
Mrs. Hanscom's telephone is Baring 7287-J.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

Representatives from the Vestry

ROBERT P. SHICK. J. W. PERKINS. ALFRED GRAY

Representatives from the Chapel

J. H. BARNDT.
E. H. BAUZENBERGER.
HERBERT E. BLACKMAN.
FRANCIS F. BURCH,
ALBERT W. CAVENDAR.
N. B. CLARKE.
W. K. CLYMER.
E. R. DURBOROW.
E. B. GUMPERT.
WILLIAM R. HEINS.
WILLARD MASTON.
R. EUGENE STONEBACK.

PROPERTY COMMITTEE RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

SUNDAY:
8.00 A. M. Holy Communion.
10.30 A. M. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 P. M. The Mediator Schools (and Adult Bible Classes).
7.00 P. M. Men's Meeting (as announced).
8.00 P. M. Evening Service and Sermon.

WEDNESDAY:
7.45 P. M. Evening Prayer.
8.15 P. M. The Vicar's Midweek Bible Class in the Life of Christ.

HOLY BAPTISM will be administered any Sunday at 12.20 or 3.45 P. M.

The Clergy should be consulted before making arrangements for Baptisms, Weddings or Funerals at which their services are desired.

General

THE ADVISORY BOARD—The Tuesday before the second Wednesday in the month at 8.00 P. M.
THE CHAPEL COUNCIL—The third Tuesday (when called) at 8.00 P. M.

For Men and Boys

THE BROTHERHOOD OF SAINT ANDREW—The first Tuesday at 8.00 P. M
THE YOUNG MEN'S CLUB—The first Monday at 8.00 P. M. Basketball games Mondays at 8.15 P. M.
THE BOY SCOUT TROOP—Tuesdays at 7.30 P. M.
KEEPERS OF THE SQUARE (smaller Boys' Club)—Tuesdays at 4.00 P. M.

For Women and Girls

THE ALTAR GUILD (and Choir Mothers)—The Monday before the first Sunday of the month at 8.00 P. M.
THE MEDIATOR GUILD—The first Tuesday at 2.30 P. M.
THE HOME MISSIONARY SOCIETY—Thursdays at 2.30 P. M.
THE WOMAN'S AUXILIARY—Fridays at 2.30 P. M.
THE GIRLS' FRIENDLY SOCIETY—Fridays at 8.15 P. M.
THE GIRLS' FRIENDLY SOCIETY CANDIDATES AND CAMP FIRE GIRLS—Thursdays at 4.00 P. M.

THE SUNDAY-SCHOOL STAFF: SUPPER AND MEETING—Third Monday at 6.30.
THE CHOIR—Thursdays at 8.00 P. M.
MONTHLY PARISH PARTY—The last Tuesday of the month at 8.15 P. M.

SPECIAL OFFERINGS, 1917

February 18....The Vicar's Fund.
April 6.....Good Friday—The Chapel of St. Simon the Cyrenian.
8.....Easter Day—Chapel expenses.
May 20.....The Diocesan Board of Missions.
June 17.....The Chapel of the Holy Communion.
October 21....Religious Education.
November 18...The Endowment Fund.
29...Thanksgiving Day—To be designated by the Vicar.
December 16....The Episcopal and Convention Fund.
25....Christmas—The Christmas Fund and Clergy Pension Premiums.

VICAR'S LETTER

Companions at the Mediator

(I like that word "companions," and it is ever so fitting in such a connection, for it means "those who break bread together.")

A month of the seasons' life is behind us and we have our "running start." Perhaps it may interest you to know that attendance, Sunday School registration and income are substantially ahead of last year. The total attendance for the five Sundays of last October was 3617 (exclusive of the Corner Stone service); the total attendance for the four Sundays of this October was 3443. Sunday School registration was 442 on October 28th; and the figure includes not a single scholar's name carried over from last year who has not yet attended. The offerings for October totalled $1054.76. And

we have met our missionary apportionment. It all argues well for the winter to come.

The news that we may hope for the new church at Easter has made us all very happy. It is not beyond doubt, I must keep reminding you; but it seems highly probable. Are you keeping note of the progress of building. The main door will be open each Sunday after morning service. Step in and see how the walls rise. With the nave cleared of staging and the choir arch in place we begin to get the accurate impression of the church-to-be.

May I commend to your energetic co-operation the Sponsor-plan for parish sociability and acquaintance. I have been hearing of far too many cases lately of people who did not find the Mediator spirit quite so cordial as we know it to be. I am a little afraid we have been letting down just a little on our neighborliness. Have we ALWAYS spoken to the person next to us at service? Have we ALWAYS been ready to go the **first** half-way at any gatherings, recognizing that the reputation of our corporate life rests upon us always? The sponsorship plan can and will build upon the basis of cordial directness each with the other, so that we shall grow unified in all our interests. Meet your district sponsor with sympathetic readiness to co-operate with his suggestions. Team-play wins. Do your "bit." We shall by the success of the sponsor-plan avoid the impersonality of large city churches; but only by this succeed. I am not an alarmist, but I say very frankly that only some such associate pastoral intimacy will save us from impersonality even at the Mediator. **The parish belongs to the parishoners,** is still the slogan.

We are forming an ushers' association. Not only to take care of the ushering but of many other attracting and welcoming projects at the Chapel. The members are taking up the men's meetings on Sunday at seven. They are planning informal "smoke-talks" now and again. They are "booming" the Parish Men's Dinner. They are going to help on Parish Party plans. "More power to them!"

By the vote of the Advisory Board I am still giving much time to my "other parish," the Exemption Board list. I feel like a racer riding two horses at once. The "other parish" will reduce my calling a little, I fear; and I am accepting almost no engagements to speak elsewhere. I know you will do your share in patience and readiness to supplement my deficiencies!

Serious times these surely are. But already they are repaying us with deepening life.

Affectionately your friend,
PHILLIPS E. OSGOOD.

Register

Communicants Received

MRS. MARY K. TAGGART, from St. Matthews, Philadelphia.
MRS. HELEN. S. ALLISON, from Trinity Church, Pottsville.
MISS VIRGINIA FARQUHAR, from Epiphany, Philadelphia
MR. AND MRS. WILLIAM J. HUNTER, from Holy Apostles, Philadelphia.
MISS MARY B. POWELL, from Trinity Parish, Tacoma, Washington.
MISS CECELIA POWELL, from Trinity Parish, Tacoma, Washington.
MISS MARY D. GRAFF, from St. Matthias', Philadelphia.
MRS. RUSSELL P. CRAWFORD, from St. Paul's, Doylestown.
MRS. SARAH ZOLLER, from the Holy Comforter, Philadelphia.
MR. AND MRS. HAROLD BLAKE, from Grace Church, Philadelphia.
MRS. LUCY IRWIN DUFFY, from Grace Church, Philadelphia.

Commended

MISS ORICK KEENE, to St. Matthew's Methodist Episcopal Church.

Baptisms

October 21—JEAN EDITH KNORR.

Marriages

October 20.—BERNICE DUBROW and WILLIAM E. SHUNK.
October 31.—EDITH ANNA CLYMER and GEORGE M. BENZ.

Confirmation

October 26.—ERNEST CECIL MINTER STEVENS.

Burials

October 10.—Philip Sedenger.
October 23.—James Johnson.
October 23.—Harold Lattimer Richards.
November 1.—Charles B. Conn.

"CROIX DE GUERRE"

On the service flag you will notice one star changed to red, with a Maltese Cross surrounding it. It is "Charlie Ashton's" star. He has returned from France "invalided home," but wearing the "Croix de Guerre" with which he was decorated by the French Government for conspicuous bravery as a member of the Dartmouth Ambulance Corps. He had been "mentioned" twice and was "cited" for the Cross before he was wounded.

One cannot get many details of the basis for this citation, for he prefers not to talk of that. But out picking up wounded under fire one evening in "No-Man's Land" a shell exploded close by the ambulance, on the running-board of which he was riding, on the lookout for shell-holes—and he is home again. The doctor says he will be shortly as well as ever and he plans going back to college early in the new year. Meanwhile the Mediator boasts the first "decoration" hereabouts, and gives thanks for the safe return of Charles M. Ashton, Jr.

We shall keep his name on the Roll of Honor, of course!

FROM "THE BOYS"

"Today is Liberty Loan Day in camp. Our company alone (176 men) subscribed for nearly $13,000 worth—so you see the boys are willing to back Uncle Sam with their dollars as well as their lives."

"Your letters are a bright spot in many a dull hour."

"We had a good trip across the ocean; the weather being clear all the way, and we had very little excitement."

There are now six of our lads "somewhere in France."

Captain Keplinger has been appointed in the office of the Director-General of Railways, Engineers, U. S. A., to take charge of all the electrical installation on 11,000 feet of wharves in France, containing over 60 travelling cranes, etc.

Edmund Pitts has been made a sergeant.

Dayton Young has qualified as a "gun pointer."

SAVE THE DATE

At the Parish Party, November 27th, Robert Armbruster will give the program. Mr. Armbruster's annual gift of an evening is one of the red letter dates on our calendar. Save the date.

PARISH VISITING

The Vicar and Curate have started on regular calling. The Vicar starts at 51st street and works east, the Curate at 51st street and works west until the halves of the parish are completed. Then they will exchange, if time remains.

The system of announced calling-schedules worked splendidly last season. It obviated a high percentage of useless door-bell-ringings and gave the general impression of thoroughness in pastoral work; for parishioners could see the progress nearer and nearer their own sections. May we not co-operate in the calling as before by remembering the following points:

1. Each Sunday the schedule of intended calls for the ensuing week will be published in the Leaflet. If anyone cannot conveniently be at home the indicated afternoon, a telephone message or postal card will effect a change of day. If something unforeseen intervenes to keep the clergy from calling (as is sometimes the case, of course) they will try to let the parishioners know so that they need not wait at home in vain.

2. Evening calls are exceedingly difficult to arrange. The Vicar regrets more than anything else the necessity of evening meetings which keep him from "dropping in" when the

men are more likely to be at home. But the program at the Chapel is now so crowded that there are frequently two or three appointments for him there! He begs the comprehension of those who would particularly like evning calls and says "So would I!" but he cannot promise many.

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THE MONTHLY MESSAGE

Published in the Interest of the

PARISH OF THE HOLY APOSTLES

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VOL. I PHILADELPHIA, DECEMBER, 1917 No. 5

THE NEED AND THE RESPONSE

The test of any peoples is their capacity to respond to their SOCIAL NEEDS. Our social needs are a sort of a survival of the fittest of our real necessities. Out of the boiling pot of INDIVIDUALISM comes our collective idealism—such is our American-born democracy.

Before the war one could scarcely divine any strong social consciousness that was thought capable of any real sacrifice. We were told that ours was a polgyglot nation, with no conscious social idealism.

Then the war came—our peoples were confronted with a great need—a spiritual need—one that appealed for men, and money, and sacrifice, and honor, and patriotism.

And lo! the response. This seemingly careless, pleasure-loving, money-making, self-indulgent nation paused a moment to think; to catch the meaning of the call. And the response that came was magnificent.

Mothers surrendered their boys, firms their men, seminaries and colleges their students, and all gave of their money. Not the petty mite thrown to the beggar, but millions—millions to starving peoples, millions to the Red Cross, millions to the Y. M. C. A., MILLIONS TO LIBERTY BONDS—everything over subscribed in the cause of the nation's need.

Surely it has been magnificent. The home has responded, the Church has met the challenge; capital has filled our national altar with gold; labor has consecrated itself to the task—where are the slackers? What prophet could have divined a social order so SPIRITUALIZED? Because that is what it all means—that the social order of mankind is surrendering to the SPIRITUAL AUTHORITY of our Christ. The kingdoms of this world must become His kingdom. And the kingdom of heaven is an earthly world arranged in accordance with God's will.

At first some doubted the success of Christianity. Much preaching seemed to be in vain. We forgot that the Christ said three-fourths of our efforts would be lost. But we can take courage. The spiritual is taking possession of this world, and this nation's response is a great sign of the realization of the INCARNATION. Jesus Christ must come into all life. It is His world, and we are His children. And we Christians ought to be different—greater in our ability to sacrifice, stronger to resist temptations which degrade society.

Then onward, Christians. CARRY ON. Our forefathers gave us not only a noble example, but a glorious heritage. Ye little band of optimists still believe in the ultimate triumph of Christ and His spirit! CARRY ON—yes, your sacrifice, your faith, your patience, your service, your prayer, "Thy will be done on earth as it is in heaven." Triumphant America's response to the hour tells us that the leaven has been at work.

The SPIRITUAL is the real. CARRY ON.

Roll of Honor of the Entire Parish

161 NAMES

CHURCH OF THE HOLY APOSTLES

Officers

Major George Blair
Captain George C. Thomas, Jr.
Lieutenant William N. Donaldson
Lieutenant Vincent F. Cunningham
Lieutenant Charles R. Barr
Dr. G. Gilbert Deaver

Nurses

S. Annabelle Smith
Laura M. Gemberling

Adams, Thomas H.
Barclay, Clinton H.
Bendel, William I., Corporal
Boyd, Harold Scott
Boyd, John Winfield
Barlow, Elmer H., Chief Yeoman
Barlow, Walter
Bendell, William I.
Britton, William Nelson
Cross, Raymond
Davis, Robert H.
Diamond, James A.
Ebner, Charles F.
Foell, Louis
Fortin, Edward L.
Fresh, William
Graves, F. Mortimer
Hipwell, John B.
Jackson, Joseph
Jacobs, Howard M., Corporal
Johnson, Marion F.
Keenan, J. Hudson
Kidwell, Orville
Lawhorne, William M.
Leeper, Thomas P.
Moore, Robert B.
Moore, William J. No. 1
Moore, William J. No. 2
Murphy, Joseph B.
McClenaghan, Herbert E. A.
McKenzie, Alfred
McMeekin, Robert
McNally, Arthur
Naye, Jack C.
Noel, William Leslie
O'Neill, Thomas Lincoln
Pickwell, Harry H.
Robinson, Howard West, Corporal
Royle, Philip A., Q. M. Serg.
Royle, Elmer
Royle, Herbert B., Corporal
Scott, Wesley E.
Seymour, Frank E.
Smith, Lorentza
Van Vranken, J. Schuyler, Sergeant
Weideman, Frank
Wilson, George
Young, John W., Commissary Sergeant
Young, Robert J.

Total, 57

MEMORIAL CHAPEL OF THE HOLY COMMUNION

Army

Charles, Joseph
Charles, William
Franz, Joseph
Graham, Robert
Hill, Elwood
Hill, George
Kirst, Earl
Knorr, Vinton
McAnally, Andrew
McElhenny, John
McFarland, Alfred
MacWilliams, George
Mackey, James
Mooney, Elmer
Norton, John
Pische, Otto
Parks, Robert
Robinson, Moncure
Russell, George
Russell, Joseph
Schiler, William
Scott, William
Sines, Charles
Wallace, Frank A.
White, Edward
Wilson, Robert
Young, Samuel

Navy

Kniland, John
McConachie, Andrew
Macoo!, Elwood
Macoo!, Ormund
McLatchey, Robert
Perry, James
Reese, Thomas
Reese, William
Schreiber, James
Taylor, Ray
Taylor, Thomas

Total, 38

CHAPEL OF ST. SIMON THE CYRENIAN

Officers

Lieutenant Everett W. Johnson
Lieutenant Joseph L. Johnson
Lieutenant Edgar A. Draper

Aylor, Alphonso
Carter, Thomas
Harbison, P. Leroy
Matthews, Harry M.
Moore, Walker
Pettis, Arthur
Reed, William
Thomas, Eugene
Watson, William

Total, 12

CHAPEL OF THE MEDIATOR

Officers

Captain William M. Keplinger
Lieutenant George Wilson, M.D.
Lieutenant Charles H. Zearfoss
Lieutenant William A. Neill
Sergeant Arthur A. Balbirnie
Sergeant Edmund M. Pitts
Sergeant Reginald W. H. Stevens
Corporal William Lawrence
Corporal Alfred B. Thomas
Ensign George Howell Patterson
P. O. Frank Snowden
Corporal James S. Moore

Charles M. Ashton, Jr., "Croix de Guerre" (Invalided home)

The Army

Bonsall, Henry H., Jr.
Curtin, F. Walton
Davidheiser, Horace R.
Davidson, Russell T.
Epler, Ralston
Fields, Robert M.
Fleming, James C.
Ford, Morris
Gibson, Oliver W.
Glasgow, Charles D.
Hansen, William J.
Henderson, Alfred
Huling, Warren
Imhof, Charles
Kelly, Edward
Lack, Howard E.
Luce, Thomas Russell
Lunn, James R.
Lunn, William
Moore, Henry McKnight
Motherwell, Frank S.
Patterson, Robert
Rae, Alexander M.
Robinson, Frank H.
Rodgers, A. Stephen
Shaw, William
Smith, William Eugene
Stevens, Ernest C. M.
Umstead, Harry T.
Umstead, Walter R.

The Navy

Brewer, Scott
Cluland, Robert M.
Dudley, Oscar E.
Fitzgerald, Leonard H.
Jones, Hilton E.
Knowles, John Edward
Lyons, Frank Russell
Mills, Stanley
Richardson, Frank
Sutton, William
Young, Allan Dayton

Total, 54

Guide them, guard them, gird them, God!

The Virgin Birth

Some time ago I met on a train an old and valued friend, a rector of a suburban church, the membership of which was considerably above the average in intelligence. In fact, the members of this church prided themselves upon being in the van of modern thought. They accepted religion with a good-natured tolerance, as one does the story of Santa Claus, and loved its literature as they did the classics. Decorously they attended service, and courteously there greeted their friends. They saw to it that their children attended Sunday-school (I suppose I ought really to drop that old term—but somehow it hangs on and its associations are hard to dissever), and without much murmuring they gave of their means to support the church. In missions they were not much interested, and the treasurer could never fully meet the apportionment placed upon the parish.

This [illegible] upon the train the Rector and I talked of many things, and at last we came, as all Christians must, to the subject of Christ. My friend, in the course of our talk, denied the Virgin Birth of our Lord, and finally said that which led me to ask: "Do you believe in the Godhood of Christ?" To which, after some hedging, he answered, "Well, if you mean by that, do I think Jesus Christ is God Almighty, no, I do not."

And it later developed that the members of his church knew that he believed as he did, and many, if not most of them, follow him in his teaching, unprotestingly, if not gladly.

And when I said to my friend, "It seems to me your soul is in moral chaos," and he desired me to be more specific, I told him that in the plainness of speech an old friendship allows, that in my judgment he was morally on a par with the man who committed larceny, for he posed before the community as and bore the name of a Christian minister when he was not, and that he accepted the emoluments and honors of the Church under false pretensions. When he said that was not so, as his people knew of his views; I reminded him that there was such a thing as the integrity of the Church and that there were certain limitations to even private doctrinal interpretations; that not only his own but the Church's honor was involved; and I added that to me it appeared to be a case of "the blind leading the blind."

My friend is not alone in his position. Many are his companions in this insidious treachery to Christ. For treachery I, for my part, feel certain it is. I have never known a case yet where ultimate denial of the Godhood of Christ did not find its beginning in denial of the Virgin Birth. It is generally the first step in the process. One fails to understand the faith which cannot accept the statements of the Bible, Creed, and Church, but needs must seek definitions outside these wherewith to satisfy itself. And, apparently, the more modern and up-to-the-minute these definitions are the deeper is the satisfaction in them, and the more certain their truth.

There is no room here to enter into a doctrinal dissertation upon the birth of Christ; no room to enter into the questions of the influences of pagan conceptions upon the Gospel story; the silence of St. Mark, St. John and St. Paul about the matter; the value of the Apocryphal Gospels, and the alleged parallels from heathen sources. Each is a big problem in itself. I want to be much less technical and doctrinal and much simpler and more popular in treatment than that. Consider with me the subject in relation to the persons involved.

First—We have been wont to regard Joseph as one of God's really great sons—a strong, self-reliant, self-contained, generous, loving man, of a wondrous and unquestioning faith. One so true and pure of heart and lofty in all the attributes of his life that God entrusted to his care His own Son during His formative and dependent years. High indeed must Joseph have been in the estimation of God. This is the picture we have carried in our minds of Joseph. But if the Virgin Birth be not true, then our mental picture is all wrong, and Joseph was a weak, deluded, con-

temptible creature, or worse, and not worthy a place in our regard. Do we want to think that of Joseph?

Second—As to the Apostles. It is a weak and wilful argument to say that the *doctrine* of the Virgin Birth did not come to being until long after the Apostles were dead, for the *truth* of the doctrine is to be found by either direct statement or intimation, scattered through all they taught and believed. If the doctrine be not true it takes Peter and James and John, and the other friends of Jesus out of the ranks of honest men, and makes their teachings intentionally deceptive and most sacrilegious. Are we ready to think that of blunt Peter and loving John and straightforward James?

Third—There is one little corner of entire purity in our hearts which we have kept for one who has been to us the fairest and purest and holiest of women. We have always accepted God's own estimate of Mary and enshrined her in our inner heart of hearts, as the truest of all the true ones of God's children. Because she was Christ's mother she has been to us a being apart, altogether beautiful and lovely.

But if the Virgin Birth be not true, she was a bad woman. The story of the angel's visit was only her lie to shield herself from the condemnation of her sin and shame. She was impure and wicked and low, and frightfully and impiously cunning as well. If she was not the handmaid of God in very truth, then her story (and no other could have told it) was the most colossal and terrible blasphemy in all the annals of time. Do we, can be believe that of Mary? Is it even a possibility of thought?

Fourth—What shall we say of Jesus? Fault Him in the initial truth of Him, and not many would care to follow Him long. But one says: "To deny the Virgin Birth is not to deny the deity of Christ." Again I say, and with full appreciation of the gravity of the statement, that I doubt the entire correctness of that. Men deny that the New Testament statement of Christ's birth is a record of fact, deny that it is God's word of the event; they deny Mary the right of belief as to her statement, "I know not a man," deny the truth of her own account of the event. There is no other source of information possible. It is my thought that to make Jesus not a sharer only, but the central figure in the infamy involved in the denial, is to forever remove Him from His position of Mediator and Saviour, and leave Him a pure and righteous, but also a somewhat pathetic and defeated figure in history. We are left even wondering if He were entirely self-deluded.

One questions within himself as to the curious and tortuous processes of a faith which wants to mar the perfect and perfectly artless statement of His birth, and move the process of the miraculous on a step to suit the conception of one's own thought. For it would have been just as miraculous and as real an interference with natural law on God's part to take one born in the ordinary process of nature, and at a later moment make him such an one as Jesus was, as to have brought Him to birth of a Virgin. That process would appear to me more unnatural and more difficult of belief than the other. And for faith it has not the same value as the other, for we are left ever wondering as to how complete might be the metamorphosis from mere manhood to complete Godhood. It is easier for me to think that Christ was from all eternity more than the historical man of Galilee, and, more, that He never was only the mere historical man of Galilee.

Give us less a figure than the Christ of the New Testament and the Creeds, and we have left a taste of ashes in the mouth and a sense of utter and inconsolable loss in the heart. We must have no doubts about our Christ. He must be Emanuel in the fullness and plenitude of truth. To be that, to complete Him, we need not only the miracle of His life and the miracle of His resurrection and the miracle of His ascension, but also the miracle of His birth.

One who lays irreverent hands on Time's centremost Figure and clouds the truth of Him with doubt, needs, it seems to me, a closer study of the cross to correct and chasten his faith. As we look at that magnetic symbol of sacrifice, what

wonderful and strange thoughts stir our hearts. He died there Who was imminent God—died at the hands of men who had sinful hands and wilful hearts, even as you and I have today, and in doubting Him or causing doubt of Him, we are doing to Him what they did.

What makes for the terrible fascination of the crucifixion? Because Jesus died there? More. Look closely. You will see the whole human drama being played out to a finish—sin, pain and sorrow, hypocrisy, doubt and pride, Mary's grief and John's love, and the mingled opposition of Pharisaism and the complacent acquiescence of wrong on the part of political might—all are met there. Peter, John, Judas, Caiaphas, Pilot, you, me, and the Christ—all the elements of the whole human story focus to a point in time on Calvary. "A battle to a finish—heaven and hell. God and devil—and at the end Victory and Peace. The Spirit triumphant." A mighty drama—all drama—all tragedy—all life, are there.

To understand it rightly we must go back to the beginning of the life which was offered up there—to the Baby Child of Bethlehem—and back of even that to a further moment in time—a sacred, holy moment of time, and hear again in the inner ear of faith that stricken, wondering and moving cry of the purest of God's maidens, which carried faith to its ultimate, its highest and holiest—"Behold the handmaid of the Lord; be it unto me according to thy word."

G. H. T.

At Evening

By the stream's green-bosomed border,
Near the bridge's stony arch,
Long we sat as evening's twilight
Deeper grew;
All about was pregnant silence
Save for locusts' plaintive calls,
Or when fairies swayed the branches
In their shaded woodland halls,
Moist with dew.

In the meadow sprang the daisy
Sparkling from its bed of green,
Gloaming whiter with the twilight
Like a star;
On the water's glassy surface
Glowed the dying sun's last rays,
Like some dryad's magic mirror
In the tales of fairy days
From lands afar.

Overhead in heaven's deep ether,
As from artist's adept touch
Stole a thrush on outspread pinions
Homeward bent.
In the speckled clouds of whiteness
We could trace a castle's height;
E'en we saw the gates of heaven
Circled with a flood of light
Angel-sent.

East to westward flows the music
Tuned to nature's silent nod,
Till it swells in full ensemble
'Round the sapphire throne of God.

John W. Spaeth, Jr.

From *Haverfordian*, December, 1915

NOTE.—The writer of this exquisite little poem is one of our own boys, of whom we are justly proud.

Our Front Cover

We are under a deep debt of gratitude to Mr. Charles H. Clarke, the very efficient business manager of "The Message," for many kindnesses. In fact, it is he who really makes "The Message" possible for us. He will without doubt stand a loss this year. He is always optimistic and pleasant, however, and forward looking. We must all work to help him keep "The Message" going. Our latest obligation to him is for the beautiful Christmas cover.

Mr. Jacobs kindly loaned Mr. Clarke the cut, and the work is being done without extra charge. Our gratitude and our best Christmas wishes to the business manager.

History of the Parish of the Holy Apostles, Philadelphia, Pa.

(Third Installment)

By William G. Casner

As early as February, 1895, the Vestry expressed its desire to procure a rectory and $400 was raised for that purpose. Interest lapsed, however, but was revived after the successor of Mr. Getz came to the Church, and on December 22d, 1899, Mr. George C. Thomas reported that he had purchased the house 332 South Twenty-first street for a rectory for $17,000, giving a generous amount towards it at the time, and while the parish was supposed to pay off the balance, it, like so many other improvements, was quietly and unostentatiously paid for by Mr. and Mrs. Thomas.

The Rev. Nathaniel S. Thomas was nominated as rector on August 29th, 1899; he was then Rector of St. Matthew's Church, Wheeling, W. Va. His father was the late Bishop Thomas, of Kansas. Born in 1867, in Faribault, Minn., educated in the public schools of St. Paul, and later graduated as a B. A. from the University of Minnesota. Professor of English Literature at St. John's Military Academy, Salina, Kansas; subsequently studied three years at Cambridge University, England, then three years at a theological School at Ottawa; Professor of New Testament Exegesis in Kansas Theological School; in 1894 made Rector of St. Paul's, Leavenworth, Kansas, and in 1897 Rector of St. Matthew's, Wheeling, W. Va.

In the summer and fall of 1901, Mr. George C. Thomas built the Cooper Battalion Hall and Gymnasium, for the use of the men and boys of the parish, with provision for the hall to be used for entertainments and other purposes.

And once more the opportunity came for missionary work in the southwestern section of the city, when the Convocation asked that the parish take the Chapel of St. Simon the Cyrenian under its care. This was done in October, 1902, and since then a parish and church building have been erected, for the use of the colored people in the neighborhood of Twenty-second and Reed streets, and a rectory purchased.

On December 11th, 1901, the Rev. Charles Rowland Hill was nominated assistant minister. He had been Archdeacon of Kansas, and while with Holy Apostles made a host of friends. He was an acceptable preacher, with a remarkable memory and fondness for poetry, and after two years with this parish he was called to the Church of St. Matthias, Nineteenth and Wallace streets, January 30th, 1904.

It was inevitable that the gratitude of the people of the parish to Mr. George C. Thomas for all that he had done for the church should take some tangible form, and so on June 10th, 1901, at a special meeting of the Vestry, at which Mr. Thomas was not present, permission was granted to a committee to erect a tower on the church as an affectionate tribute. This embattled tower, in the transitional Norman style of architecture, having as its general model that on Holy Trinity Church raised 100 feet from the ground, designed by Messrs. D. W. and W. D. Hewitt, and costing over $11,000, was dedicated, with unusual ceremonies by Bishop Coadjutor Mackay-Smith, and in the procession besides the rector and clergy of the parish were over one hundred clergymen, among them being Bishops Leonard, Talbot and Whitehead, Dr. William R. Huntington, Dr. Thomas A. Tidball and Dr. Arthur S. Lloyd, and the Rev. Richard N. Thomas. The dedication took place on the feast of St. Philip and St. James, Thursday, May 1st, 1902.

A tablet was placed in the vestibule of the tower bearing the following inscription:

To the Glory of God and as a
loving tribute of appreciation and
respect to
GEORGE C. THOMAS,
who, as Accounting Warden of
this parish for thirty-four years has
been to it a tower of strength,
This Tower
is dedicated by the
Members present and past
of the
PARISH OF THE HOLY APOSTLES,
PHILADELPHIA.

The buildings of the parish continued to grow rapidly under the munificence of Mr. George C. Thomas. On June 17th, 1902, he presented the properties 2030-32-34 and 36 Christian street to the church and deposited his check for $50,000, from which payments could be paid as necessary in the construction of the new Sunday-school and Parish Building, of which Messrs. Duhring, Okie and Ziegler were the architects. The building was called the Richard Newton Memorial Building, in honor of Mr. Thomas' old rector at St. Paul's. The total cost of this and the remodeling of the old Sunday-school building, the main room of which was converted into a gymnasium for girls, was over $100,000, and to this Mr. Thomas added an endowment of $30,000, thus completing and endowing as perfect a plant for its purpose as can be found in the world.

The Endowment Funds were further augmented by Mr. Thomas on September 10th, 1902, when he gave $8000 to the church and $5000 to the Chapel of the Holy Communion, bringing those funds up to $35,000 and $16,000 respectively, and in 1903, when he added $14,000 to the Chapel of the Holy Communion endowment, raising that up to $30.000.

To help bring the men of the parish closer together the "Annual Dinner" was planned, and although gotten up in the short time of eleven days one hundred and seventy-five men sat down together November 2d, 1902, and the institution has been successful to a much greater degree every year since.

On February 20th, 1904, the Rev. Robert Long, of the P. E. City Mission staff, was elected as assistant to the rector, and did a quiet, efficient work until the spring of 1909. His readiness to serve on all occasions, and the earnest, conscientious discharge of his duties made for him a host of warm friends.

At the suggestion of the Rector a deaconess was attached to the staff, entering upon her duties in November, 1907. Miss Harriet Reardon, "a woman of education, culture and rare tact," as the Rector said, was much beloved and remained with the church until her health failed, leaving for the West in January, 1911.

The Rector also asked that the envelope system of offerings be introduced, and these were first used on May 1st, 1907, and in the year this system was used $2061.64 was added to the revenue of the church.

In the latter part of May, 1906, overtures were made from the Church of the Mediator, Nineteenth and Lombard streets, looking to a consolidation with the Holy Apostles. These were most happily concluded, and resulted, by the consolidation of the Church of the Mediator and the Church of the Reconciliation, in which latter church there were, in giving the members of the Church of the Holy Apostles a new church home in West Philadelphia, at that time 216 communicants residing; but the history of that part of the parish belongs more properly to the story of the Chapel of the Mediator.

In submitting the annual report for the year 1907, the Church Warden, Mr. George C. Thomas, noted that he had been Accounting Warden from the formation of the parish, and during those forty years one and one-half millions of dollars had passed through his hands, without counting what had been handled for the Sunday-school. In this connection it is well to point out the element of loyalty which has always been a conspicuous characteristic of the history of the parish. From the Wardens down through the communicant list there has ever been a desire to stay with the parish under the most inconvenient conditions. There have been only two Accounting Wardens in almost fifty years; Mr. George W. Jacobs succeeding Mr. Thomas. There have been only two Rector's Wardens; Mr. Lewis H. Redner, being succeeded many years ago by Mr. William R. Chapman, who is still with the

church. Teachers and officers of the Sunday-school have grown gray in harness, and have lived to see their grandchildren following in their footsteps, and members residing in adjoining States still claim membership.

For the second time since coming to Holy Apostles, the Rector, the Rev. Nathaniel S. Thomas, was elected by the House of Bishops to a Missionary Bishopric. In 1902 he declined the election to the missionary district of Salina, but when the second call came he informed the Vestry, on February 26th, 1909, that he felt constrained to accept the election.

At the consecration of Bishop Thomas, which occurred in the church, on Thursday, May 6th, 1909, at 11 A. M., there was a ceremony, the like of which in many respects occurred there only once before, and that was at the dedication of the tower. There were about one hundred and seventy-five vested clergy in the procession, besides the ten Bishops. The Presiding Bishop, Daniel S. Tuttle, S. T. D., was the consecrator. Unvested clergy and lay people crowded the church.

The clergy of the diocese presented Bishop Thomas with a complete filing system; the ladies of the parish gave him his episcopal robes, and the officers and teachers of the Sunday-school presented him with a ring.

This began the series of events which seemed as though the parish was doomed to disruption; but the work was the Master's, and the foundations were sure.

Recommended for Advent Reading—"The Challenge of the Present Crisis"

By Harry Emerson Fosdick

The "Minor Prophets" are not minor in importance; but only minor as to length of books beside the "Major Prophets." The truth is just as tremendous without regard to any number of pages. It is only immature judgment that values a book's probable worth by the ponderousness of the volume.

Dr. Harry Emerson Fosdick is, many of us feel, a modern Minor Prophet. Not minor in worth, but, like the *former* Minor Prophets, only in "length of words." His little volumes are more vital than most that weigh like an encyclopedia. "The Manhood of the Master" and "The Meaning of Prayer" are two of the most truthful books of the last few years. There must have been a great number of their readers who waited eagerly until Dr. Fosdick had given a watchword in the present darkness. And the question, "Watchman, what of the night?" brings the answer, "The day is at hand!"

On the cover of the small book, "The Challenge of the Present Crisis," there is a mailed hand, holding a crown of thorns. Interpreted wrongly, it is most inappropriate outside such pages as are within. The WRONG interpretation of the crown of thorns is of the unrelieved agony. The Cross is the symbol of pain beyond all thought? The mailed hand brings us such a crown of thorns? Not at all! We know this ourselves with elements of spiritual satisfaction more and more permeating our thinking and feeling. The crown of thorns was and is the symbol of a redemptive victory by glad sacrifice. Jesus of Nazareth crucified was in the hour of His triumph. "For this cause came I into the world," He said. The Calvary we come to, carrying our cross, must not be a place of sheer torture, but of a conquering, sacrificial, redemptive, joy-bringing soul-victory. If "the mind which was in Christ Jesus" is in us, too, we shall find ourselves *Christ-ened* and sharing His atoning peace of heart. RIGHTLY interpreted, the mailed hand of the present crisis holds out to us a crown of thorns which is the sign of associate Christhood. Nothing less! Through the Christ!

That is practically the message of this little

book of clear thinking, of brave loving, of accurate faith. Absolute team-play is mysteriously powerful. Ten men, for instance, acting as one living machine, in perfect adjustment, have far more than ten-man power. Any corporate activity is more mighty for each and all than the same amount of disunited activities. As we confront the present crisis, we shall find that we get further toward truth, and that we become strong with an inflowing life if we co-ordinate our thoughts and hearts in spiritual team-play. There will be a mysterious give-and-take of surety if we do things *together*. This Advent let us *think together!* Let us send our meditations, hopes and consecrations along a single path. Let us apply the principle of unity to our insights, our prayers [illegible] our new resolves. A little book such as this [illegible] provide material and a point of unification. We shall evolve from it a richness of faith [illegible] will indeed take us far toward strong peace of heart. We shall the better meet the challenge of the present crisis unafraid, deep-souledly. As "members of Christ" we shall make history more constructively.

The closing words of a splendid prayer in this book are a definition of our spirit-to-be, one hopes:

"Now we lay our hand upon the sword. Since we must draw it, O God, help us to play the man and to do our part in teaching ruthlessness once for all what it means to wake the sleeping lion of humanity's conscience."

And again the challenge:

"Your country needs YOU. The kingdom of God needs YOU. The cause of Christ is hard beset, and righteousness is having a heavy battle in the earth—they need YOU."

"Thy kingdom come." Amen; so be it, by our aid.

P. E. O.

Chapel of St. Simon the Cyrenian

When this headline is read, those who know it will instantly think of the two brick buildings located at Twenty-second and Reed streets, one a church building in which the people meet together for public worship to God, and the other the parish building in which the people come for work and play. But it means more than this, it means the *people* who make up the membership and who are regularly using these buildings for the purpose for which they have been erected. The church building is used exclusively for administering of the Sacraments and other services of a religious and devotional character. The parish house shelters our activities of mind and body building among our young people; and the meeting place of our sixteen guilds and organizations; our kindergarten school with its enrollment of 150 tots, with an average of 90 daily; for Sunday-school with its departments, of Cradle Roll, Primary, Junior, and Senior Schools with an enrollment of more than 500, with 48 officers and teachers; our gymnasium with its eight different groups meeting both afternoons and evenings for helpful recreation under proper instruction and direction; our weekly clinic for mothers and babies, where under physicians and trained nurses the mothers are helped in the proper physical development of their infants, the Red Cross with their three groups of workers meeting weekly, making surgical dressings, sewing and knitting for the needs of the war.

Through the services of the church and the activities of the parish house we are reaching, we feel helpfully, a large number of our people in this part of the city. Our opportunities are legion and we are striving to meet them as best we can. There has been a marked increase in the population during the past few years in the neighborhood of the church. Seven years ago there was only one family within a radius of a square that belonged to this chapel, while today there are 22 families in the same radius. The people are responding to the Church's call, because she has so much to offer in the way of moral and Christian character building.

During the past seven years there have been

443 baptisms, 377 persons prepared and presented for confirmation, an average of 54 yearly, presenting one year the remarkable number of 118. The membership in the same period of years going from 181 to 578. This has not been an overnight growth, but a sure and steady one. To be sure *we* have some in this number who are slackers—this would be most exceptional if not so—when it comes to faithfulness and loyalty to the Church, and, too, quite a number of our communicants are young people in school, yet regardless of this our yearly church offerings have increased fourfold, and our Sunday-school has given $2,881.02 for General Missions, going from $251.45 in 1911, to $518.82 in 1917. All of this has been said, not in the sense of boasting or singing one's praises, but to state the facts in connection with the growth and development of the Church among my people in this part of the Lord's vineyard. Yet there is so much more to be done, and so many more people to be reached. We have a fine lot of young boys and girls in our chapel, growing into manhood and womanhood, and it is our aim and ambition to train and develop them into useful members of the Christian Church, and give them the right vision of Christian service.

Our parish building is far too small for our present needs, and should be enlarged to give us more room to properly and adequately do our work. The work is entirely too much for *one* man to do properly and well; all of the services, preaching, calling—save that done by volunteers—funerals and other services, plus the oversight of the many activities of the chapel. We are sadly in need of assistance, but have not been able, for lack of funds, to secure one. With the proper assistance St. Simon's Chapel could be made not only second to none among our people in this Diocese, but the Church at large.

JOHN R. LOGAN.

The Rev. Dallas E. Buzby

The Rector meant to have written this little word of appreciation and farewell for the last issue of "The Message," but in the rush of things he failed to do it.

Mr. Buzby's ministry at Holy Apostles was one of the most sincere in intention and the most faithful in performance it has been my fortune to know. There was never a task too hard or personally inconvenient for him to be ready to cheerfully perform. Naturally a student, and loving to be with his books, he yet threw himself into the practical affairs of our busy parish life with whole-hearted devotion. In the Men's Club, in the Boy Scouts, in his Bible Class, in the Personal Religion Group (begun and conducted by him at great pains and singular zeal), and in all other activities he was called upon to help in he gave of his utmost. In his pastoral work he was always a welcome visitor in the homes of our people, and in his visitations of the sick and shutins he proved himself a true minister of God.

In his preaching he grew constantly in acceptability.

In his personal life he was above reproach, and brought us the refreshment of a sincere faith.

The Rector misses him greatly—both for the help he was in the work and personally. He was always a loyal helper and faithful friend. It was my privilege to speak before Mr. Buzby's Men's Club at Haddon Heights about a month ago, and it rejoiced my heart to see the evidences of his grasp upon the problems of his new work and his hold upon the respect and affection of his new people.

Our prayers and good wishes will follow him in all the years ahead.

Here there will always be a place for him always his own. G. H. T.

There is one thing that is stronger than armies, and that is an idea whose time has come.
—VICTOR HUGO.

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Church of the Holy Apostles

TWENTY-FIRST AND CHRISTIAN STREETS

STAFF

Rev. George Herbert Toop, D.D., 332 S. Twenty-first Street.
Rev. William S. Neill, 2201 Madison Square.
Deaconess Brookman, 2035 Montrose Street.
P. Lyman Wheeler, Organist and Choirmaster, 313 S. Broad Street.
John Brooks, Sexton, 2035 Montrose Street.

TELEPHONES

The Church telephone is Dickinson 6-60.
The Rector's telephone is Locust 6-57.
Mr. Neill's telephone is Locust 24-20-W.
The Deaconess's telephone is Dickinson 37-62-R.

STAFF OFFICE HOURS

The Rector—Daily, 11 A. M. to 1 P. M.
Mr. Neill—Monday, Wednesday and Friday, 9 to 10 A. M.
Deaconess—Daily, except Monday, 9.30 to 10.30 A. M.

HOURS OF SERVICE

Holy Communion..... 9.00 A. M.
Morning Prayer and Sermon..... 10.30 A. M.
Public Baptism..... 12.00 N.
Sunday-school and Bible Classes..... 2.30 P. M.
Evening Service..... 7.45 P. M.

USHERS' ASSOCIATION

William G. Casner, Secretary.

SPECIAL OFFERINGS

January 21....For the Domestic and Foreign Missionary Society.
February 18...For the Rector's Fund.
25...For the Chancel Guild.
March 18.....For the Sunday-school.
April 6.....Good Friday—Chapel of St. Simon the Cyrenian.
8.....Easter Day—Church Expenses.
15.....For the Endowment Fund.
May 20.....For the Diocesan Board of Missions.
June 17.....For the Memorial Chapel of the Holy Communion.
July 15.....For Religious Education.
August 19.....For the Deaf Mute Mission.
September 16...For the Sustentation Fund of the Diocese.
October 21....For the Chapel of the Mediator.
November 18...For the Episcopal Hospital.
25...Thanksgiving Day—To be designated by the Rector.
December 16...For the Episcopal and Convention Fund.
25...Christmas Day—For the Christmas Fund.

Organizations

VESTRY

Meets second Wednesday evening.

Rector's Warden, William R. Chapman, 1215 S. Broad Street.
Accounting Warden, George W. Jacobs, 1628 Chestnut Street.
Secretary of the Vestry, Alfred M. Gray, 219 S. Melville Street.

William R. Chapman.
J. Lewis Smith.
George W. Jacobs.
William G. Casner.
Alfred M. Gray.
William A. Huey.
Jerome S. Cross.
Joseph A. Perkins.
William R. Chapman, Jr.
William H. Funston.
Robert P. Sheick.
Joseph L. Bailey.

CHANCEL GUILD

Meets second Monday evenings.

CHURCH PERIODICAL CLUB

MOTHERS' MEETING

Meets Friday afternoons.

WOMAN'S AUXILIARY

Meets first Thursday afternoon, 2.30 o'clock.

No. 1, Junior (Girls)
Meets Tuesday afternoons.
No. 1, Junior (Boys)
Meets Wednesday afternoons.
No. 2, Junior (Girls)
Meets Monday evenings.
Babies' Branch

YOUNG WOMEN'S GUILD

Meets Tuesday evenings.

SISTERHOOD OF ST. MARY

Meets fourth Monday evenings.

DORCAS GUILD

Meets Thursday afternoons, 2 o'clock.

WOMEN'S BENEFICIAL ASSOCIATION

Meets third Tuesday evenings.

"BUSY BEES"

Meets first and third Tuesday Evenings.

MEN'S BENEFICIAL

Meets second Tuesday evenings.

BROTHERHOOD OF ST. ANDREW

Meets fourth Wednesday evenings.

Junior Chapter

Meets every Tuesday evening.

MEN'S CLUB

Meets first and third Tuesday evenings.

BOY SCOUTS

Meets every Thursday evening.

RECTOR'S ADVISORY BOARD

(Cooper Hall)
Meets at call of Rector.

RED CROSS AUXILIARY, No. 47

Meets Mondays and Thursdays.

Sunday-School

Superintendent
The Rector.

Assistant Superintendents
Rev. William S. Neill.
Miss Mary A. Warwick.

Secretary
Mr. Joseph L. Bailey.

Treasurer
Mr. Joseph Henry.

Librarian
Mr. J. Lewis Smith.

BEGINNERS' DEPARTMENT

Miss Mabel B. Hall.
Miss Mary Orr.

PRIMARY DEPARTMENT

Mrs. J. Lewis Smith.

INTERMEDIATE DEPARTMENT

Miss Lillian Wallace.

SUNDAY-SCHOOL ASSOCIATION

Mr. James Flood, Jr., Secretary.

SUNDAY-SCHOOL COUNCIL

Meets third Friday evening.
Mr. Joseph L. Bailey, Secretary.

TEACHERS

Beginners: Miss Hall. Primary: Mrs. Smith.
Intermediate: Miss Wallace.

A. Deaconess Brookman.
B. Mr. Neill.
C. Mr. Weeks.
D. Mrs. Anderson.
E. Mrs. Cobb.
F. Mrs. McIntyre.
G. Miss Patton.
H. Mrs. Wall.
I. Miss Rosalie Smith.
J. Miss Clara W. Smith.
K. Miss Warwick.
L. Mrs. Thomas.
M. Miss Dupuy.
O. Mr. McIntyre.
P. Mr. Burt.
Q. Mr. Neibergail.
R. Mr. Jacobs.
S. Miss Satterfield.
T. Miss Gloster.
U. Mrs. Gray.
V. Miss Wilkinson.
W. Mr. Wright.
X. Mr. Bishop.
Y. Mr. Flood.
Z. Miss Holson.
1. Miss Dunbar.
3. Miss Burt.
7. Miss MacFarland.
9. Miss Dunegan.
11. Miss Woodle.
13. Miss Louise Hall.
15. Miss Dugdale.
21. Miss Van Vranken.
23. Miss Marshall.
25. Miss Carmint.
27. Miss Devine.
29. Miss Confer.
31. Miss Whiteside.
33. Miss Grace Hall.
35. Miss Anna Dunegan
37. Miss Wilson.
39. Miss Bishop.
2. Mr. Anderson.
4. Mr. Burgess.
8. Mr. Oberhuber.
12. Miss Gamble.
14. Mrs. Deaver.
16. Miss Ormsby.
18. Miss Knight.
20. Mr. Werner.
22. Miss Gilbert.
24. Mr. Casner.
26. Mr. P. M. McIntyre.
28. Mr. Weinstein.

Register

Births

October 2—To James and Ethel I. (McFetridge) McCracken, a son, John Blair.

Marriages

November 28—Rudolph Conrad Ehrmann and Sarah L. Morrow.

Deaths

November 11—Mrs. Georgiana (Davis) Moulder.

Burials

November 7—Mrs. Sybil Rolin.
November 12—Mary Ann Hannan.
November 13—Robert Johnston.
November 15—Benjamin F. Dill.

Communicants Transferred

November 17—Mrs. Mary E. Whitlock and Mrs. Mary J. (Whitlock) Taylor, to the Chapel of the Mediator.

Personal

We tender our sympathy to Mr. Thomas Hannan and family, Mr. William N. Johnson and family, in the bereavements they have recently sustained.

THE RECTOR'S LETTER

I

Christmas—This Year

As this is the last issue of "The Message" before the holidays, let me wish you, even this early, all the possible joys and satisfactions of the holy time. As these come to us in almost exact ratio to that which we ourselves bring to the Nativity-tide it would seem superfluous to express the wish. And yet there is something so pervasive and extra-logical and all-embracing in the spirit of the time that all are affected, and to each comes some added degree of happiness because of the Nativity-tide.

This Christmas will be a darker and a sadder one for many than have been those that are past. But do not let it be too dark and sad.

If your boy be away in camp or foreign field, you will not help him by having a gloomy Christmas. A smile and word of cheer will be the better and braver part. To know tears is a necessity of life, but to smile through them is to have won the triumph of life. The laws of the human spirit no one knows, nor of the possibilities of its transferrence or influence over separating space, nor of the communications of minds and hearts which love, but are apart.

Our courage and cheer at home may well have a reflex action on those we love, even though they be a thousand miles away and across the seas. For their sakes let us be brave and happy this Christmas time. And for the sake of those at home let us be cheerful and bright-hearted. Above all, let us not rob the children of their heritage and right of joy in the Nativity-tide. More than all else, it is the season of the child. Let childhood have its full measure of joy this year. The whole world else is so sad, let us make Christmas glad; so dark, let us make it a spot of light; so weary, let it be an oasis of refreshment.

And, pray God, before another Christmas comes this war may be won—not merely ended, but won—and our boys be back home.

But now let us be brave and smile. It is indeed the better part.

II

Church Support

Please all read this, and take it as a personal letter. THAT MEANS YOU. On January 1st we send out the envelopes for church support and benevolences for the coming year.

About fifty per cent. of our members are systematic supporters of the church. I have never known another congregation where there was so much love and whole-hearted devotion shown their church as here at Holy Apostles. It is a distinct characteristic of its members, known and commented on widely and far. But as in small-pox vaccination, so here, there are some cases which do not "take"—or if it does, the fact is

kept pretty close. These are our non-producers—our non-profitable members, who do not give either themselves or their money to the cause. If such can afford to give and do not, they are "church slackers." I have not a moment's hesitation in the use of that term, for their name on our rolls adds to us no strength nor would their withdrawal weaken us. Some cannot afford to give anything, but they are few. To such the ministry of clergy and church are as welcome as can be. In fact, our duty and service is first of all to such. But to those who can afford to give, be it ever so litle, in support of their church and will not, there is little that can be said that is too hard. And yet to those, too, in their need, I would go, so would we all—for that is the foolishness(or is it the wisdom?) of ministry.

The plain fact is we need more income than we have had. But greater than that, there is need in a healthy church that the burden and privilege of giving be shared by all.

The Finance Committe is asking each envelope user to make good all arrearages by January 1st; to turn in all old envelopes before the new ones start. It is also asking each old subscriber to consider the possibility of increasing his pledge somewhat this year. It is especially asking that all members not now subscribers become such. All churches, hospitals, and charities generally are suffering because of the war. But the home fires must be kept burning. By utmost sacrifice we should see to it that those institutions from which spring the incentives for the things for which we battle be kept at full operating strength. It is suicidal to let suffer at home the organizations which are the fountain heads of those things for which we fight abroad.

Holy Apostles represents too precious and treasured a fact in your lives, I know, to allow you to see its influence and power lessen. But if it is to do in the future the great things it has done in the past, it can be only because all who remain will to have it so, and rouse themselves to a greater giving of themselves and their means than they have had to do before.

I call upon you all to help, and I have confidence that you will answer the call. If you sign the following card and send it in, envelopes and a pledge card will be mailed you.

Please send me a package of envelopes and a pledge card.

NAME .....

ADDRESS .....

CHRISTMAS WEEK SERVICES

Celebration of the Holy Communion at 10 A. M.

The offerings will be for the Church Pension Fund. This fund was inaugurated by General Canon to relieve cases of need among the disabled and retired clergy and the widows and orphans of deceased clergy. It is earnestly hoped that the offerings for the fund this year may be larger than ever before.

On the Sunday after Christmas the service will be as follows: Daybreak service, 8 o'clock, followed immediately by the celebration of the Holy Communion. It is a great satisfaction to all those who have a part in it to meet at this early hour for the singing of the old Christmas carols. Holy Communion and sermon at 10.30 A. M.

The Rector holds himself in readiness to administer the Holy Communion on the days succeeding Christmas to all those who by reason of sickness or infirmity are not able to come to the church. The Rector would be glad to be notified promptly of any who desire the Holy Sacrament in their homes.

The Christmas celebration of the Sunday-school and Bible Classes will be in the afternoon of December 23d, at 3 o'clock. The school will assemble in the classes and classrooms at the usual hour, 2.30 o'clock. After a brief service, marking of roll books, distribution of festival tickets, etc., it will proceed to the church (about 3 o'clock), and the exercises held.

The seating arrangements will be in charge of Mr. J. Lewis Smith and the librarians, assisted by

the following gentlemen: Messrs. William H. Funston, John W. Cobb, James S. Van Vranken, Charles A. Deuchar and Charles W. Doman. The latter are requested to report to Mr. Smith at 2.30 o'clock.

There will be a service in the evening for the enlisted men, of a patriotic character.

MR. PHILBROOK

Mr. Rowland Frederick Philbrook was ordained to the diaconate in St. Mark's Church, Cheyenne, Wyoming, on November 11th. Mr. Philbrook's many friends in Holy Apostles wish him a long and useful ministry, and assure him of their prayers and abiding interest.

CHRISTMAS ENTERTAINMENT

On Thursday evening, 27th inst., the entertainment will be in the Sunday-school room, at 8.15 o'clock, for the entire school.

The entertainment this year will consist of a Christmas cantata, "Santa's Joy Factory," presented by some of the younger members of the school. The committee in charge is Mrs. Van Vrankin, Mrs. Rippien, Miss Marshall, Mrs. McIntyre, the Deaconess and Mr. Alger.

CHRISTMAS DISTRIBUTION

The committee appointed by the Rector will meet in the Parish Building, Saturday morning, 22d inst., at 10 o'clock, to receive any donations of poultry, vegetables, groceries, fruit, books, toys and articles of clothing, and distribute the same.

Applications may be made to Miss Mary A. Warwick, the Deaconess, or Mr. Neill.

The little envelopes in the pews explain themselves. It is earnestly hoped that the end desired may be attained. Will you help?

CONFIRMATION

The Bishop's visitation has been set for Sunday morning, February 17th. The Rector asks that the names of persons who are to be confirmed be given to him so soon as possible. He also asks that if you know the names of persons not confirmed, who might consider the matter, you give them to him.

Lectures on the Christian life preparatory for Confirmation will begin after Christmas.

ADVENT—OFFERINGS

This year the Diocesan Advent Offering will be for the purchase of soldiers' and sailors' prayer books, for the use of church boys in camp and field. This was done at our Rector's suggestion, and he hopes for a liberal response at Holy Apostles.

CHURCH DECORATION

The church is to be decorated for Christmas, and the work has been delegated to the Chancel Guild. Deaconess Brookman, the chairman, asks the assistance of the young men. It will be begun Thursday evening, 20th inst., at 7.30 o'clock.

A WORD FROM THE WARDEN

The Duplex Envelope System is one of our two avenues of resources. Our communicant list is 1326, and Duplex envelopes in use, 750. The new year starts the first Sunday in January. The Rector and Vestry appeal to the communicants not using the Duplex envelopes to please adopt the plan and deposit their weekly contributions on the plate in the Duplex envelope.

As an aid to the Accounting Warden in mailing the new envelopes for 1918, each contributor through the envelope system is requested between now and January 1st to plainly write his or her name and address on the reverse side of the envelope.

THE CHANCEL GUILD

On Sunday, October 28, 1917, "St. Simon's and St. Jude's Day," at the 9 o'clock celebration of the Holy Communion, there was used for the first time an entire new set of altar linen.

The set is beautifully embroidered, is complete, and harmonizes in every detail. It is a gift of the Chancel Guild to the Church and was made

possible with the help given by the congregation in the Annual Offering in February last for the benefit of the Guild, whose principal duty, as its name implies, is the care of the chancel and particularly of the Lord's Table.

Considerable difference of opinion obtains in the Church at large as to the proper hangings, decorations and coverings to be used. Some condemn any whatsoever. Others are so enthusiastic in their work that they go to extremes which are regrettable. The truth probably lies midway. When used in the right way they add much to the dignity and beauty of the services of the Church. Our Lord's work is surely worthy of our best and it is the aim of the Chancel Guild to give our best to His work, always realizing the true significance of every symbol used by the Church and never letting the truth symbolized be forgotten in the symbol.

We wish to direct your attention to the Chancel Guild's work, which is important personal work done quietly but conscientiously and continually. How May You Help?

There are several ways. You may assist with the Flower Fund by placing on the Communion Table on a certain designated Sunday, flowers, as a memorial to some loved one gone to the Great Beyond. (These flowers are taken after the services to cheer the sick of the Parish.) Again, you may arrange for a gift of hangings, linen, etc., as a memorial, more permanent than flowers could be; or, beyond all these, you may give *yourself* to this work which we cannot help but realize should occupy a larger field in our Parish life. The importance of it will be more fully impressed upon you by direct personal, self-sacrificing service.

OFFERINGS

The offerings on the 16th inst., in the church and at each of the chapels, will be for the Episcopal and Convention Fund. The assessment upon this church is $702.14, and as representation in the Diocesan Convention depends upon its being met in accordance with the Canon, it is hoped that every one will do his or her full share in meeting this obligation. This fund is used to meet the current expenses of the Diocese, including the salaries of the Bishops.

LIBRARY COMMITTEE

At the meeting of the Teachers' Association, held on the 23d ult., the following persons were elected to constitute same: Miss Lillian Wallace, Miss Jennie Carmint, Miss M. G. Holson, Mrs. Mary Anderson, Miss Marguerite MacFarland, Miss Jenny Dunbar, Miss Elizabeth Satterfield, Mr. George W. Jacobs, Mr. F. M. McIntyre, Mr. Walter C. Burt.

PROMOTIONS

The following scholars were promoted fro the Intermediate Department on December 2 William Johnson, Edwin Kirk, James Act George McCord, Walter Gilchrist, Ethel To ping, Dorothy Bradshaw, Elizabeth Bun Atsye Strang, Virginia Algeo, Lillie Ediny Matilda Hoyer, Lidie Willsey, Elizabeth Kelly, Marjory McGowan and Alice Makim.

SUNDAY-SCHOOL DEPARTMENT "MANGER GIFTS"

The plan of having the children respond to the appeal of the "Santa Claus Lady" will be repeated on Sunday, 16th inst. Books, toys or any kind of gifts suitable for children—new or which have been used—may be brought. The superintendent hopes that the plan will be entered into as heartily as last year, when the "manger" was filled to overflowing.

The arrangement adopted last year will again be followed. The several departments from downstairs will be assembled and file past the "manger." These will be followed by the Main School and Bible classes. Should any not have books or toys, and desire to contribute money, it will be most acceptable. Envelopes will be furnished for the purpose.

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The Chapel Directory

Staff

HANNAH, Vicar, 2631 Wharton St. Telephone, Dickinson 1054.
MISS MARY H. MILLS, Parish Visitor, 2627 Wilder St.
MR. HOWARD S. HIPWELL, Choirmaster, 6041 Chestnut St. Telephone, Belmont 2612-J.
MR. CHARLES YOUNG, Sexton, 1257 S. 24th St.

OFFICE HOURS

THE VICAR—Tuesday and Friday, 11.00 A. M. to 1.00 P. M. Thursday, 7.30 P. M.
THE PARISH VISITOR—Monday, Wednesday and Thursday, 10 00 A. M. to 12.00 M. Thursday, 7.30 P. M., and Saturday, 1.30 P. M. to 2.30 P. M.
NOTE.—Please come to the Cloister door for all Parish calls. In case of urgent need, call any time.

Calendar

THE SERVICES

Sundays

A. M. Holy Communion (every Sunday).
A. M. Holy Communion. First Sunday in the month (second celebration).
A. M. Morning Prayer and Sermon.
M. The Men's Own.
P. M. Sunday-school.
P. M. Evensong and Address.

Week Days

7.45 P. M. Wednesday. Service and Address.
10.00 A. M. Holy Days. Holy Communion.

MONTHLY MEETINGS

7.45 P. M. Second Monday. Business Session of Men's Own.
9.00 P. M. Second Monday. Vicar's Monthly Session with the Girls' Friendly Society.
11.00 A. M. First Tuesday. Parish Staff Meeting, Church of the Holy Apostles.
8.00 P. M. First Tuesday. Business Session of the Chapel Advisory Board.
8.00 P. M. Second Tuesday. Business Session of Sunday-school Vestry.
8.00 P. M. Third Tuesday. Social Session, Scout Troop and Officers.
2.00 P. M. First Wednesday. Business Session of Parish Aid.
2.30 P. M. Fourth Wednesday. Business Session, Chancel Guild.
7.00 P. M. Second Thursday. Conference, Choir Staff.
6.30 P. M. First Friday. Chapel Conference.
8.00 P. M. Fourth Friday. Social Session, Men's Own.

WEEKLY MEETINGS

MONDAY:
4.00 P. M. Girls' Friendly Society Candidates.
7.45 P. M. Girls' Friendly Society.
TUESDAY:
7.30 P. M. Scout Fife and Drum Corps.
8.30 P. M. Scout Troop No. 120.
WEDNESDAY:
8.30 P. M. Sunday-school Choir Practice.
8.30 P. M. Teacher's Conference.
THURSDAY:
4.00 P. M. Scout Gymnasium.
8.00 P. M. Choir Practice.
FRIDAY:
1.00–5.00 P. M. Mothers' Meeting and Red Cross Unit.
6.45 P. M. Chapel Staff Conference.
SATURDAY:
10.00 A. M. Junior Auxiliary.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

MR. GEORGE W. JACOBS. MR. WILLIAM A. HUEY.
MR. JEROME S. CROSS.

Officers from the Chapel

MR. DAVID GRAY, Treasurer.
MR. WILLIAM J. UREN, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.

VICAR, Presiding Officer.
MISS MARY MILLS, Secretary.
MRS. THOMAS BAUDEN, Treasurer.

THE CHANCEL GUILD

MRS. CHARLES KIRST, President.
MRS. PATRICK CULBERTSON, Vice-President.
MRS. WILLIAM MACOOL, Secretary-Treasurer.

THE CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS NELLIE PORTER, Organist.
MISS EDNA KNORR, Assistant Organist.
MRS. CHARLES KIRST, Choir Mother.

THE SUNDAY-SCHOOL

Officers

THE VICAR, Superintendent.
MR. NORMAN G. MACLEOD, Secretary.
MR. JAMES LAIRD, Librarian.
MISS EDNA KNORR, Organist.
MR. THOMAS TAYLOR, Precentor.

SUNDAY-SCHOOL CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS EDNA KNORR, Organist.
MRS. CHARLES KIRST, Choir Mother.

TEACHERS

Primary

Miss Mary Mills. Miss Florence H. Mason.
Miss Anna Johnson. Miss Marian Knorr.
Mrs. John Rawlings. Mrs. Charles Uren.
Mrs. Robert McLaughlin.

Main School

Mrs. Thomas W. Bawden. Mrs. Charles Young.
Mrs. Frances Larkin. Mrs. David Gibson.
Mrs. Charles P. Scherer. Mrs. Alexander O'Neill.
Miss Jennie Dunlap. Miss Nellie Mitchell.
Miss Mary W. Mackenzie. Miss Martina Gordon.
Miss Bessie Magee. Miss Mabel MacFarland.
Miss Emma Huff. Miss Katharine K. Knorr.
Miss Edith Mills. Miss Charlotte Norman.
Miss Gladys Graham. Miss Elizabeth Curran.
Miss Edna Knorr. Miss Elizabeth B. McClatchy
Miss Sarah H. Russell. Miss Elizabeth McElhenny.
Miss Jane W. Russell.
Mr. William A. Huey. Mr. William J. Kincaid.
Mr. H. H. Burt.

MOTHERS' MEETING

MRS. FRANK WILLIAMSON, Directress.
MRS. JOHN COLLINS, Assistant.

GIRLS' FRIENDLY SOCIETY

MISS MARY H. MILLS, Branch Secretary.

Associates

MRS. CHARLES KIRST. MRS. THOMAS W. BAWDEN.
MRS. DAVID GIBSON. MRS. FRANK NAULTY.

GIRLS' FRIENDLY CANDIDATES
Miss Mary H. Mills, Directress.

Associates

Mrs. Charles Kirst. Mrs. H. Foote.
Mrs. N. Montgomery. Miss Marion Knorr.

JUNIOR AUXILIARY
Miss Mary H. Mills, Directress.
Miss Katharine K. Knorr, Associate.

BABIES' BRANCH
Mrs. Charles Scherer, Secretary.

THE MEN'S OWN
Mr. William A. Huey, President.
Mr. Frank Naulty, Vice-President.
Mr. Edward White, Secretary.
Mr. William Reiter, Treasurer.
Mr. Thomas White, Registrar.

BOY SCOUTS
Troop 120
Mr. E. M. Newlin, District Scout Commissioner.
Mr. Clarence Rogers, Scout Master.
Mr. Frank W. Hooven, Band Master.
Mr. Walter E. Craig, Fife Instructor.

THE CHAPEL AID
Mrs. Thomas W. Bawden, Directress.
Mrs. Harry Collins, Assistant Directress.
Mrs. Harry Porter, Secretary.
Mrs. David Gray, Treasurer.

Special Offerings

January.....Missions and Hospitals.
Domestic and Foreign Missionary Society.
February.....The Vicar's Fund.
Missions and Hospitals.
March.....Missions and Hospitals.
Chapel of St. Simon the Cyrenian.
April.....Good Friday, designated by the Vicar.
Easter Day, Special Offering for Chapel Expenses.
Theological Education.
Missions and Hospitals.
May.....Missions and Hospitals.
Diocesan Board of Missions.
June.....Missions and Hospitals.
Endowment Fund.
July.....Missions and Hospitals.
Designated by Vicar.
August.....Missions and Hospitals.
Deaf Mute Mission.
September....Missions and Hospitals.
Sustentation Fund.
October.....Missions and Hospitals.
The Sunday-school.
November....Missions and Hospitals.
The Episcopal Hospital.
Thanksgiving Day, designated by the Vicar.
December.....Missions and Hospitals.
Episcopal and Convention Fund.
Christmas Fund.

Standing Notices

The Clergy should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

HOLY BAPTISM

Third Sunday of every month at Morning Prayer. Meet at 10.20 A. M., in Parish House, Mrs. Charles F Scherer in charge. In case of sickness consult Vicar.

N B.—Rubric, Prayer Book, page 251. Also warn them that without like great cause and necessity they procure not their children to be baptized in their houses."

SOLEMNIZATION OF MATRIMONY

By appointment with the Vicar. He should be consulted as early as possible in order to avoid conflicts.

BURIAL OF THE DEAD

This service most fittingly is held in the Church. Never on Sunday, unless absolutely necessary. No arrangements should be made before the Vicar has been consulted.

VISITATION OF THE SICK

The Clergy are most desirious to call upon the sick and to administer the Holy Communion to such as desire it. They are not *omniscient*, however, and have no way of knowing who is sick unless they are told. Please notice Rubric in Prayer Book, page 281, "When any person is sick notice shall be given thereof, to the Minister of the Parish." Your cooperation is requested.

CHANGE OF ADDRESSES

In order to keep our records perfect and to better serve you, members changing their residence, are requested to notify the Parish Secretary or Vicar at once.

DUPLEX ENVELOPES

The Chapel is supported by Voluntary Offerings made through the Duplex Envelope System. Every member in the Parish is urged to contribute his or her share "as God hath prospered him."

This is a duty. Do not ask anyone else to pay for your church privileges.

Envelopes will be gladly furnished by applying to the Parish Secretary, Miss Mills or Mr. Hugh Gallagher after any service.

MEMORIAL FLOWERS

The Flowers on the Altar on Sundays are Memorials to departed Loved Ones. We want every Sunday to be so memorialized. The weekly chart is in the hands of the Chancel Guild. Speak to the President of th Guild.

✠ THE VICAR'S STUDY ✠

Dear People:

Always forward. That is our aim. And we are living up to it. The past month has been crowded with activity. The young people have literally "swamped us," and we are having trouble to find places for all.

And it is because every one is a BOOSTER. We want no slackers, and indeed Christian people ought to be the first in service. I believe that is the secret of our success. We are finding our niche and quietly doing our assigned work in the parish life. That is what makes an effective and happy church family. Let me commend you for two things. First, your hearty services. Truly, we have a congregation which takes part in the service. That is right. It is your service. Public worship gets its power from every one in the congregation. We are going to keep the service yours.

Then your cordial hospitality to the stranger and the newcomer. We hear it on all sides, that we are a warm-hearted people. And so are you. No one gets slighted over here. He must face us

and an invitation to meet us. The Men's Own is doing good work among the men of the Chapel. Every Sunday after church we meet for half an hour to meet the new men, and then to have our Bible Class. The Vicar has enjoyed these meetings with the men, and we have some helpful discussions. Remember this Men's Own is open to all men, whether members of the Chapel or not.

Now, one thing more before I close—where are the mothers and fathers when the young people are in their organized work? Of course, the men cannot get off in the day time, but if you get an opportunity to visit the Sunday-school or the gym classes, or the choir work, come out and see for yourself, and give the boys and girls encouragement. They like to see you show an interest. And so do we all.

Yours for a happy winter, faithfully,
H. L. Hannah.

The Parish Register

Baptisms

"Hereby made children of grace."

November 19—Charles William Beattie.
Elizabeth Beattie.
Florence Elizabeth Taylor.
Grace Irene Strain.

GYMNASIUM CLASSES.

We have two fine gym classes, one on Tuesday, for girls over nine years of age, and one on Thursday, for boys within the same age limit. In both classes are enrolled forty young people each. We are working toward the fifty goal, and then the floor will hold no more, we are afraid.

These classes have been a success from the start. In fact, they are live and enthusiastic groups. This is due to the fine leadership of Mr. W. W. Beam, the physical instructor. In fact, I do not like to use the words "physical instructor" in connection with Mr. Beam. He is more. He has ideals as well as ideas. His object is not so much muscle building as self-training. He makes you think, and think fast, as well as correctly. And there is no end of his resources. We have fallen in love with him at the start, not because he is so handsome and good natured, but because he is both, and yet means business and knows his business so well that we are on our toes to get his instruction. He is worth his weight in gold, and we mean to back him up. Boys and girls, let us make it a model class for the city. Every one get the proper uniform and get it quickly, so we can make a good showing and be faithful.

This is our class yell:

D-O-N-T L-A-U-G-H
BEAM—BEAM—BEAM
B-E-A-M
Beam, Beam, Beam.

RUMMAGE SALE

The Rummage Sale under the direction of the Chancel Guild was a great success. Over thirty dollars was cleared. That is fine, and, thanks to all who donated. We need fifty dollars before we can go ahead and lay the carpet, and maybe some will help with a little money. Several helped that way, and one woman gave a really fine offering to the Guild. If you can help a bit give it to Mrs. Kirst, chairman of the society. Considering the hard times and the necessity of wearing most of our clothes as long as we dare, the showing was fine. Thanks to all.

THE SUNDAY-SCHOOL CANTATA

The Sunday-school Choir, under the direction of Mr. Hipwell, is preparing a regular Christmas play and Cantata, called "SANTA'S SURPRISE." And it will surprise a lot of people besides Santa Claus, too. We expect to make this the biggest thing for children in the Chapel life this year. We will give our proceeds for missions after the necessary expenses. The date will be announced later, so look out for it. Make no mistake, this is to be the finest effort of our young people. And I know that you are going to back them up as you did the Boy Scouts. You always do boost the efforts of the Chapel. Sure, BE A BOOSTER.

THE ILLUSTRATED SERMON

On Wednesday for two months we are trying the illustrated sermon with our devotional service. The midweek service can properly be less formal than the Sunday worship. Our aim is to make it a family gathering and very devotional. We believe it will appeal to our young people, as well as to the mothers and fathers. We have double the congregations that we had with the other style of service and it is good to see a mother or father sitting in a pew filled with children. And very reverent have they been, too, and very attentive. Let us all work to fill the church on Wednesday evening, and if you like it I will continue them. Why not use the EYE GATE to bring home Gospel truths? We learn more through the eye gate than through the ear gate. Be a Booster.

THE SUNDAY SCHOOL

Our school is booming. Ten new scholars the last two Sundays. Keep at it, boys and girls. You are the missionaries. We are now graded, and have a teacher for every class. And no more faithful teachers anywhere can be found.

The beginning of Advent will see several new features introduced. One the small Duplex envelope for young people. Then new books for records, the finest ever, we think. And a new school motto and the school aim.

The Vicar thanks all the teachers for their fine support, and he is proud of the progress they are making. Advent closes our school year, and then we will make out our yearly reports and make them public. A large number have not missed a Sunday. BE A BOOSTER.

THE YOUNG PEOPLE'S UNION

This new society made its debut Friday, November 16th. And it was not a bud—it was full bloomed at once—over sixty young people were present to enjoy the occasion. And there are others—those who are sorry they did not get there the first time. The object of this Young People's Union is to make the Parish House the centre of your recreation. This is a church home. We want you to meet the young men and the young women of the chapel right here under the auspices of the church life. We believe in the "TOTUS HOMO," the whole man, over here. That means we have not only the worship side, but we believe in the recreational side also. Of course, not to the exclusion of the other. Nor does it come first.

Well, now that you know of it, get into line. We have good music, a harp and violin, and a fine dancing instructor, Mr. Joseph F. Calhoun, a yeoman of the Navy. And he has the happy faculty of making you learn and forget your timidity. The dues are light, only two dollars a year, payable monthly (twenty cents) if desired. Membership cards will be issued soon, and the officers of the Union announced.

The serene silent beauty of a holy life is t most powerful influence in the world, next to t might of God.—PASCAL.

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TWENTY-SECOND AND REED STREETS

STAFF

Rev. John R. Logan, Vicar, 1408 S. Twenty-second Street.
Telephone—Dickinson 2218 J.
Mr. Charles S. Brooks, Lay Assistant, 2118 Carpenter Street.
Mr. Alonzo Baillou, Choir Director, 1828 Christian Street.
Mr. George S. Newlin, Organist, 1414 Spruce Street.
Mr. Irvin E. Hall, Registrar, 2237 Reed Street.
Mr. Roselle Jenkins, Sexton, 2110 Reed Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

Tuesday and Friday, 11.00 to 12.00 A. M.
Wednesday, 7.00 to 7.30 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at 7.00 A. M.
Morning Prayer and Sermon, 10.45 A. M.
Sunday-school and Bible Classes, 2.30 P. M.
Evening Prayer and Sermon, 8.00 P. M.
Evening Prayer with Address, Wednesdays at 8.00 P. M.
Holy Baptism, second and fourth Sundays at 10.45 and first Sunday at 4.00 P. M.

ORGANIZATIONS

(Unless time is designated, the hour is 8.00 P. M.)

Advisory Board—Second Monday evening.
Woman's Auxiliary—First and third Tuesdays.
Parish Aid—Second and Fourth Tuesday.
Brotherhood of St. Andrew—Second and fourth Tuesdays.
St. Monica's Guild—Second and fourth Fridays.
Busy Bees—First and third Fridays.
Young Women's Friendship Circle—Each Tuesday evening.
Ushers' Association—Each Monday evening.
Altar Guild—First Friday.
Flower Guild—Each Friday afternoon at 4.30.
Choir Guild—Second Friday.
Men's Club—First and third Tuesdays.
Literary and Dramatic Association—Third Tuesday.
Young Men's Forum—Third Sunday at 4.00 P. M.
Boys' Auxiliary—Each Tuesday evening at 7.15.

ADVISORY BOARD

Henry A. Booth.
Charles S. Brooks, Treasurer.
Joseph W. Draper.
Zachariah Foote.
Harry I. Gaines.
Irvin E. Hall, Secretary.
Joseph D. Hooper.
James H. Morgan.
Archie Owens.
Thaddeus Price.
Edmond Scotti.
Edward B. Van Dyke.

SPECIAL OFFERINGS FOR YEAR 1917

January 21....Domestic and Foreign Missionary Society.
February 18...Vicar's Fund.
March 18.....Chapel Mortgage Fund.
April 6.....Good Friday—Designated by the Vicar.
8.....Easter Day—Parish Expenses—George C. Thomas Memorial.
15.....Vicar's Fund.
29.....George C. Thomas Memorial.
May 20.....Diocesan Board of Missions.
June 17.....Mortgage Fund.
July 15.....Church Carpet Fund.
29.....George C. Thomas Memorial Chapel.
August 19....Mortgage Fund.
September 16..Mortgage Fund.
30..George C. Thomas Memorial.
October 21....For Sunday-school Expenses.
November 18..The Memorial Endowment.
29..Thanksgiving Day—Hospitals.
December 16...Episcopal and Convention Fund.
25...Christmas Day—Christmas Fund.

The Chapel is supported by the Duplex Envelope System. Each member is requested to take a package which may be obtained from any member of the Finance Committee or at the Vicar's office.

SUNDAY-SCHOOL OFFICERS

John R. Logan, Superintendent.
Preston C. Johnson, Associate Superintendent.
Joseph N. Foote, Chief Secretary.
Joseph Burton and Paul Jones, Assistants.
Charles S. Brooks, Treasurer.
Mrs. Janiveve S. Johnson, Organist.
Miss Ida Osborne, Primary Department.
Miss Jeanetta Barnes, Intermediate Department.
Mrs. Evelyn Pierce, Cradle Roll.
Mrs. Sarah A. Miller, Librarian.
Mrs. Ida Hicks, Assistant.

KINDERGARTEN TEACHERS

Miss Ida Osborn.
Mrs. Ida B. Frazier.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.

VICAR'S LETTER

My dear Parishioners:

This letter comes to you very close upon the last one, but it comes with an urgent message at the beginning of another Christian year. As we begin this Advent season, let us begin it as never before—with a stronger determination to carry out the Church's call, for a whole-souled and full-hearted service to God and to our fellowmen.

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." These opening words of the Epistle for the first Sunday in Advent put before us a large part of our Christian service. The great debt of love is the only one that can never be fully paid, but we can continue to love, and because we love we will continue to work for our Lord and His Church.

Through this letter I am asking for a Visiting Committee of not less than twelve members, more if we can get them, to assist the Vicar in keeping in touch with the sick of the chapel, the "stay-at-home" members, and also to do with their might whatever their hands find to do. Will *you*, good reader, be a member of that committee? If so, hand your name to the Vicar and he will be pleased to give you a definite field to cover. There are so many of our members who are very irregular in attendance, and some who are absolutely indifferent. It is impossible for

your minister to get in touch with all these in any one week, or even one month with the many pressing demands and immediate things to be done. This committee then could be used most helpfully, and to which the Vicar could turn for service of this kind. If you desire to help lighten his burden here is a definite way in which you can do so, and learn through service the responsibility of souls which your minister feels, but is unable to fully meet in the way of pastoral visitation. As best we can we are trying to keep in constant touch with the sick and afflicted, but there have been so many of these that most of "calling time" has been used up. May we not have at once a good working committee for this splendid work of love?

Faithfully and devotedly your minister,

John R. Logan.

Register

Baptism

November 11—Jeanne Roselle Logan.

Marriage

November 14—William W. Busch and Helen G. Green.

Communicant Received

Mrs. Millicent Redmon Fields, All Saints' Church, St. Peter's Parish, Barbados, B. W. I. (by request).

Burials

November 3—Mrs. Ella Purnell.
November 8—Mrs. Mary Emily Thomas.
November 10—William Patrick Stokes.
Louis. Lebo Pennington.
November 14—Mrs. Alice Gould.
November 16—Laura Banks.
November 17—Mrs. Julia E. Tolson.
November 19—Agnes Morris.
November 20—Mrs. Sarah Epps Kelly.
Mrs. Edith Jenkins Yates.

PERSONAL

We extend our sympathy to the relatives of the deceased in the bereavements they have recently sustained.

CONFIRMATION CLASS

The Vicar is now enrolling the names of those who are to receive instruction and be confirmed in our next class. The Bishop of the Diocese, Rt. Rev. Philip M. Rhinelander, D. D., is to visit the chapel on the first Sunday in Lent, February 17th, 1918, at the evening service. The class will be called together the first week in December to begin instruction. It is most important, and much desired that all may begin at the beginning and receive the benefit of the full instruction. The class will meet each Wednesday evening immediately at the close of the evening service.

We are also asking the "already confirmed" to use their Christian influence to bring others into the class and to pray God's blessing upon those who teach and those who are taught. Thus you will be one with us in the "sufficiently instructed" to receive the laying on of hands. God-parents, too, are reminded of their especial duty to see to it that those for whom they have stood sponsor, coming to years of discretion are brought into a fuller relationship with Christ and His Church.

A most cordial and urgent invitation is extended to those of us who have not been confirmed to come now.

ENVELOPES FOR 1918

During the month of December the Finance Committee will be addressing the envelopes for next year. If there are persons who have not been using them during this year and would like to start with next year, hand in your name and address to the committee. They will be sent to all those who have used them this year. Of the 429 given out, all have been used so far except 45. When no contribution is made during the entire year the committee does not send for the next year unless requested. We would like for every member of the Chapel to use this system and give weekly for the support of the Church as God hath prospered them.

THE RECTOR'S VISIT

We are to have a regular visitation by our beloved Rector, Rev. Dr. Toop, on Sunday morning, December 16th, at 10.45. This is both a privilege and pleasure as we have never had our Rector present at a Sunday morning service. This, plus himself, is sufficient to say that the membership of our chapel will be represented by large numbers to welcome and to hear one who is so intimately at home, and always brings us the message of helpfulness.

Welcome to you, our Rector.

OUR ANNUAL FAIR

This week, December 3d to 7th—Monday through Friday evening—is the time for our long looked and planned for annual event—the Fair. The workers have been hard at work to have this Fair not only come up to, but to surpass all former ones. The ticket-selling contest seems to be growing most interesting, judging from the enthusiasm manifested by the contestants. There are ten of them, and three of them will be winners. Single tickets, 10 cents. Season tickets, 25 cents. The guilds will have charge of the booths, with other groups of workers. A program is to rendered each evening in the main auditorium.

Donations of any kind, as well as money, are solicited. Officers of the fair: President, Miss Ida Osborn; vice-president, Mrs. Ida Frazier; secretary, Miss Jeannetta Barnes; cashier, Mrs. Evelyn Pierce; treasurer, the Vicar and Mr. Charles S. Brooks, secretary of the ticket-selling contest. Let every one help in the work of the Fair.

CHRISTMAS SERVICES

On Christmas, Tuesday, December 25th, there will be a celebration of the Holy Communion, with address, at 7 A. M. Morning Prayer, sermon, and a second celebration of the Holy Communion, at 10.45. The choir is working hard on the beautiful Christmas music, in order that it may be properly rendered.

It is quite shameful the way many Christian people neglect Christmas day from its spiritual significance and stay away from their church and the Holy Communion. We look forward to a larger congregation this year than we have ever had before. The offering will be for the Christmas Fund, the relief of the needy and infirm clergymen, widows and orphans.

Christmas Day Service, 10.45 A. M.

Processional 49—"Oh, Come All Ye Faithful"
Introit 57—"Sing, Oh, Sing".....C. F. Roper
Venite, "Te Deum".....R. M. Stults
Jubilate ..... W[illiam] [illegible]e
Sermon
Hymn 60—"Angels from the Realms of [illegible]ry"
Offertory—"Christians, Awake"...R. M[illegible]ults

Communion Service

Kyrie, Eleison, Glorias, Sanctus and G[illegible]a in Excelsis.
Nunc Dimittis, Amens from Goret Liturgy.
Excellent soloists, with Miss Fields and others.

SUNDAY-SCHOOL NOTES

The Teachers' Annual Supper on October 16th was a decided success. The program rendered was a most excellent one and quite a number of teachers took part in the general discussions and many good suggestions were given.

The supper—Now, if you missed it, do not miss next time. Congratulations to the committee of arrangements, as it was a decided improvement on the first. May the third be better yet. The superintendent read the following new appointments of teachers and officers: Assistant Superintendent, Preston C. Johnson; chief secretary, Joseph N. Foote; Mrs. Rosa Hursey, teacher in the main school; intermediate school, Vincent C. Brownfield, assistant to Miss Barnes; teachers, Mrs. James D. Perry and Miss Ruth Johnson; primary school, Misses Mamie Johnson, Ethel Bowman and Hilda Crevin; librarian, Mrs. Sarah A. Mills, with Mrs. Ida Hicks as assistant. We regret that through an oversight these last two names have not appeared in the printed list of Sunday-school officers in the PARISH MESSAGE. The school is buying a Liberty

Bond, and so far have been keeping up with the weekly payments. They wanted to do this to show their patriotism for their country, and also as an encouragement to nine of the members of the school who are now in training.

The School Festival for teachers and scholars will take place on the afternoon and evening of Holy Innocents' Day, Friday, December 28th. The Primary Department at 2.00 o'clock in the afternoon, the Intermediate and Main School at 7.30. The Christmas Carols will be sung at the service.

OUR BOYS

Have you sent them a line as yet? I mean our boys in training. If not, send them a word of cheer from us at home. It will do them good. Lieut. Everett W. and Joseph L. Johnson may be addressed, Camp Dix, Wrightstown, N. J., 349 Field Artillery; Lieut. Edgar A. Draper, Camp Funston, Fort Riley, Kan.; Alphonso Aylor and Thomas Carter, U. S. Battleship Iowa, care Postmaster, New York City.

Leroy Harbison, Harry Matthews, Walker Moore, Arthur Pettis, William Reed, Eugene Thomas and William Watson, at Camp Meade, Admiral, Md., 368th Infantry, Co. H (Pettis in Com. F). The Vicar has heard from most of these young men, and they desired to be remembered to all inquiring friends.

THE LAYMEN'S LEAGUE

This is the name of an organization representing all of the churches among our people in the Diocese, and into which any of our laymen may become members. The organization has been perfected and the following were elected: President, Mr. Thaddeus S. Price, St. Simon; vice-president, Mr. Samuel H. Reading, St. Michael; secretary, Mr. Eddicks, St. Monica's; treasurer, Mr. Young, St. Barnabas; chaplain, Mr. A. L. Pinner, St. Augustine's.

At the last meeting at St. Augustine's Church a short constitution and brief by-laws were adopted. The purpose of the League is to work for the best interest of the Church among colored people, and to promote unity and good fellowship among the laymen. Their next meeting is to be held here at St. Simon's Parish House on Monday evening, December 17th. An invitation is cordially extended to the men of St. Simon's who are not members.

OFFERINGS

The following are the offerings of the Chapel of St. Simon the Cyrenian for the month of November, 1917:

Chapel Expenses

Envelopes	$132.94	
Loose	13.04	
		$145.98

Benevolence and Other Objects

Communion Alms	$21.45	
Memorial Endowment	21.09	
Hospitals	15.05	
Vicar's Assistant Fund	10.00	
Foreign and Domestic Mission	5.34	
Diocesan Missions	4.94	
For Sunday-school	1.20	
Geo. C. Thomas Memorial	.96	
Mortgage Fund	.92	
Vicar's Fund	.45	
Church Carpet Fund	.10	
		$81.50
		$227.48
Sunday-school Offerings		22.09
Total for Month		$249.57

NOTE.—During the month of December we are asked to make a special effort to bring in all back envelopes and, where it is possible, to increase our regular offerings to help clear up a deficit in our expense account. We are calling it the "Great December Drive" and we are most anxious to drive all deficits away. Will *you* help? I am sure that each one will strive to do their best. The new envelopes for 1918 are now being gotten ready. Be sure to get yours.

REPORT

Report of the Hallowe'en Party given by the Woman's Auxiliary on October 31st:

Receipts to date	$24.92
Expenses	6.15
Balance clear	$18.77

We express sincere thanks to every one who helped in any way for the party.

MRS. ADOLPHUS THOMAS, President.
MRS. MARY R. BECKNELL, Treasurer.

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STAFF

REV. PHILLIPS ENDECOTT OSGOOD, Vicar, 5021 Pine Street.
REV. JAMES ALBERT WEAGLE, Curate, 5010 Locust Street.
MRS. A. B. HANSCOM, Vicar's Assistant, 229 Buckingham Place.
N. B. CLARKE, Organist and Choirmaster, 5233 Spruce Street
D. R. MANGAM, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. GUMPERT, Vice-Chairman of the Advisory Board, 5038 Osage Avenue.
E. H. BAUZENBERGER, Registrar, 251 S. Fifty-seventh Street.
R. E. STONEBACK, Treasurer, 4943 Walnut Street.
W. R. HEINS, Chairman of the Property Committee, 5449 Cedar Avenue.
J. W. LEGALLEZ, Scoutmaster, 5220 Irving Street.
W. K. CLYMER, Secretary of the Mediator Schools, address at the Chapel.

OFFICE HOURS

THE VICAR—Tuesdays and Fridays at 5.15 P. M. Wednesdays at 7.15 P. M.
THE CURATE—Wednesdays at 11.00 A. M. Saturdays at 1.30 P. M.
THE VICAR'S ASSISTANT—Daily, except Saturdays, 10.30 to 12.00 A. M.
THE TREASURER—May be seen after services or on Monday evenings at the Parish Building.
The Parish Building is open daily from 8.45 A. M. to 10.30 P. M., except from 12.30 to 1.30 P. M. and 5.45 to 7.15 P. M.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Preston 4331-J.
The Curate's telephone is Belmont 2557-J.
Mrs. Hanscom's telephone is Baring 7287-J.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

Representatives from the Vestry

ROBERT P. SHICK. J. W. PERKINS. ALFRED GRAY

Representatives from the Chapel

J. H. BARNDT.
E. H. BAUZENBERGER.
HERBERT E. BLACKMAN.
FRANCIS F. BURCH,
ALBERT W. CAVENDAR.
N. B. CLARKE.
W. K. CLYMER.
E. R. DURBOROW.
E. B. GUMPERT.
WILLIAM R. HEINS.
WILLARD MASTON.
R. EUGENE STONEBACK.

PROPERTY COMMITTEE RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

SUNDAY:
8.00 A. M. Holy Communion.
10.30 A. M. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 P. M. The Mediator Schools (and Adult Bible Classes).
7.00 P. M. Men's Meeting (as announced).
8.00 P. M. Evening Service and Sermon.

WEDNESDAY:
7.45 P. M. Evening Prayer.
8.15 P. M. The Vicar's Midweek Bible Class in the Life of Christ.

HOLY BAPTISM will be administered any Sunday at 12.20 or 3.45 P. M.

The Clergy should be consulted before making arrangements for Baptisms, Weddings or Funerals at which their services are desired.

General

THE ADVISORY BOARD—The Tuesday before the second Wednesday in the month at 8.00 P. M.
THE CHAPEL COUNCIL—The third Tuesday (when called) at 8.00 P. M.

For Men and Boys

THE BROTHERHOOD OF SAINT ANDREW—The first Tuesday at 8.00 P. M.
THE YOUNG MEN'S CLUB—The first Monday at 8.00 P. M. Basketball games Mondays at 8.15 P. M.
THE BOY SCOUT TROOP—Tuesdays at 7.30 P. M.
KEEPERS OF THE SQUARE (smaller Boys' Club)—Tuesdays at 4.00 P. M.

For Women and Girls

THE ALTAR GUILD (and Choir Mothers)—The Monday before the first Sunday of the month at 8.00 P. M.
THE MEDIATOR GUILD—The first Tuesday at 2.30 P. M.
THE HOME MISSIONARY SOCIETY—Thursdays at 2.30 P. M.
THE WOMAN'S AUXILIARY—Fridays at 2.30 P. M.
THE GIRLS' FRIENDLY SOCIETY—Fridays at 8.15 P. M.
THE GIRLS' FRIENDLY SOCIETY CANDIDATES AND CAMP FIRE GIRLS—Thursdays at 4.00 P. M.

THE SUNDAY-SCHOOL STAFF: SUPPER AND MEETING—Third Monday at 6.30.
THE CHOIR—Thursdays at 8.00 P. M.
MONTHLY PARISH PARTY—The last Tuesday of the month at 8.15 P. M.

SPECIAL OFFERINGS, 1917

February 18....The Vicar's Fund.
April 6.....Good Friday—The Chapel of St. Simon the Cyrenian.
8.....Easter Day—Chapel expenses.
May 20.....The Diocesan Board of Missions.
June 17.....The Chapel of the Holy Communion.
October 21.....Religious Education.
November 18...The Endowment Fund.
29...Thanksgiving Day—To be designated by the Vicar.
December 16....The Episcopal and Convention Fund.
25....Christmas—The Christmas Fund and Clergy Pension Premiums.

THE MEDIATOR FELLOWSHIP

The hundred men gathered for the smoker on November 20th well represented the man-power of the Parish in its readiness loyally to respond to the suggestion of organic strength. Following a few preliminary meetings of smaller groups, it ratified the following elastic plan:

All men of the Chapel to be urged to membership.

This membership to be of opportunity for service to the life of the Chapel along some one or more of the lines indicated by the committee names.

Nominal dues.

No elaborate machinery of by-laws.

An Executive Committee to act as a clearing-house of all activities.

The idea grew out of the suggestion of an

Usher's Association, but rapidly outgrew it. The Ushers' Association was at once seen to be only one of the departments of the larger work. There are splendid things to be expected from such a comprehensive yet informal organization as is projected. A "call for volunteers" is hereby issued for sharing in the opportunity by each and all.

The following officers were unanimously chosen by the meeting:

President—The Vicar.
Vice-President—Mr. J. Wesley Heins.
Secretary—Mr. E. H. Bauzenberger.
Treasurer—Mr. J. Wiley Christie.

Who, together with the chairmen of the various standing committees, constitute the Executive Committee:

Membership—Mr. Willard Maston.
Finance—Mr. Howard Bacon.
Entertainment—Mr. John D. Garcia.
Men's Sunday Evening Meetings—Mr. Alexander Cooper.
Ushering Committee—Mr. E. R. Duborow.
The War Work Group—Mr. Samuel Warnock.
Athletic Committee—Mr. George M. Harding, Jr.

The Entertainment Committee will make arrangements for meetings of the Fellowship, and also assume, at the Vicar's request, the administration of the parish parties.

Mr. Durborow will be glad of the names of those willing to usher at Sunday services, parish parties, etc.

The Sunday Evenings Committee desires particularly to announce that Warden McKenty, of the Eastern Penitentiary, will speak on January 13th. So well-known and well-worth-hearing a speaker should draw a splendid lot of men that night. Supposing we set the minimum at one hundred and fifty? Other speakers have been and will be announced in the Weekly Leaflet.

The War Work Group and the Young Men's Club become at once a part of the Mediator Fellowship, though keeping their group identity within the larger whole. The St. Andrew's Brotherhood members and the Advisory Board members will also ex-officio become of the Fellowship; yet the Brotherhood and the Advisory Board are as such not to be absorbed by it, of course. Every man of the Parish is counted on. Have *you* said to the committee yet, "Of course, you may count me in?"

Register

Baptisms

November 4—Blanche Virginia Kreider.
November 4—Hector Standbridge Baril.

Communicants Received

Mrs. Margaret D. Stephens (by request).
Miss Ellen Van Buskirk, from the Church of Our Saviour, Roslindale, Mass.
Mrs. John I. Coulbourn, from St. John's, [illegible] de Grace, Maryland.

Marriages

November 17—Oscar E. Dudley and Constance Rosarita Perryman.
November 21—Lewis Constant Jenkins and Edna Cecilia Hallada.

Burials

November 7—Miss Mary K. Bickerton.
November 20—Mrs. Susan T. Wilson.

ADVENT SUNDAY EVENINGS

There begins today the season of Advent, when more than ever before we should do continuous and constructive thinking. The coming of the Republic of God? How much it is on all our hearts!

As a small help to the meeting of the great need for this team-play of mental and spiritual building the Vicar has had it suggested that he might preach a course of substantial sermons on connected topics appropriate to the moment. He will gladly try. No poet has for him personally the helpfulness and stimulus of Robert Browning. And we all need poetic insight into mystic realities. So the series will be on some of Browning's greater poems, as truly prophetic visions and insights into truth beyond the ordinary.

The titles are these, with the names of the considered poems:

December 2—The Surge Christward ("Saul").
December 7—Behind Theologies ("Christmas Eve").
December 16—Heracles, the Wrestler with Death ("Balaustion's Adventure").
December 23—Motives and Sincerities ("The Ring and the Book").

The evening service, aside from the address, will be informal and brief. At eight we shall come together for a "hymn-singing" of heartiness and continuity.. (We will sing the hymns you want if you will choose them in advance.) There will be the creed and a few moments of prayer, partly silent, the offertory and the address.

At four o'clock on the Sundays in Advent there will be Evening Prayer and a short address by the curate. This added service has several times been suggested to the Vicar, and he is glad to give it place for these Sundays. In the quiet of Sunday afternoon it may be that those for whom an evening service is not convenient, and who prefer the "still moments" to the more "popular" service, it may be that there will be many more than "two or three gathered together" for Evening Prayer. The Vicar also hopes that there may be many of the older scholars of the Junior and Senior School who will be glad to remain for this service, which comes as soon after the close of school as it is possible to prepare the "upper room" for worship. The scholars should surely attend service more than they do. For an afternoon session of the church school has only this disadvantage, that it does not join on to any service of the church. Possibly this arrangement will solve the problem. The service will not last over forty minutes. Hymns and simple chants for congregational singing will be the music.

"Come and worship" thus, if the service appeals to you.

SPECIAL APPEALS

The Advisory Board has taken what seems a wise action. Appeals flood the mails. All for worthy objects, too. But one cannot answer them all. And no church pulpit can be given over to all the "Special Sundays" and the presentation of the manifold need of the war-scarred world. Yet one does not want to turn a deaf ear to the cry for help. So the Advisory Board has voted not to have such special appeals presented Sunday by Sunday from the chancel, but to place on the Bulletin Board all pleas for aid and to have the major ones noted in the Leaflet, perhaps; and then to take from the "Undesignated Benevolence" fund of the Church such appropriations as are recommended by the Vicar and Finance Committee. If one cares to give to any special appeal, the suggestion is made that so far as possible it be forwarded through the Chapel Treasury that our Christian spirit may be expressed via our Church. And a bit extra in the Benevolence side of the envelope will help the various causes which seem on investigation to be substantial and worthiest.

CHRISTMAS POSTALS FOR "OUR BOYS"

The thought occurs to some of the War Work group that the congregation as a whole might like to send a Christmas word to the lads and men on the Honor Roll. Whether the sender is acquainted with the recipient or not, the card represents the Mediator spirit to the away-from-home man.

Mr. Warnock will be at the rear of the church after service from now until near Christmas time to give addresses to any who desire them. *"At least fifty postals to each man on the Roll of Honor"* is the word. Will you send five, ten or twenty-five postals *with a personal word* to our men? It will mean far more than you dream!

And postals to those out of the country must start at once.

Here is something small and yet big you can do. Will you do it? "Why, of course!"

EVERGREENS

Contributions for the Christmas beautification of the upper room will be gratefully accepted at any time now. The beauty of the place of worship means so much of direct ministration to our spiritual life at festival seasons that the expendi-

ture is justified more than ever in wartimes. Mere utilitarianism is rebuked by the Master Himself. This is of the same sort of gift as the alabaster box of ointment Jesus felt so admirably used by Mary of Bethany. Wreathe the house of prayer with evergreen, to speak of Christmas when we need its message most!

A GONG

The chapel building is now furnished with an unmistakable gong, which is to be used as follows:

(a) To help promptness of the Sunday-school. Too many youngsters have come in tardy for good use of opening moments of the session. This is not always because they are not in or about the building. The gong will ring five times at 2.25, to indicate that the school service begins in five minutes. At 2.30 it will ring one and the choir will go upstairs. At the close of lessons there will be a warning and a "time up" signal.

Will parents co-operate with the gong? We should *like* to have scholars here in time to hear the 2.25 signal!

(b) The building is supposed to close at 10.30 weekday evenings. But sometimes we just drift by that hour unthinkingly. Therefore, except on special nights, the bell will sound five times at 10.25, and once at 10.30 for our chapel curfew. Let none feel it personally intended; it is [illegible]piy the businesslike way of administering th[illegible]ild-ing.

No, we shall not use it for morning ser[illegible]es—yet. We will make a few more atte[illegible]s at promptness. Who will help? "Better la[illegible]han never, but better never late."

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Published in the Interest of the
PARISH OF THE HOLY APOSTLES

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VOL. I PHILADELPHIA, JANUARY, 1918 No. 6

EDITORIAL

"This is the time of sadness and farewell,
The time of welcome and of new delight;
The old year drifts upon the wind tonight
Into that limbo where the dead years dwell.
From some strange, distant bourne no tongue can tell,
O'er moonlit ways and paved with shining white
The new, swift-footed year—a vision bright—
Comes at the clamor of the old year's knell!
Time turns his glass! The sands full slowly run,
Freighted, in each dropped grain, with memory—
The failures wrought, the few successes won!
I cry, 'O Time, what bring thou new for men?'
The brave-tongued bells peal answer back to me,
'A chance to fail; a chance to try again!'"

There is a prodigious amount of sentiment expended upon the coming of a New Year.

The calendar is but an arbitrary arrangement of time, and "time was made for slaves." Each moment is the first moment in a New Year. Each day is a January 1st, to the man free of the trammels of conventionality. So we say. But each calendar year's ending casts its spell upon us, and we experience anew the desolating sense of failure. Our plans, so far and brave, have not met the expected meed of success (plans so rarely do), and there is a taste of ashes in the mouth. There is a second reaction, however, and it is a better and a truer one than the first. It is toward the challenge of the future, and it has healing in its wings. It cures the distempers born of failure and floods the arteries with the red blood-corpuscles of hope and courage and determination. It is the weakling who bemoans failure. The strong man does not dwell in the past. Paralysis of effort dwells with brooding over things that are done. Even a recounting of successes is deadening to fine enthusiasm and creative ambition. The dead must always bury the dead. It is no task for the living. Great accomplishment follows courage and optimism and a determined resolution. God is not always on the side of the heaviest artillery, but He very often is and must be.

The very winning of Heaven is a victory of the strong. The *gift* of Heaven may come to the weak, but its *winning* is for the strong.

There are great tasks ahead this year, great crises and challenges. Old things are always passing away; behold, today, all things are become new; new times, new questions, new international relationships and intimacies, a new world, a new humanity.

God give us of America to play a high and worthy part in the new day. G. H. T.

Roll of Honor of the Entire Parish

177 NAMES

CHURCH OF THE HOLY APOSTLES

Adams, Thomas H.
Barclay, Clinton H.
Barlow, Elmer H., Yeoman
Barlow, Walter
Barr, Charles R., Lieutenant
Bendell, William I., Corporal
Blair, George, Major
Boyd, Harold Scott
Boyd, John Winfield
Britton, William Nelson
Cross, Raymond
Davis, Robert H.
Deaver, Dr. G. Gilbert
Diamond, James A.
Donaldson, William N., Lieutenant
Ebner, Charles F.
Foell, Louis
Fortin, Edward L.
Fortin, Fred. V.
Fresh, William
Gemberling, Laura M., Nurse
Graves, F. Mortimer
Hill, George W.
Hipwell, John B.
Jackson, Joseph
Jacobs, Howard M., Corporal
Johnson, Marion F.
Keenan, James Hudson
Kidwell, Orville
Lawhorne, William M.
Leeper, Thomas P.
Michart, Harry H., Yeoman
Moore, Robert B., Q. M. Sergeant
Moore, Samuel S.
Moore, William J. No. 1
Moore, William J. No. 2, Corporal
Murphy, Joseph B.
McClenaghan, Herbert E.
McKenzie, Alfred
McMeekin, Robert C.
McNally, Arthur
Naye, Jack C.
Noel, William Leslie
O'Neill, Thomas Lincoln
Pickwell, Harry H.
Robinson, Howard West
Royle, Elmer
Royle, Herbert B., Corporal
Royle, Philip A., Q. M. Sergeant
Scott, Wesley E.
Seymour, Frank E.
Smallwood, Clarence
Smith, S. Annabelle, Nurse
Smith, Lorentza
Thomas, George C., Jr., Captain
Thomas, Leonard M., Lieutenant
Van Vranken, J. Schuyler, Sergeant
Weideman, Frank
Wilson, George
Young, John W., Commissary Sergeant
Young, Robert J.

Total, 61

MEMORIAL CHAPEL OF THE HOLY COMMUNION

Army

Charles, Joseph
Charles, William
Franz, Joseph
Graham, Robert
Hill, Elwood
Hill, George
Kirst, Earl
Knorr, Vinton
McAnally, Andrew
McElhenny, John
McFarland, Alfred
MacWilliams, George
Mackey, James
Mooney, Elmer
Norton, John
Parks, Robert
Pische, Otto
Robinson, Moncure
Russell, George
Russell, Joseph
Schiler, William
Scott, William
Sines, Charles
Wallace, Frank A.
White, Edward
Wilson, Robert
Young, Samuel

Navy

Kniland, John
McConachie, Andrew
Macool, Elwood
Macool, Ormund
McLatchey, Robert
Perry, James
Reese, Thomas
Reese, William
Schreiber, James
Taylor, Ray
Taylor, Thomas

Total, 38

CHAPEL OF ST. SIMON THE CYRENIAN

Aylor, Alphonso
Carter, Thomas
Draper, Edgar A., Lieutenant
Harbison, P. Leroy
Johnson, Everett W., Lieutenant
Johnson, Joseph L., Lieutenant
Matthews, Harry M.
Moore, Walker
Pettis, Arthur
Reed, William
Thomas, Eugene
Watson, William

Total, 12

CHAPEL OF THE MEDIATOR

Army

Ashton, Charles M., Jr., (Croix de Guerre)
Austin, William, Jr.
Balbirnie, Arthur A., Sergeant
Bonsall, Henry H., Jr.
Cobb, Horace W.
Curtin, F. Walton
Davidheiser, Horace R.
Davidson, Russell T.
Derick, George C.
Elsner, Bertel
Epler, Ralston
Fields, Robert Nelson
Ford, R. Morris, Corporal
Fleming, James C.
Gibson, Oliver W.
Glasgow, Charles John
Hansen, William J.
Henderson, Alfred
Huling, Warren R.
Imhof, Charles, Corporal
Kelly, Edward
Keplinger, William M., Captain
Knights, Frank M., Corporal
Lack, Howard E.
Lawrence, William, Corporal
Luce, Thomas Russell
Lunn, James R.
Lunn, William
Moore, Henry McKnight
Moore, James S., Corporal
Motherwell, Frank S.
McFarland, George
Neill, William A., Lieutenant
Osgood, Phillips E.
Patterson, George Howell, Ensign
Patterson, Robert Wilson
Pierce, Warren G.
Pitts, Edmund M., Sergeant
Powell, Roger
Rae, Alexander M.
Robinson, Frank H.
Rodgers, A. Steven
Shaw, William
Smith, William E.
Snowden, Frank, P. O.
Stevens, Ernest C. M.
Stevens, Reginald W. H., Sergeant
Thomas, Alfred B., Corporal
Umstead, Harry F.
Umstead, Walter R.
Wallworth, Foster
Waters, Thomas John
Wilson, George, M.D., Lieutenant
Woolley, Chandler S.
Zearfoss, Charles H., Lieutenant

Navy

Brewer, Scott
Cleeland, Robert M.
Dudley, Oscar Edmunds
Fitzgerald, Leonard H.
Jones, Hilton E.
Knowles, John Edward
Lyons, Frank Russell
Mills, Stanley
Richardson, Frank
Sutton, William
Young, Allan Dayton

Total, 66

Guide them, guard them, gird them, God!

Congratulatory

The parish paper of the Holy Apostles is most excellent. I can see both admirable work of the editor and of the publishers and printers, and congratulate you upon all of it. You evidently lead American parishes in the scope and beauty of the parish paper.

FREDERIC C. MOREHOUSE.
Editor of "The Living Church."

The Christian's New Year Aspiration

By Rev. Herbert L. Hannah

"If Thy presence go not with me, carry us not up hence."

"My presence shall go with thee, and I will give thee rest."—Exodus 33: 14, 15.

Another New Year, dear people.

A New Year unlike all others, whose dawning is shrouded in the thick darknes of a tragic and broken world.

O New Year, what? Whither leadest thou?

"Lord, if Thy presence go not with me, carry us not up hence."

These words were first spoken by Moses, that man of God, in whom the life and aim of Israel expressed itself. He stood face to face with a crisis of life, a lone and tragic figure on the edge of a wilderness.

Behind him lay the familiar ground of his old home of exile and the loved region of Horeb. Before him stretched unknown deserts and daring, experienced foes. Behind him lay Egypt and her determined and implacable army. Before him was a restless pack of slaves, to be guided through a wildernes, to be moulded into a nation, and to settle in the land of Canaan—a task before which even his heroic soul might quail.

True, the Lord had encouraged him with a pillar of cloud by day and a pillar of fire by night, as he wound his way along the solemn desert highways. He knew that the pursuing enemy was confused at night, as thick darkness covered them; he felt encouraged that over those lonely wastes before him and those beetling cliffs and giant outlines of the desert palms, a glow over his own people, began to glisten and grow into a broad flood of living lustre that transformed the night. It touched the spurs of the mountains, till they stood like glowing angel sentinels around the camp of God's chosen, aye, it filled the night watches with some vision of what might be seen, if the veil were lifted and all the heavenly army appeared, leading this very untutored host through battles and perils, through foaming seas and dreary deserts, to their glorious land of rest.

But when the Egyptians lay dead upon the seashore, this cloudy pillared service was done. Before them lay the march. Around him camped that embryonic nation, now huddling upon the sands, their sensuous murmurings falling upon his ears like the angry lap of a rising tide.

Moses stood at one of life's crises. A new beginning confronted him—a juncture which led to a way for better or worse. No man was so lonely and so solitary in the history of his generation. And out of his lonesome heart leaped that agonizing cry, "If Thy presence go not up with me carry us not up hence." Then above the mingled murmurs of the sea and discontent came the voice of God, "My presence shall go with thee, and I will give thee rest."

Dear people, the New Year breaks, and who of us has no forebodings? It is a world crisis that confronts us. Where will this year leave the world, and you? Fools and idiots have no worries and no visions. The fool hath said in his heart, There is no God.

But every thoughtful soul sometimes finds himself on the edge of the desert, as helpless as Moses. Behind him lies man's past history, woven into the living tissue of our surviving civilization, eternally working out its stern fulfill-

ment. Man knows that his very body in its development from cell to birth repeats the life history of the race. He sees also that his mind evolves along the treacherous pathways of a thousand human theories. He knows that his very soul contents, which feeds upon the religious inheritance of the race, must be won after a fierce conflict with the persevering sins and blunders and tragedies of the sons of men. Ah! behind him—see that mighty host of confused and noisy thought and clamorous controversy, of truth and error, of right and wrong, battling for either the bondage or redemption of his soul. And before —what is before him?

Why, the trackless desert leading to unknown lands, a life that must be lived—loved and not idly droned away nor lightly shunned. Man's life has become too serious for that. Life must be lived so as to rise immortal from this mortal. A broken world demands sacrifice and suffering, ideals and righteousness. Greed, graft, selfishness, degenerating ease, privileged classes and all that maketh a lie must be fought out of human society.

Aye, there we stand, brother man, on the edge of the desert. Betwixt embryonic and perfected manhood; betwixt a world ordered after man's will or the will of the Father-God. Between what mankind is and what Jesus the Christ showed us it might become; betwixt all of man's self-made mortality and our heaven-born immortality. Behind, we see the countless hosts of dead failures cast upon the seashore of life—before, we hear the murmurings on the sea of toiling men.

Then behold the cry.

What? Why? How long? Whither, O God?

Every man cries out. Some the cry of agnostic despair. Some the agonizing cry of loneliness. Some the affrighted cry of helples terror. Some the cry of bereavement and widowhood. Some cry for help in things. Some appeal to the deadening pleasures of life. Some to heaps of yellow gold. Yea, they cry—but there comes back the answer, but the echo of their cry. The universe is dumb. The soul gets no answer from it. No, not here.

Is there no voice? Is there no magic key to this world dumb with grief? Yea, there is an answer—that comes floating over the desert of time like celestial bells calling us, heavenward—that cry of Moses, the friend of God, "Lord—Thy presence go with me."

How dare any man, surveying the wrecks of time and his own life fling out the challenge of a superiority that needs no help of God? How colossal that conceit which says I try alone once more this task of making a life and a human society without a god.

What but God's presence is now sufficient for the task before us men? Jesus knows the way. He started with the past and knows the future. With His presence there can be no despair, nor loneliness, no surprises nor disaster. If Thou, Lord, go with me I shall not know the loneliness of unshared sorrow, for Thou art a man of sorrows and acquainted with grief. I can whisper away my grief and doubting despair into the ear of my companion God—if Thy presence go with me. Yea, if it go with me I shall not feel the loneliness of unshared triumphs, often as desolate as unshared grief; when I rise triumphant from my sin, before the glory of the conquest fades, I can tell Thee, Thou companion of my redeemed self, and that glorious fellowship will make my soul glow with further aspiration.

And yet when behind me and before, and round about me wage the battles of temptation's hosts —temptations of body, and mind and soul—of the world, its pleasures, its gains, its ease or power, ah, then, what man or book or philosophy or the glittering snare or soften the ache, or unmask stoicism or self-sufficient agnosticism can expose the hidden death beneath?

'Tis then that man fights behind closed doors; then we wrestle with principalities and powers, before whom every child of man has gone down save only those with whom Thy presence, Lord, has gone. Thou tempted but unconquered Christ, my fellow fighter and comrade, if Thy presence go not with me carry me not up hence.

Oh, New Year, I know not the distant scene.

But I fear thee not, since His presence goes with me.

And when the devious windings of life are over, the Red Sea crossed, the trackless desert passed, and Canaan's shore lies just across the river, and my frail bark is launched and I set out alone—alone, shall I fear any evil? Nay, across the lapping of the tides comes the same voice that spake to Moses, "My presence will go with thee. My resurrection light shall be thy pillar of fire in the night voyage, until the shadows of the dark valley of death are passed, and the winsome light of that fairer and eternal day dawns upon thy sight." Yes, if Thy presence go with me I will fear no evil, for I have heard Thee say, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee."

Dear Master Christ, 'tis all I ask—Thy presence till the journey's end. Not mere guidance from Thy far heavenly throne, nay, Lord, but Thy presence, personal friendship, yea, a comradeship which begins on earth in fullness of joy and ends at Thy right hand forever more.

Yes, let others trust in themselves and their self-erected gods, these earthly gods of Baal and Ashtoroth. Let the avaricious trust in gold. Let the ambitious entrench themselves behind the tottering powers of human thrones. But as for me, but one cry I have—Thou gavest life, 'tis nobly planned to nobly fight its way from nothingness to Thee, and I will face it if Thy presence go with me. I'll fight and live in life's arena, amidst the dust and din of conflict, if Thy presence go with me. And when amidst the fight I fall with mortal wound, then show me the glow of glory which surrounds the throne of my Father—God —Tell Him, Thou companion of earthly days, that I faced life and am now facing death based upon the Word of the Son of God, the greatest captain of the human host.

Our Fiftieth Anniversary

When on the evening of November 20th, in 1867, Phillips Brooks, the Rev. Samuel G. Appleton, Mr. John Bohlen and Mr. Charles Gibbons met, in the quiet of the vestry-room of Holy Trinity Church, to consider the desirability of beginning church work in the growing southwestern section of the city, no one there had a thought of the magnitude of the work which they were starting. They met to start a mission in the southwestern portion of the city, and, lo, today that little work has grown into one of the largest parishes in the city, and one of the most widely known of the whole Church.

When the thirty-seven children gathered at Tabor Presbyterian Church for the first session of the Sunday School of the Church of the Holy Apostles, who could have surmised that there that day was begun the school which was to become the best known of all the schools of the Church.

When on December 21st, 1867, Mr. George C. Thomas was chosen a vestryman of the new parish, who could have foretold of that particular one of all that list of estimable gentlemen, that he was to become the foremost layman of the Church of his day, and not only to build up a great parish upon the slender foundations then laid, but also to revolutionize the Missionary and Sunday School work of the whole Church.

Who, so bold, could have predicted that the first slender Sunday School gifts for missions were to grow and grow until the school came to lead all other schools by many fold, once reaching the magnificent total of more than $12,000.00 in its Easter offering.

Who, indeed! None but God could have had the daring for so magnificent a prophecy. For that little beginning, born in Phillips Brooks' heart (and we love to associate that great one of God's sons with the beginnings of this parish), has had a magnificent fulfillment.

In many lands, over many seas, amongst many peoples, the message of God's Son, the Gospel of glad tidings, the good news of God, had been spread by this parish.

Two things it has witnessed to supremely, Missions and Bible-study, and upon these, as on a foundation of rock, it stands today. One of the outstanding characteristics of its members is loyalty to the parish. Once a member of the Church of the Holy Apostles, one is always a member, though transferred elsewhere. There is a spirit, an atmosphere, aye, a very individuality (one almost said a personality) about and in and surcharging the parish life not found elsewhere. At least I have not found it. Widely scattered now are its members, gone many of them from the neighborhood of the church, but still bearing the spirit of the old life with them, and doing God's work wherever they are in that inimitable way they learned at the Church of the Holy Apostles.

And who shall say that in the final appraisal it was not better that the members of the parish should have scattered, and borne that spirit with them to help other parishes and communities, than to have remained all together in the Mother church.

God carries on His Work in His own way and always for the best. It may be that Holy Apostles decreases in the physical seeming only in order to increase in the spiritual reality. Decreasing only to increase. And this must not be misunderstood. Holy Apostles is still doing a wonderful work for God, and the end is not yet. In full parish membership strength it is second in the diocese only to the mother church, Holy Trinity, and scarcely second even to that. In full parish income it is next only to Holy Trinity. All this is set down not in boasting, but in a just acknowledgment of the devotion and wisdom of those, now gone, who gave of their best to make possible this great work for God.

Chapel of the Holy Communion

When the need arose for further church extension to the southwest, the Church of the Holy Apostles responded by building the Chapel of the Holy Communian, at Twenty-seventh and Wharton Streets, which today is one of the active and most vitally needed centres of church activity in the diocese.

Chapel of St. Simon the Cyrenian

When the trend of immigration brought colored people in ever increasing numbers into South Philadelphia, again the Church of the Holy Apostles answered the challenge, and built at Twenty-second and Reed Streets the Chapel of St. Simon the Cyrenian, which is today confessedly the largest and best work done among colored folk in the whole diocese.

Chapel of the Mediator

Again, when in West Philadelphia there was demonstrated a need for such a work as the Church of the Holy Apostles could do, a weak parish there, the Church of the Reconciliation, and the Church of the Mediator in South Philadelphia were combined, and the Chapel of the Mediator, at Fifty-first and Spruce Streets, effected from the combination.

That work promises to become, in the very near future, one of the best assets and truest elements of strength in the Church's life in the whole city.

The handsome church, the George C. Thomas Memorial, which is rearing aloft its noble pile there, challenges comparison with any about it for architectural beauty and fair proportions.

Every day it adds to its membership strength, and every day it carries on a useful and needed ministry in its community.

Again all this is set down not in boasting, for we need not to boast, but in simple chronicle of fact. The work of the parish speaks for itself, and is its own best interpretation and sufficient justification.

At this fiftieth anniversary time, however, we must celebrate the work done here, not for our own praise or gratification, but only in order that we may gather strength from consideration of past efforts for the still greater accomplishments which lie in the lap of the future.

There have been great men who have companied with us in this place, Princes in Israel, who have testified by their words and lives that God is true, and have gone to their rest and await

us in that place where "everlasting light its glory throws around."

To mention only three—Phillips Brooks, Charles De Kay Cooper, George Clifford Thomas. What a trio! We shall not look upon their like again. God evidently meant the parish to do great things when He gave it such sponsors.

And splendidly has His expectation been fulfilled.

It is but meet that we should celebrate the fiftieth anniversary of the parish with unusual solemnities and rejoicing.

Many, many others, less conspicuous in the public eye, have made their contributions to the life of the parish, and have ably and with high consecration of self supported and furthered the efforts of the leaders in this great work. While their deeds are not set forth before men, we know that their names, too, are recorded in the Lamb's Book of Life, and that they are counted as jewels in His Crown of Rejoicing.

I scarcely know how much or how little I ought to say, just here, of one, who has been a Mother in Israel, indeed, to this parish. Of one thing I am confident, and that is that this word about the fiftieth anniversary would not be complete or adequate unless some place were found in it for mention of her. True help-meet was she to him, to whom, under God, this parish owes most. If the life-story of Mr. George C. Thomas be ever written (and it will be some day) it will occupy itself in no inconsiderable degree with his work at the Church of the Holy Apostles, and on the other hand, the history of the Church of the Holy Apostles must also be in considerable measure a story of his life. For time and eternity the two are entwined. And like a golden thread running through the life-story of these two there is to be found the presence of another, whose sincere faith, gentle personal influence and unbounded generosity has been a benediction to all.

When the death of her husband laid upon her shoulders the heavy burden of caring for all the many extra-personal interests, which before they had shared, she bravely and gallantly took up the task, finding strength for it where alone strength may be found.

Figures are interesting only to the person with imagination—to him they are vitally, absorbingly interesting—for he reads between the lines and under and about and over them. To him the records of baptisms and confirmations, marriages and burials, tell tales of life deep with love and rich with meaning. Love and money, children and worship, about these cluster the fullest expression of being, and in a church record they are all to be found. So we set down the figures reverently and with something of awe for all they represent to you and your dear ones—those who are with you now and those who are away.

During the fifty years of the church's existence the record is as follows:

Baptisms, 3074.
Confirmations, 2294.
Marriages, 901.
Burials, 2295.

This does not include the records from the chapels.

It has not been possible, without a greater volume of work than the result would justify, to set down the amount of money raised by the church during the fifty years, and no one but God knows the exact sum, so much was given quietly and not recorded. In any event the exact amount is vital only to the merely curious. The spirit of its giving is the essential thing, and it has been informed by a sense of stewardship almost without equal.

A Week of Celebration

The suggestions for the celebration have so far taken the following form:

Monday evening, 8 o'clock, at the Church of the Holy Apostles—Entertainment provided by the Parish Association for the whole parish.

Tuesday evening, at 8 o'clock, at the Chapel of the Holy Communion—Entertainment provided by the Chapel for the whole parish.

Wednesday afternoon, at 4 o'clock—Entertainment for the young folks in Church and Chapels—each for its own.

Wednesday evening, at 8 o'clock, at the Chapel

of St. Simon the Cyrenian—Entertainment provided by the Chapel for the whole parish.

Thursday evening, at 8 o'clock, at the Chapel of the Mediator—Entertainment provided by the Chapel for the whole parish.

Friday evening, at 8 o'clock, at the Church of the Holy Apostles—Reception given by the Clergy, the Vestry, the Advisory Boards, and their wives to the whole parish.

Saturday evening, at 8 o'clock, in the Church of the Holy Apostles—Preparatory Service for Holy Communion.

Sunday morning, at 10 o'clock, at the Church of the Holy Apostles—Corporate Communion, Confirmation and Sermon.

Sunday afternoon, at 3 o'clock, at the Church of the Holy Apostles—Sunday School Rally.

Sunday evening, at 8 o'clock—Parish Anniversary Service. All the clergy and choirs of the parish to be present and vested. The sermon to be preached by the Rt. Rev. Wilson R. Stearly, D. D., Bishop Coadjutor of Newark.

"Let thy work appear unto thy servants, and thy glory unto their children.

"And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it." Psalm xc: 16, 17. G. H. T.

History of the Parish of the Holy Apostles, Philadelphia, Pa.

(Fourth Installment)

By William G. Casner

On April 21st, 1909, Mr. George C. Thomas passed to his reward. In 1904 he had been stricken with a sickness which forced him to withdraw from all work and ultimately retire from business. A long vacation in Europe followed, and on his return he took up his place in life with a mind remaining clear and vigorous until the end, with only a few days of complete helplessness, before he entered into rest in his seventieth year.

The minute entered on the records of the Vestry on April 28th, 1909, sems to sum up truly the outstanding qualities of the man, and in a general way the character of his work in the parish:

" . . . . Like the Master whom he loved and in whose footsteps he walked, Mr. Thomas went about doing good. Cultured, broad-minded and of wonderful business ability and spotless integrity, modest and unassuming, he was an illustrious example of Christian manhood. Always in his place at the time of divine worship, on weekdays as well as Sundays, he was also most punctual and efficient at every Vestry or committee meeting. The same fidelity was manifested in the work of the Church Club, the Brotherhood of St. Andrew, the Diocesan and General Board of Missions. . . . . The superintendency of the Sunday-school and the training of its teachers' Normal Class, were the joy of his life. He knew the teachers and pupils by name. His purse was open to every need, and his special delight was to help others to help themselves; his personal love and sympathy were given without stint, and his goodness always found expression in service, which was wise as well as generous. In the growth and development of the parish, with its parish church and three chapels, with its fifteen buildings and its three thousand communicants, Mr. Thomas has ever been a leading spirit and a prime factor.

He was a man of versatile gifts, a forceful and convincing speaker, often heard when there was occasion, never otherwise, in diocesan and general Conventions and in Brotherhood and Missionary meetings. His addresses were terse, cogent and eloquent. An excellent musician, and for a number of years he was the sole organist of the Church and Sunday-school. Truly the motto which he gave to the Sunday-school to live

up to for one year was true of his whole life; it might certainly be said of him that he was:

> "Not slothful in business;
> Fervent in spirit;
> Serving the Lord."
> —Romans 12: 11.

But of far greater importance was the spirit of missionary interest which he fostered and which reached far beyond the confines of the parish. It was he who first saw the possibilities of the "Lenten and Easter Missionary Offerings" after it had been started by Mr. John Marston, who, like Mr. Thomas, had grown up under the influence of Dr. Newton at St. Paul's Church.

Mr. Marston, as superintendent of St. John's Sunday-school, Lower Merion (Cynwyd), Pa., started the movement in 1877, the amount of the offering being $200. He interested Mr. Thomas in 1878, and the latter's genius has made it a national institution. In writing of these beginnings in 1900, Mr. Marston said that up to that time one million dollars had been raised by the movement.

> "Thanks, thanks to thee, my worthy friend,
> For the lesson thou hast taught."

The cost of the buildings of the parish at the time of Mr. Thomas' death amounted to $470,000, and in his will he provided bequests of $430,500 for various purposes of the parish.

In an envelope marked "To my wife and children, not to be opened until after my death and before my burial," he gave directions as to his funeral, which he wanted to be simple, and then added, "Keep up the traditions of the past."

On May 16th, 1909, the Rev. Samuel E. Appleton, D. D., departed this life. He had been rector of the Church of the Mediator for forty-five years, and for the last five years of his life he was the Associate Rector of Holy Apostles.

His was a delightful personality. His loving temperament reached out to all who came within his sphere, and he ever felt the responsibility for the souls committed to his keeping. He was in a peculiar way a pastor. It was his oft-expressed delight to think that after his old church had to abandon its work he had been permitted to minister in the church which he had helped to bring into being, and which contained so many of his old parishioners and friends.

Truly the year 1909 was one of sad partings. The brilliant, scholarly and much beloved rector was elected to a bishopric. The steady, reliable, conscientious and consecrated Assistant Minister resigned to enter another field. Then came the death of the one who had been the great leading layman, and who had been a great leader from the beginning of the parish, and finally the dear old Associate Rector entered into rest.

A new era now set in. Bereft of its old leaders, the whole parish seemed to feel that a great responsibility had been laid upon it, and splendid was the response. Happy it was, indeed, that its affairs fell into the care of such a thorough man of affairs as the Rev. Wilson R. Stearly, who was elected Rector on September 25th, and came to the parish on October 1st of the same year. He was born in Philadelphia and graduated from the Central High School in the class of 1886. At first a member of the Heidelberg Reformed Church and a pastor of a church of that faith in Cleveland, Ohio, he later joined the Protestant Episcopal Church, and was ordained to the ministry in 1900. Always interested in Sunday-school work, he at once took charge of the Sunday-school as a part of his work as Rector. Nothing in the numerous details of business management, caused by the financial difficulties of the changing conditions, was neglected or mismanaged. Skilfully were the new adjustments made; and rarely indeed is such marked administrative ability, scholarly attainments, great eloquence and a delightful personality found in one man; and all these were used unstintedly and unselfishly for the cause of the Master.

The Rev. Edward J. Owen was elected Assistant Minister on December 8th, 1909, but his promotion to a large and responsible work came to him in a little more than a year, when, on February 15th, 1911, he accepted the rectorship of St. John's Church, Sharon, Pa.

On March 8th, 1911, the Vestry voted to begin

the erection of a church for the Chapel of St. Simon the Cyrenian, but actual work was not begun until after Mr. Stearly had left Holy Apostles. At the same meeting the Rev. Joseph H. Earp, who had done unusual and splendid work at Downingtown, Pa., was elected assistant to the Rector, and he remained with the Church until he, too, was asked to take up more responsible work as Rector of the Memorial Church of St. Paul's, Fifteenth and Porter streets, where he continues to fulfill the duties of a large and successful ministry.

A close revision of the communicant list in May, 1911, resulted in the removal of 538 names, reducing the number to 1500; the Sunday-school numbering 1365.

In October, 1911, the properties 2038 Christian street and 2035 Montrose street, which had been used as a part of the parish buildings, through the kindness of Mr. George C. Thomas, were purchased by the church, and at the same time the house at 2051 Christian street, used under similar conditions as the home of the Assistant Minister, was also purchased.

On May 12th, 1914, the Vestry, through the generosity of Mrs. George C. Thomas, authorized the purchase of a vicarage for the Chapel of St. Simon the Cyrenian, and subsequently the house at 1408 South Twenty-second street was bought for that purpose.

On July 5th, 1912, the Rev. Wilson R. Stearly offered his resignation, to date from September 30th, 1912, as he had accepted the call from the parish of St. Luke, Montclair, N. J. Subsequently he became Bishop Suffragan, and then Bishop Coadjutor of Newark, N. J.

Extracts of Letters of Captain George C. Thomas, Jr.

Thursday, "Somewhere,"
November 8, 1917.

Hope to be able to cable you tomorrow or Saturday of our arrival—a tiresome trip—but only 24 hours of rough weather. Today a following wind and a choppy sea, but little motion. The men are coming on well. It is hard to write because details cannot be given. Outside of a bad cold for a few days and a sore throat I have been well. One boy of 96, McLaughlin, proved the best boxer on board in the 135-pound class. Had boxing and tug-of-war by day and an entertainment every night by soldier talent. A fine meeting one night down below at which ——— spoke. He and his wife are on board. He is a man and goes over just to see the boys in the trenches from Rhode Island. He made a fine speech, but a British colonel made the best speech I have ever heard. His name was Murray, a Scotchman and a brave gentleman—one who has seen the stress of three years of war and realizes what our help means at this time. He welcomed us as brothers and thanked God we were here. He spoke from his heart and we all thanked God we were here. A few brave women—some officers and men—crowded behind and around, practically packed from floor to ceiling with men. We cheered our heads off for that colonel, and he saw and understood that we were glad, too; that we wanted him to know we were his brothers, and with him to the end, for humanity and right.

We forgot all the hard things and quitters and greedy ones at home, for the men in the service hate the quitters, and more especially loathe those who are making money and huge profits by selling officers and soldiers and the Government various things, many badly made. That is the trouble with our country—the selfish mercenary spirit. I believe we will blot them out after the war is on for a time. We weld together day by day. Each day means an advance in discipline, and discipline must win the war. Wealth can be conscripted if lives can be and profits must be taken. I could say more, but you understand. Good-bye for a time. We do not know where we go, or knowing cannot say. We guess fairly well, but we do not know. May God guard you and Mothers R. and T. and the children till I see you all if that may be. If not, grieve not for me. Do on all things as you deem best. I thank a power greater than I that I am not afraid—that I am brothers in arms with the world's best.

"Somewhere in France," November 12th, 1917.

Sent you three cables upon arrival, and only wish it were possible to give you details, etc., but, of course, this cannot be done, so my letters will seem very tame, I fear. Everybody well and getting along O. K. So far we have been lucky and have not been caught in any rain storms on our marches, but, of course, we cannot expect this condition to continue. Cannot cable from France,

so all I can manage is a letter when chance gives time. The postmark will give you an idea, perhaps.

Sometimes the sleeping doesn't go, and we think of many things and they all seem so clear in the darkness—and we are getting used to many which which we did not know of. But best of all, the splendid fellows together, all kinds of types, but all with the real stuff in them, and each helping—helping—each a little particle in each cog of one part of a gigantic engine to save the world. And so, good-bye. It's not easy to write when you cannot. God keep you all.

"Somewhere in France," November 16th, 1917.

Here we are, comfortably fixed—for a short time—perhaps longer. It is all so very, very interesting, and there is so much I could write in way of descriptions, but it is almost impossible to do so and keep to the censor rules.

Our French is very poor. I was trying yesterday to talk to some people, and thought I was doing finely, when one of my men who speaks French came up and they said to him: "What is the matter with M. le Capitaine? Is he in trouble? What can we do?"

Yet by their wonderful politeness I was led to believe they understood my vile French.

Tonight we expect some sleep and a comfortable bed, to which lately we have been strangers while traveling, but as yet we have no "companions." We have lost our baggage, as we expected to do. Fortunately we saved from it a few things, and it may turn up. A bill of fare I cannot give you. There has been practically no time to write, and you must realize that it is very "dificile" to do so when we can only write in generalities of our life. I was never better, except for a sore throat and a cold which I had for three weeks, but which has gone (I hope for good). The men improve and are a fine lot. The Doc. a wonderful companion. Give my love to all. Phone them and say that I am only writing to you, and you are to advise everybody.

Good-night. Good-bye. Remember always that no news is good news, and I cannot cable. Write a lot of short letters rather than a few longer ones.

"Somewhere in France," November 16th, 1917.

The honorable Doc. works with great care on French verbs and roots, etc., but I verily believe his French is almost as bad as mine, and mine is bad. I believe candles are better than electric lights—stoves than furnaces—certainly the first above mentioned are better than nothing. Ne c'st pas. I am becoming fond of canned salmon, bully beef roasted is excellent, and may be eaten as often as three times a day. Tea may be strained through a handkerchief, and cheese keeps longer than anything else dead or alive. All of which salient points I merely mention as a student, not as an authority. I saw four eggs on Tuesday, which I at once converted into an omelette, a thing very rarely to be found near armies. I had a bath on Wednesday. It had drawbacks in that towards the "clothes" I retreated when I found a French lady admiring it (not me I feel sure). We stopped at 6 A. M. near a large brass faucet on a pumpy looking affair. No one was about, to our belief, so I got one of the 96 varieties to do the pumping, and I did the washing. It was quite cool, but cleansing, and one need not always have *hot* baths, *inside* at least. I do not know the number of such an army regulation. Therefore I had the bath and the lady the view, much to the joy of the 96 varieties, yet I still hold the bath as a pleasant memory, and have been true to the same, and so good-bye. I am doing my best for 96, and I really am quite well.

Prayer for Epiphany-Tide

Give us, each one, our moment on the Mount and clear vision of Thee, our glistering Christ and King.

Manifest, make plain to sight Thyself.

We grope in darkness, light Thou the way.

We quest for Thee and purpose faileth before we come to Thee. We would be as Wise Men and Kings seeking Thee across life's wastes, but are lured aside and dissipate our gifts and treasures, and have naught left to offer Thee.

Give us to return unto our own country, and another way. We would bear Thy name afar, but the way is long and hard and we faint.

Give us the strength that fainteth not, the courage that faileth not, the faith that faltereth not.

Give us Thyself. Let our love be without dissimulation and grant us to be kindly affectioned one to another.

Reveal us to ourselves in an Epiphany of Thee, and at the last grant us to see Thee come upon the clouds, with all Thy holy angels, and not be afraid. And after that keep up in Thy presence and eternal love. Amen. G. H. T.

SUPPER FOR BOY SCOUTS AND THEIR FATHERS

There will be a supper for all the members of the Boy Scout troops of the whole Parish, and their fathers, on the evening of January 14th, in the Girls' Gymnasium, at Twenty-first and Christian streets. This is going to be the biggest Boy Scout event in the Parish this year, and every boy is most earnestly urged to be present, and to see to it that his father comes with him. We want every father as much or more than we want the boy.

MEN'S DINNER

The sixteenth annual Men's Dinner of the Parish was held at Cooper Hall, Tuesday evening, December 4th.

The committee consisted of Messrs. W. H Funston, W. H. McGowan, Robert Hamilton. F. W. Burgess, H. E. Hodgson, R. McGowan, A. Adams, C. Weeks, A. McCuen, H. Collins J. Peoples, F. E. Larkin, J. D. Garcia, W. C Rupert, and W. J. Flanagan.

This committee proved itself highly efficient, and is to be congratulated upon making the dinner this year one of the most successful so far.

In decoration and song and speech the patriotic note was struck, as was imperative at such a time

The speakers were: Rev. William P. Remington, Bishop Suffragan-elect of South Dakota; Captain Walter Guthrie, 310th Infantry; Brigadier General Mark L. Hersey, 155th Infantry Brigade; and Chaplain Dickins, of the Navy Yard.

Many guests pronounced it the most successful church dinner of which they had any knowledge. About 550 men were present, of which about 175 were enlisted men, who were invited guests.

Toasts were drunk to the President of the United States, our Allies, and a silent toast "to the brave fellows who went over the top and did not return."

Of the speakers Chaplain Dickins was felicitous, as usual; Mr. Remington, Suffragan Bishop-elect of South Dakota, was earnest and forceful; Captain Guthrie, though suffering from a bad cold, made an indelible impression because of what he stood for and witnessed to in himself; General Hersey was most happy in his speech and quickly caught the crowd by his personal charm and forceful utterance; his reference to forgiving the "Huns" brought down the house. Mr. Bailey was in particularly good spirits and voice, and led the singing better than ever before and with better results. He contributed a great deal to the success of the affair.

The parish is to be congratulated upon its showing of vigor and strength. We missed tremendously the many boys who were away in service, and who were by no means forgotten.

The committe for next year is as follows: Messrs. Charles H. Weeks, James C. Niebergall, James H. Kennedy, Robert Van Stan, James Moody, Harry McMonigle, A. Hamill, John Stevenson, James Lunney, William A. Huey, Alexander O'Neil, Thomas White, J. Wesley Heins, J. Wylie Christie and Lewis Van Coort.

G. H. T.

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STAFF

Rev. George Herbert Toop, D.D., 332 S. Twenty-first Street.
Rev. William S. Neill, 2201 Madison Square.
Deaconess Brookman, 2035 Montrose Street.
F. Lyman Wheeler, Organist and Choirmaster, 313 S. Broad Street
John Brooks, Sexton, 2035 Montrose Street.

TELEPHONES

The Church telephone is Dickinson 6-60.
The Rector's telephone is Locust 6-57.
Mr. Neill's telephone is Locust 24-20-W.
The Deaconess's telephone is Dickinson 37-62-R.

STAFF OFFICE HOURS

The Rector ... daily, 11 A. M. to 1 P. M.
Mr. Neill— ...day, Wednesday and Friday, 9 to 10 A. M.
Deaconess— ...y, except Monday, 9.30 to 10.30 A. M.

HOURS OF SERVICE

Holy Comm... ..... 9.00 A. M.
Morning Pra... and Sermon..... 10.30 A. M.
Public Bapti... ..... 12.00 N.
Sunday-sch... Bible Classes..... 2.30 P. M.
Evening Serv... ..... 7.45 P. M.

USHERS' ASSOCIATION

William G. Casner, Secretary.

SPECIAL OFFERINGS

January 20....For the Domestic and Foreign Missionary Society.
February 17...For the Rector's Fund.
24...For the Chancel Guild.
March 17.....For the Sunday-school.
29.....Good Friday—Chapel of St. Simon the Cyrenian.
31.....Easter Day—Church Expenses.
April 21.....For the Endowment Fund.
May 19.....For the Diocesan Board of Missions.
June 16.....For the Memorial Chapel of the Holy Communion.
July 21.....For Religious Education.
August 18.....For the Deaf Mute Mission.
September 15..For the Sustentation Fund of the Diocese.
October 20....For the Chapel of the Mediator.
November 28..Thanksgiving Day—For the Episcopal Hospital.
December 15...For the Episcopal and Convention Fund.
25...Christmas Day—For the Church Pension Fund.

Organizations

VESTRY

Meets second Wednesday evening.

Rector's Warden, William R. Chapman, 1215 S. Broad Street.
Accounting Warden, George W. Jacobs, 1628 Chestnut Street.
Secretary of the Vestry, Alfred M. Gray, 219 S. Melville Street.

William R. Chapman.
J. Lewis Smith.
George W. Jacobs.
William G. Casner.
Alfred M. Gray.
William A. Huey.
Jerome S. Cross.
Joseph A. Perkins.
William R. Chapman, Jr.
William H. Funston.
Robert P. Shick.
Joseph L. Bailey.

CHANCEL GUILD

Meets second Monday evenings.

CHURCH PERIODICAL CLUB

MOTHERS' MEETING

Meets Friday afternoons.

WOMAN'S AUXILIARY

Meets first Thursday afternoon, 2.30 o'clock.
No. 1, Junior (Girls)
Meets Tuesday afternoons.
No. 1, Junior (Boys)
Meets Wednesday afternoons.
No. 2, Junior (Girls)
Meets Monday evenings.
Babies' Branch

YOUNG WOMEN'S GUILD

Meets Tuesday evenings.

SISTERHOOD OF ST. MARY

Meets fourth Monday evenings.

DORCAS GUILD

Meets Thursday afternoons, 2 o'clock.

WOMEN'S BENEFICIAL ASSOCIATION

Meets third Tuesday evenings.

"BUSY BEES"

Meets first and third Tuesday Evenings.

MEN'S BENEFICIAL

Meets second Tuesday evenings.

BROTHERHOOD OF ST. ANDREW

Meets fourth Wednesday evenings.

Junior Chapter

Meets every Tuesday evening.

BOY SCOUTS

Meets every Thursday evening.

RED CROSS AUXILIARY, No. 47

Meets Mondays and Thursdays.

Sunday-School

Superintendent
The Rector.

Assistant Superintendents
Rev. William S. Neill.
Miss Mary A. Warwick.

Secretary
Mr. Joseph L. Bailey.

Treasurer
Mr. Joseph Henry.

Librarian
Mr. J. Lewis Smith.

BEGINNERS' DEPARTMENT

Miss Mabel B. Hall.
Miss Mary Orr.

PRIMARY DEPARTMENT

Mrs. J. Lewis Smith.

INTERMEDIATE DEPARTMENT

Miss Lillian Wallace.

SUNDAY-SCHOOL ASSOCIATION

Mr. James Flood, Jr., Secretary.

SUNDAY-SCHOOL COUNCIL

Meets third Friday evening.
Mr. Joseph L. Bailey, Secretary.

TEACHERS

Beginners: Miss Hall. Primary: Mrs. Smith.
Intermediate: Miss Wallace.

A. Deaconess Brookman.
B. Mr. Neill.
C. Mr. Weeks.
D. Mrs. Anderson.
E. Mrs. Cobb.
F. Mrs. McIntyre.
G. Miss Patton.
H. Mrs. Wall.
I. Miss Rosalie Smith.
J. Miss Clara W. Smith.
K. Miss Warwick.
L. Mrs. Thomas.
M. Miss Dupuy.
O. Mr. McIntyre.
P. Mr. Burt.
Q. Mr. Neibergail.
R. Mr. Jacobs.
S. Miss Satterfield.
T. Miss Gloster.
U. Mrs. Gray.
V. Miss Wilkinson.
W. Mr. Wright.
X. Mr. Bishop.
Y. Mr. Flood.
Z. Miss Holson.
1. Miss Dunbar.
3. Miss Burt.
7. Miss MacFarland.
9. Miss Donegan.
11. Miss Woodle.
13. Miss Louise Hall.
15. Miss Dugdale.
21. Miss Van Vranken.
23. Miss Marshall.
25. Miss Carmint.
27. Miss Devine.
29. Miss Confer.
31. Miss Whiteside.
33. Miss Grace Hall.
35. Miss Anna Dunegan
37. Miss Wilson.
39. Miss Bishop.
2. Mr. Anderson.
4. Mr. Burgess.
6. Mr. Hamill.
8. Mr. Oberhuber.
12. Miss Gamble.
14. Mrs. Deaver.
16. Miss Ormsby.
18. Miss Knight.
20. Mr. Werner.
22. Miss Gilbert.
24. Mr. Casner.
26. Mr. F. M. McIntyre.
28. Mr. Winterstein.

Register

Births

June 24—To Mr. and Mrs. William R. Chapman, Jr., a daughter.

Baptisms

December 2—William Hurley Kerk.
December 23—Mary Jane Chapman.

Marriages

December 1—John Carl Hageman and Reba Byrd Newcomb.
December 8—Turbutt Lisboa Wright and Mary McClellan Jacobs.
December 20—Wilfred Webster Wright and Helen Mary Boatt.
December 22—John McClain and Fay Reed Blackburn.

Burials

November 27—Benjamin F. Buchanan.
December 12—Mrs. Catharine Sweeney.
January 2—H. Vincent Hall.

Communicants Received

December 7—From the Memorial Chapel of the Holy Communion, Mrs. Matilda (Young) Blaney.
December 17—From St. Luke's Church, Beacon, N. Y., Mary Maahs.

Communicants Transferred

December 10—Mr. and Mrs. Anthony Whipp to St. Bartholomew's Church.
December 17—Mrs. Mary J. (McClintock) Funston and Mrs. Susan D. (Funston) Hamill, to the Chapel of the Mediator.
December 14—Mrs. Frances (Creighton) Hartley to Christ Church, Bordentown, N. J.

Personal

We tender our sympathy to Miss Annie Buchanan, Mr. and Mrs. John Christie, Mrs. Stuart C. Runkle, Mrs. H. Vincent Hall and Mrs. Harry V. Hall and family, Mr. and Mrs. Lewis E. Dornheim, and Mrs. Alfred Dukes and family, in the bereavements that they have recently sustained.

THE RECTOR'S LETTER

I

To the Home Folks:

I wish it were possible to wish you all in the kindly form of words, made venerable by use, "A Happy New Year." But the phrase halts on the tongue this year. Just so, a little while ago, we put by the dear old phrase, "Merry Christmas," unless it crept in in spite of us. Mayhap, however, we have something better than simple happiness to take with us into the New Year.

Self-respect and a right relation with honor and justice and God—these are life's great watchwords, and they are finding interpretation in us today as never before. And I wonder if we are not going to look back, by and by, to this time with a sort of awe, as to an exalted and exalting experience, in spite of all its pain and sorrow, its cost and despair. And I wonder if we are not going to be glad, after a long time, that we knew suffering at this time.

Today we pray, "O my Father, if it be possible, let this cup pass from me." May we have strength to add, "Nevertheless, not as I will, but as Thou."

Life, real life, is sacrificial. Happiness, deepest happiness, is based upon vicarious suffering. This we all know. And yet I share with you, from the very depth of my heart, the wish that our boys were safe back home. Thus is wisdom always confounded. And yet one feels that both the wish and the sacrifice are part of a real whole. For the truth is that we want our boys back, want it achingly, but yet thank God that they had the courage and manhood to go out, at whatever cost to themselves and to us, when the world, travailing in agony, called for them.

II

To Our Boys Away:

Thank God for you!

You are in your place and ready, in the face

of the most terrible crisis that the cause of righteousness ever has known. We miss you always, every day, every hour. And we pray for you—in Church and in the quiet of our moments alone with God. We think of you in Church, in Sunday-school, in the office, in the bank, in the shop, and at home. Yes, we miss you. But we do not want you at home. Not yet. When your task is done, and this great world-wrong is righted, and you can come home with victory won and in honor, then we want you.

We want you now in the selfish spots left in us, but if you ask us our choice, it would be "stay," even though the heart break in the utterance.

In the meantime, it will help you to know that we care. That every pain and weariness and hardship you are called upon to bear will be pain and weariness and hardship to us. We shall go with you step by step and day by day. By day and night our prayers rise to God for you, and the work we are doing for you at home will furnish our prayer with meaning.

I do not so much pray that you may be kept worthy of us back home, as that we at home may be kept worthy of you. And yet I pray that God may bring you clean out of all temptation; that you may be good soldiers, and that next New Year we may be all together.

APPRECIATION

The Chancel Guild

The Rector wishes to express, both for himself and the other members of the church, a word of hearty appreciation of the exceeding care and singular devotion of the work done by this organization. It is one of the most valuable and necessary of all the societies of the church. Under the careful and reverent leadership of the Deaconess the work of this Guild has become firmly and well established.

Our services are rendered the more attractive, our spirit of devotion deepened because of the quiet, faithful, reverent work of the Chancel Guild.

G. H. T.

Philadelphia Home for Infants

4618 Westminster Avenue, Philadelphia

December 14th, 1917.

My dear Dr. Toop:

I want to thank you and the Sunday-school for the generous donation of fifty dollars that was sent for the Home, and I know if each child understood they, too, would join me.

It is so sweet to know that the Church in which I have labored since a child has given comfort to these little ones during these awful times when the demands upon this people have been so great.

In behalf of the Board I thank you.

Gratefully,

NELLIE COWAN.

December 20th, 1917.

To the Sunday-school of the Church of the Holy Apostles:

I first want to thank each and every one of the Sunday-school for the lovely donation of toys and the check which you so graciously sent for my little flock. It was indeed more than I had expected, and brought tears of joy to my eyes, for I felt this was going to be a hard Christmas, but you have been so generous that each little child will indeed have a joyful day. How I wish you might all look into their nurseries on Christmas morning. Such happiness you would never forget. They are like magpies.

I do hope you will all at some time endeavor to come see my happy family.

Thanking you again,

I am gratefully yours,

NELLIE COWAN,
Superintendent.

"Santa Claus Lady"

To the Children of Holy Apostles Sunday-school.

My dear Little Friends:

You have given me a wonderful surprise!

The great collection of toys you so generously gave to brighten some little child's heart at Christmas touches me very much. Your contribution was a wonderful help to me, as I was fast giving out of toys, and there were still many boys and girls to remember.

I send you a world of thanks for your generosity, for the beautiful spirit which prompted the gift, and I know you will be happier on Christmas Day by knowing you remembered some less fortunate child.

A Merry Christmas to you, from

Yours gratefully,

OLIVE WILSON HAMMER.

Thursday, December 27th, 1917.

CHRISTMAS DISTRIBUTION

The committee appointed by the Rector distributed Christmas good cheer to 25 families The envelopes contained about $100, thus enabling the committee to do so well. The Rector appreciates very much the generous support of the congregation and Sunday-school in this matter.

In addition to the contributions received in the little envelopes, a donation of a large number of books was received from Mr. Jacobs.

CONFIRMATION

Confirmation will be held this year on January 27th, the Sunday nearest our fiftieth anniversary. It is hoped that the appeal of the occasion will be a very real one to many persons who so far have not been confirmed.

The lectures by the Rector will be held on Wednesday evenings, at 8 o'clock, and on Friday evenings at 7.30, beginning January 2d. Those given by the Deaconess and Mr. Neill will be held on Sunday afternoons immediately following the sessions of the Sunday-school.

The Officiant and Preacher at the Confirmation service will be announced later.

PROMOTIONS

The following scholars were promoted to the Intermediate Department by Mrs. J. Lewis Smith, Superintendent of the Primary Department: Richard Norris, Walter Scott, William Kelly, Albert Dingley, Kenneth P. Stafford, James Carmint, 3d, Dorothy Topping, Leonora Edinger, Catharine A. Bagley, Isabelle Bunting and Marian Bosworth.

Then let every heart keep its Christmas within,—
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light,
Everywhere, everywhere, Christmas to-night.
—Phillips Brooks.

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The Chapel Directory

Staff

REV. H. L. HANNAH, Vicar, 2631 Wharton St. Telephone, Dickinson 1054.
DEACONESS BISPHAM,
MR. HOWARD S. HIPWELL, Choirmaster, 6041 Chestnut St. Telephone, Belmont 2612-J.
MR. CHARLES YOUNG, Sexton, 1257 S. 24th St.

OFFICE HOURS

THE VICAR—Tuesday and Friday, 11.00 A. M. to 1.00 P. M. Thursday, 7.30 P. M.
THE PARISH VISITOR—Monday, Wednesday and Thursday, 10.00 A. M. to 12.00 M. Thursday, 7.30 P. M., and Saturday, 1.30 P. M. to 2.30 P. M.
NOTE.—Please come to the Cloister door for all Parish calls. In case of urgent need, call any time.

Calendar

THE SERVICES

Sundays

8.00 A. M. Holy Communion (every Sunday).
10.30 A. M. Holy Communion. First Sunday in the month (second celebration).
10.30 A. M. Morning Prayer and Sermon.
12.00 M. The Men's Own.
2.30 P. M. Sunday-school.
7.45 P. M. Evensong and Address.

Week Days

7.45 P. M. Wednesday. Service and Address.
10.00 A. M. Holy Days. Holy Communion.

WEEKLY MEETINGS

MONDAY:
7.45 P. M. Girls' Friendly Society.
8.00 P. M. Brotherhood of St. Andrew.
8.00 P. M. Men's Own Club.
TUESDAY:
4.00 P. M. Girls' Gymnasium.
7.30 P. M. Boy Scouts.
8.00 P. M. Men's Own Club.
8.30 P. M. Fife and Drum Corps.
WEDNESDAY:
4.00 P. M. Girls' Friendly Society Candidates.
7.45 P. M. Mid-week Service.
8.00 P. M. Men's Own Club.
8.30 P. M. Sunday-school Choir Practice.
THURSDAY:
4.00 P. M. Boys' Gymnasium.
8.00 P. M. Choir Practice.
8.00 P. M. Men's Own Club.
8.00 P. M. Stonemen's Fellowship.
8.00 P. M. Triangle League.
FRIDAY:
1–5.00 P. M. Mothers' Meeting and Red Cross Auxiliary, 324.
8.00 P. M. Men's Own Club.
SATURDAY:
10.00 A. M. Junior Auxiliary.

MONTHLY MEETINGS

8.00 P. M. First Monday. Business Session, Men's Own.
8.00 P. M. Second Monday. Business Session, Girls' Friendly Society.
8.00 P. M. Third Monday. Business Session, Brotherhood of St. Andrew.
11.00 A. M. Parish Staff Meeting, Church of Holy Apostles.
8.00 P. M. Advisory Board of Chapel.
7.30 P. M. Social Session, Boy Scouts.
2.30 P. M. First Wednesday. Business Session, Chapel Aid.
4.00 P. M. Business Session, Girls' Friendly Society Candidates.
2.30 P. M. Fourth Wednesday. Business Session, Chancel Guild.
8.00 P. M. Triangle League.
7.00 P. M. Third Thursday. Conference, Choir Staff.
7.00 P. M. First Friday. Chapel Council Conference.
8.00 P. M. Second Friday. Teachers' Meeting.
8.00 P. M. Third Friday. Social Session, Men's Own.
8.00 P. M. Fourth Friday. Business Session, Young People's Union.
10.00 A. M. First Saturday. Junior Auxiliary.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

MR. GEORGE W. JACOBS. MR. WILLIAM A. HUEY.
MR. JEROME S. CROSS.

Officers from the Chapel

MR. DAVID GRAY, Treasurer.
MR. WILLIAM J. UREN, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.
VICAR, Presiding Officer.
MISS ZULMA BISPHAM, Secretary.
MRS. DAVID GRAY, Treasurer.

THE CHANCEL GUILD

MRS. CHARLES KIRST, President.
MRS. PATRICK CULBERTSON, Vice-President.
MRS. WILLIAM MACOOL, Secretary-Treasurer.

THE CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS NELLIE PORTER, Organist.
MISS EDNA KNORR, Assistant Organist.
MRS. CHARLES KIRST, Choir Mother.

THE SUNDAY-SCHOOL

Officers

THE VICAR, Superintendent.
MR. NORMAN G. MACLOUD, General Secretary.
MISS EDNA KNORR, Organist.
DEACONESS BISPHAM, Secretary.
MISS MARION KNORR, Treasurer.
MRS. CHARLES SCHERER, Font Roll Superintendent.

SUNDAY-SCHOOL CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS EDNA KNORR, Organist.
MRS. CHARLES KIRST, Choir Mother.

SUNDAY-SCHOOL TEACHERS

Kindergarten

Deaconess Bispham, Principal.
Miss Florence H. Mason.
Miss Marion Knorr.

Primary

Mrs. John Neill, Principal
Miss Martina Gordon, Assistant.
Miss Anna Johnson, Organist.

Junior

Miss Margaret Smith.
Mrs. Charles Young.
Miss Emma Huff.
Mrs. Francis Larkin.
Mrs. Emma Rapp.
Miss Edna Knorr.
Miss Katharine Knorr.
Mrs. Robert Nicholson.
Mr. Wilson Gamble.
Miss Edith Mills.
Mrs. Thomas Bauden.
Miss Claudia Haines.
Mr. Harry Collins.
Miss E. McElhenny.
Miss Gwendolen Gray.
Miss Sarah Russell.
Mrs. Harry Peoples.
Miss E. McClatchey.

Senior

Miss Bessie McGee.
Mrs. David Gibson.
Mr. Solomon Neill.
Miss Mary McKenzie.
Mr. Wallace Kleckner.
Mr. William Kincaid.
Mrs. C. F. Scherer

Post Graduate

Miss J. Dunlap.
Mr. William Huey.

MOTHERS' MEETING

MRS. FRANK WILLIAMSON, Directress.
MRS. JOHN COLLINS, Assistant.

GIRLS' FRIENDLY SOCIETY

DEACONESS BISPHAM, Branch Secretary.

Associates

MRS. CHARLES KIRST.
MRS. DAVID GIBSON.
MRS. THOMAS W. BAWDEN.
MRS. FRANK NAULTY.

RED CROSS AUXILIARY, 324

MRS. FRANK WILLIAMSON, Chairman.
MRS. THOMAS H. MOONEY, Vice-Chairman.
MISS MAY MCCLATCHEY, Secretary.
MISS KATHARINE KNORR, Treasurer.

GIRLS' FRIENDLY CANDIDATES

DEACONESS BISPHAM, Directress.

Associates

MR. CHARLES KIRST.
MR. N. MONTGOMERY.
MRS. H. FOOTE.
MISS MARION KNORR.

JUNIOR AUXILIARY

DEACONESS BISPHAM, Directress.
MISS KATHARINE KNORR, Associate.

BABIES' BRANCH

MRS. CHARLES SCHERER, Secretary.

THE MEN'S OWN

MR. WILLIAM A. HUEY, President.
MR. HARRY COLLINS, Vice-President.
MR. ——— PERRY, Treasurer.
MR. HARRY N. COLLINS, Secretary.
MR. LOUIS MYERS, Registrar.

BROTHERHOOD OF ST. ANDREW

VICAR, Director.
MR. FRANK NAULTY, Vice-Director.
MR. LOUIS MYERS, Secretary.
MR. HARRY COLLINS, Treasurer.

BOY SCOUTS

Troop 120

MR. JAMES PARKER, District Scout Commissioner.
MR. W. W. SHOEMAKER, Deputy Commissioner.
MR. WILLIAM CLARK, Troop Scout Master.

TROOP COMMITTEE

VICAR MR. THOMAS BAUDEN.
MR. HOWARD HIPWELL.

YOUNG PEOPLE'S UNION

MRS. THOMAS MOONEY, Directress.
MISS ELIZABETH O'NEILL, Assistant Directress.
MISS VIOLET PATTON, Secretary.
MISS MAY MCCLATCHEY, Treasurer.

Associates

MRS. HERBERT L. HANNAH.
MRS. WILLIAM MACOOL.
MRS. WILLIAM OBERHUBER.
MISS EDNA V. BUEHLER.
MRS. NAN MONTGOMERY.

THE CHAPEL AID

MRS. THOMAS W. BAWDEN, Directress.
MRS. HARRY COLLINS, Assistant Directress.
MRS. ROBERT YOUNG, Secretary.
MRS. DAVID GRAY, Treasurer.

TRIANGLE LEAGUE

MR. ALEXANDER O'NEILL, President.
MR. SAMUEL S. MOORE, JR., Vice-President.
MR. WILSON L. GAMBLE, Secretary.
MR. D. V. MANGUM, Treasurer.

CHAPEL BOARD OF MANAGERS

THE VICAR.
MR. ALEXANDER O'NEILL.
MR. LOUIS MYERS.
MR. WILSON L. GAMBLE.

STONEMEN'S FELLOWSHIP

MR. GEORGE LAURENCE, Chief Degree Master.
MR. JAMES MACILVOY, Assistant Degree Master.
MR. JOSEPH ARMSTRONG, Chief Degree Instructor.
MR. JOSEPH PLATENBURG, Financial Secretary.
MR. EDWIN MURRAY, Recording Secretary.

Special Offerings

JANUARY.....Missions and Hospitals.
Domestic and Foreign Missionary Society.
FEBRUARY.....The Vicar's Fund.
Missions and Hospitals.
MARCH.....Missions and Hospitals.
Chapel of St. Simon the Cyrenian.
APRIL.....Good Friday, designated by the Vicar.
Easter Day, Special Offering for Chapel Expenses.
Theological Education,
Missions and Hospitals.
MAY.....Missions and Hospitals.
Diocesan Board of Missions.
JUNE.....Missions and Hospitals.
Endowment Fund.
JULY.....Missions and Hospitals.
Designated by Vicar.
AUGUST.....Missions and Hospitals.
Deaf Mute Mission.
SEPTEMBER....Missions and Hospitals.
Sustentation Fund.
OCTOBER.....Missions and Hospitals.
The Sunday-school.
NOVEMBER....Missions and Hospitals.
The Episcopal Hospital.
Thanksgiving Day, designated by the Vicar.
DECEMBER....Missions and Hospitals.
Episcopal and Convention Fund.
Christmas Fund.

Standing Notices

The Clergy should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

HOLY BAPTISM

Third Sunday of every month at Morning Prayer. Meet at 10.20 A. M., in Parish House, Mrs. Charles F. Scherer in charge. In case of sickness consult Vicar.
N B.—Rubric, Prayer Book, page 251. And also warn them that without like great cause and necessity they procure not their children to be baptized in their houses."

SOLEMNIZATION OF MATRIMONY

By appointment with the Vicar. He should be consulted as early as possible in order to avoid conflicts.

BURIAL OF THE DEAD

This service most fittingly is held in the Church. Never on Sunday, unless absolutely necessary. No arrangements should be made before the Vicar has been consulted.

VISITATION OF THE SICK

The Clergy are most desirous to call upon the sick and to administer the Holy Communion to such as desire it. They are not *omniscient*, however, and have no way of knowing who is sick unless they are told. Please notice Rubric in Prayer Book, page 281. "When any person is sick, notice shall be given thereof to the Minister of the Parish." Your co-operation is requested.

CHANGE OF ADDRESSES

In order to keep our records perfect and to better serve you, members changing their residence are requested to notify the Parish Secretary or Vicar at once.

DUPLEX ENVELOPES

The Chapel is supported by Voluntary Offerings made through the Duplex Envelope System. Every member in the Parish is urged to contribute his or her share "as God hath prospered him."
This is a duty. Do not ask anyone else to pay for your church privileges.
Envelopes will be gladly furnished by applying to the Parish Secretary, Miss Mills or Mr. Hugh Gallagher, after any service.

MEMORIAL FLOWERS

The Flowers on the Altar on Sundays are Memorials to departed Loved Ones. We want every Sunday to be so memorialized. The weekly chart is in the hands of the Chancel Guild. Speak to the President of the Guild.

The Parish Register

Baptisms

"Hereby made children of grace."

November 23d—Mildred Eleanor Swan (privately).
December 16th—John Hamilton Scott.

Marriages

"Till death us do part."

November 28th—Walter Hamilton and Mary Camac.
November 28th—Matthew Moore and Elisabeth Black.
November 29th—Arthur Thomas Tiears and Edith May Freeman.

Burials

"Blessed are the dead who die in the Lord."

December 13th—Mildred Eleanor Swan.

THE VICAR'S STUDY

My dear People:

A very blessed and happy New Year. May this year bring to you all personally and to the Chapel Family many rich blessings. The past is gone, with its struggles, victories and defeats. Lay it at the foot of the Cross and let it go. Forgetting the things behind, press to the things that are before. The future is God's. Only the eternal present is ours.

The distant scene no man can completely see. Mighty forces are at work, which will change the thought and ways of men. Much of the old is passing. A better day is dawning. But the glow of this better dawn will be after the agony of rebirth. There are some real sacrifices ahead before mankind will learn to be true and honest and brotherly. Only those who live after us will see the meaning of the world's unrest. Ours is to act, and to follow the pathway of duty. The angel's song, PEACE ON EARTH, GOOD WILL TOWARDS MEN, still floats over a weary world. We cannot flee from life—it must be lived. But it was never meant to be lived alone. The Christ can be the companion God of every earthly pilgrim. Without Him the coming days will be a puzzle and uncertain. Men are either going to lose faith or to strengthen it. And FAITH is the only sure handclasp that can feel the pulsing life of our God. Faith still in God, in spite of a man-wrecked world. Faith in spite of the forces of evil—they are going one by one. Look at the liquor traffic; its doom is sealed. The nation of thinking men and praying women have settled that. We will settle other things, too, when we make up our minds to live the Christian life, instead of only professing it. Faith that God is still on the throne. Faith that He will go with us, for if He go not forth with us there is no hope. Nay, no hope in man's wisdom, nor man's ability, nor man's willingness to make this a NEW EARTH.

So, dear people, face the future bravely, calmly with the Christ fellowship. Underneath are the everlasting arms, and His grace will be sufficient for thee. Then welcome, New Year. Welcome for the chance to begin anew; to be more true. And, blessed Lord, may Thy presence go with us, then we shall fear no evil.

God bless you every one, my dear Chapel family, and may His holy house be a refuge from the storm, a solace in sorrow, a place of inspiration, where strength is added to strength sufficient unto the day.

Faithfully, your servant in Christ,

H. L. Hannah.

TWO MEMORIAL VASES

On Sunday, the 23d of December, two beautiful Bailey, Banks & Biddle vases were consecrated and accepted by the Chapel. They are in loving memory of Mary A. Curran, who died December 23d, 1916, and were given by the family. Seldom have we seen more beautiful vases on any altar, and they fittingly memorialize the devoted Christian life of her who loved the Chapel. We thank the family for this choice gift, which for the years to come will bear witness to this chaste young life gone before.

THE RED CROSS AUXILIARY 324

The Chapel is proud of its Red Cross Auxiliary 324. The women have been doing such good work that the authorities have taken notice. Suddenly one day the photographer of the "Public Ledger" appeared on the scene. We are sorry that we could not get all of our busy group in this picture, but the camera was not large enough.

Red Cross Auxiliary No. 324 "doing their bit"

We number now nearly a hundred and are still driving for a large membership. It is astonishing how much material this auxiliary is turning into garments for the soldier boys. Many of these women have lads at the front, and they are determined to do their bit.

The rather stern individual on the first row, left-hand side, with only about half of herself in, is Mrs. Williamson, our Directress. Modesty forbade her getting all the way in. But her picture is not flattering, and she is not a bit stern, but the ideal leader, and her inspiration has made this Auxiliary one of the best in the city. She is devotion herself, and a perpetual source of helpfulness. Things move smoothly under Mrs. Williamason. On December 7th the "Public Ledger" had the following editorial concerning our Red Cross Auxiliary:

"Among the Auxiliaries looking forward most eagerly to the Red Cross drive for membership the week of December 17 is Auxiliary No. 324, which meets every Friday afternoon in the parish house of the Chapel of the Holy Communion, at Twenty-seventh and Wharton streets, from 1 to 5 o'clock.

The Auxiliary started last July as Group No. 2 of Auxiliary No. 47, but grew so rapidly that two weeks ago it became a separate unit. Out of a membership of sixty there is an average attendance of forty-five, who already have made and sent in forty-two shoulder capes, seventeen pairs of bed socks, fifteen pairs of pajamas, twenty-six hospital shirts and 159 towels, while they have knit five sweaters, nine pairs of socks, five pairs of wristlets and nine trench washcloths.

Plans are being made to have various speakers during the winter, who will tell of their experiences in Red Cross work. This afternoon Mrs.

Walter Fox will tell of her work at the Hopital Jardin Colonial, near Paris.

Mrs. Frank Williamson, of 2302 Spruce street, is chairman of the Auxiliary, and Mrs. Thomas Harvey is chairman of the new Membership Committee."

During the Red Cross drive which ended Christmas eve, the Chapel Auxiliary added one hundred and fifty members to Auxiliary No. 324. This makes now a total of 220 members. We are proud of that record. Mrs. Thomas Harvey is the prize winner, having added one hundred members through her enthusiastic effort. Our mascot is Peggy Rittenhouse Gayley, the Hooverized dog of Philadelphia. Last week Peg was observing a meatless Tuesday, but broke her fast by chewing the ear off a dachshund which tried to steal a hambone she had buried for Wednesday's lunch. Mrs. Frank Williamson, our loved leader is sponsor for the dog story.

OUR NEW DEACONESS

Miss Zulma Bispham came to the staff of the Memorial Chapel of the Holy Communion January 1st, as Parish Visitor and to take charge of the work among women and girls.

Deaconess Bispham comes to us with a most thorough training, a wide knowledge and a deep consecration to her vocation. She bears with her also the highest testimonials.

She was born in Philadelphia and later went to England. She received her training at St. John's, Kilburn, London. Later she was called to All Saints', Birmingham, as Deaconess. Attracted by her work, the Canon of Birmingham extended to her a call to St. George's. For seven years she was Deaconess at St. Bartholomew's Parish, where she carried on a most successful work among girls. She labored in factories for girls, held dinner hour services, organized and led their clubs, mothers' meetings, taught in the Sunday-school.

In 1910 Miss Bispham was Deaconess at St. Mark's, Bath, where she remained four years. In 1914 she returned to America, and was called to work in her native city, at St. George's, the Rev. A. J. Arkin, Rector. Here her work was so successful that it attracted the public press, especially her work among the Campfire Girls. I quote part of the article which appeared in the "Press" June 3, 1917: "Under her efficient leadership the girls have made their own ceremonial costumes of khaki, trimmed with fringe and leather. They have learned thoroughly the campfire ceremonies and ritual, and are living up to the high ideals of Campfire Ethics, glorifying work, and preserving health, and loving service. This Minnewaska Camp gave a demonstration drill at the Annual Meet for all the Campfire Girls in the city, at Overbrook, on Memorial Day. It was done expeditiously and in good order, and proved that the Minnewaska girls could be relied upon in time of actual need. Miss Bispham has been appointed by the Guardians as Chairman of the Committee of Social Activities of the Campfire Girls, a position which her long acquaintance with the needs of girls and her faithful services in their behalf well qualify her to fill."

By Courtesy of Philadelphia Press
Deaconess Bispham

Mrs. Jerusha D. Richardson, Hon. Secretary of St. John's Club and Institute, London, writes: "It gives me great pleasure to bear testimony to Miss Bispham's devotion and indefatigability in Christian work. As Deaconess of the Girls' Club at St. John's, Kilburn, she has been unremitting in her attention to her duties, and has exercised a gentle but marked influence over the girls in her charge. She has a great capacity in interesting herself in individual cases, and never spares herself pains in accomplishing any task she undertakes."

The Rev. G. E. Ford, Vicar of Bilston, England, wrote: "I have known Miss Bispham for many years, during the whole time she has been occupied in work amongst the artisan and laboring classes in Birmingham, visiting their homes. Her devotion to her work has always been of the highest order. Her experience has been very great, her tact and wisdom has always won the sympathy of those amongst whom she has worked."

The Rev. James Henry, Vicar of St. Bartholomew's, Birmingham, writes: "I have the pleasure of stating that I have known Miss Bispham for seven years. Her work was especially valued as visitor among women and girls. She has worked with untiring efforts. I find her prompt, exact, tactful in parochial work."

The Rev. M. E. Weldon, Vicar of St. Mark's, Bath, England: "I am writing these few words in behalf of Miss Zulma Bispham, who tells me that she is leaving England and going to settle in America. I can truly say that I am grieved to lose her services in my Parish. For the past four years she has been Deaconess with me, and has been of the greatest service in ways too numerous to mention. I would like, however, to bear testimony to her good work among the girls of the Parish, her work also among the women, her ability as a speaker. Her work as a visitor has been of the greatest value. I can hardly express my regret at the severance of the tie between us."

Such is the Deaconess who comes to us now to take up the work among women and girls. A cultured, winsome, consecrated handmaid of our Lord. Trained in all kinds of service on two continents; an instructor of Bible classes, a speaker of no mean ability, a leader of mission services, a trained Sunday-school kindergartner, a Parish visitor who has carried cheer, sympathy, help, vision and love into thousands of homes. She has won the love of every Parish into which she has gone and labored.

We are indeed fortunate in procuring the services of her earnest and consecrated life. I bespeak for her a hearty welcome and a happy sojourn amongst us, and know that you will greet her with all the wealth of your warm hearts, that will make her feel at home immediately in her new field of labor. H. L. HANNAH.

THE SUNDAY-SCHOOL CHRISTMAS FESTIVAL

The Sunday-school Christmas Festival on Wednesday, December 26th, was an event long to be remembered. The auditorium was packed to overflowing. It was a real family gathering. Under the direction of our choir leader, Mr. Hipwell, the Sunday-school Choir rendered a Christmas Cantata, "Santa's Surprise." It was beautifully done by sixty children. It shows what Mr. Hipwell can do when he has the support of the young folks. We will not soon forget this effort of the boys and girls.

During the intermission the awards for perfect attendance were given, and the certificates of membership and promotion distributed. Seventy-one members of the School were present every Sunday during the year, and we hold our sessions all during the summer time. This is a remarkable record.

Another proud record also was that made by the main school when they voted to give up their candy this Christmas and to let it go for the support of the starving children abroad. This willing sacrifice enables this school to keep alive four little children in Armenia. That is better than all the candy in the world. The Vicar is proud of his boys and girls. Following is the list of honor pupils during the past year:

GIRLS AND WOMEN

Violet Norton	Elizabeth Austin
Edna Young	Charlotte Gibson
Nora Barrow	Emma Austin
Marion Russell	Elsie Bauden
Matilda Camac	Louisa Young
Katharine McElhenny	Margaret Charles
Elizabeth Galbraith	Isabella McKemey
Emily Bauer	Martin Dunn
Katharine Pollock	Anna Williamson
Mildred McNeill	Elizabeth Packer
Katharine Crawford	Emma Charles
Mary Kidd	Blanche Foster
Anna Kidd	Lillian Crawford
Margaret McCollough	Alverta Reese
Margaret Peoples	Katharine Duenhardt
Florence Charles	Elizabeth Charles
Elizabeth Young	Anna Charles
Anna Reese	Anna Young
Esther McKemey	Lillian Williamson
Eva Elliott	Charlotte Knorr
Elizabeth McCollough	Mrs. Thomas Watson
Madeline Crawford	Mrs. David Pollick
Sarah MacCaughan	Mrs. C. F. Scherer
Marion Uren	Mrs. David Gibson
Isabella Peoples	Miss Kate Smith

BOYS

John Galbraith	Frank Koskina
Robert Hill	Jacob Gibson
William O'Neill	William Foster
James Crawford	Alexander McElhenny
Albert Bauer	Elmer McBlain
Martin Norton	Joseph Young
James Pollock	Edwin McNeill
Charles Scherer	Charles Galbraith
Carl Bauer	David Pollock
John Peoples	James Barrow
Byron Austin	Henry Charles
James Carson Hill	Robert Peoples

These following five classes each had four present the entire year: Mrs. E. Rapp, Miss Mills, Mrs. Harry Peoples, Miss May McKenzie, Mrs Charles Scherer.

Miss Bessie Magee's class is the Banner Class of the year. Six girls had a perfect attendance for the whole year.

The Sunday-school does not close in the summer time, and in view of that fact, the above record for the school is a remarkable one.

OUR CHRISTMAS FESTIVAL

"The best ever," "Been here ten years and never had anything like that," "Wasn't it great?" these and lots of other enthusiastic remarks cheered all those who worked to make this Christmas a merry one for the children. It was a universal verdict. Never did the kiddies look better and they sang wonderfully well, under the leadership of Mr. Hipwell. The music was fine—two 'cellos, two violins and piano. Santa Claus was a great delight to old and young—how could he be otherwise when Bob Neilly played that estimable old gentleman. It is hard to tell which group carried off the palm, but those Dolly Girls were some cute all right, and I guess we will have to declare them the winners. They were good enough for the Keith's Circuit. And the Auditorium upstairs and down was crowded to capacity and many standing in the hallway. And a real family gathering, too. Never a more appreciative gathering ever came together and not a thing marred the whole evening. Enthusiasm there was and bubbling over, but all orderly, sweet and wholesome. No Vicar was ever more proud of his family than the present Vicar. We had the good fortune of having with us the Rector of the Parish, who spoke to us in his own genial way and wished us a Happy New Year. He looked a little envious at all those young people, but we cannot spare one of them, as much as we love him. To Mr. Hipwell, our Choir leader, we owe the fine excellence of the Cantata. He grinned from ear to ear, and well he might be proud, for the chorus of sixty young people rose to the occasion every time. We thank him for his untiring patience.

And the stage, "Never so pretty," that was the verdict. The open fireplace, the Christmas tree, the heaped-up awards to the seventy-two prize scholars and the burning tapers, dimly revealing the sleepy Santa Claus, was a sight to behold as the rest of the hall was in darkness.

After the Cantata the awards were given out and then a Happy New Year to all, and the Christmas Festival of the Sunday School was over.

But its pleasure and excellence will linger with us for a long time to come. Thanks to all who helped to make it such a success.

THE CHRISTMAS CANTATA

On Sunday, December 23d, the choir rendered the cantata, "The Christ Child," in a very acceptable manner. The soloists interpreted their parts with feeling and with intelligence, and the chorus work was never better. It was a real treat and the congregation present enjoyed this cantata, the greatest effort of the choir the past year. We congratulate our leader.

THE PARISH ANNIVERSARY

On January 21st the fiftieth anniversary of the Parish will be celebrated. It will be a week of good things, and an opportunity to renew our love and allegiance to our dear mother Church, and to pledge our mutual love and helpfulness to our sister Chapels. We rejoice in the unity of Christian fellowship, and are glad to share the proud history of this great Church of Holy Apostles. Blessings upon the Rector and all those whose labors and sacrifices make it a living force in this city's life.

Please study the program elsewhere and keep it before you, and plan no engagements for that week which will keep you from doing your share to make it a notable anniversary. United and together we can make ourselves felt as a Chapel family and make our mother Church proud of us. Be a booster, every one.

BEREAVEMENT

Had my beloved gone from me,
Beyond the wide and restless sea,
To some fair land with sunny clime—
Though I should miss him all the time,
I would be glad that he was there,
With strength renewed and free from care.

Through all the waking hours of night,
And with the early morning light
This grief would not oppress my heart,
These tears of anguish would not start,
I would not be distressed and sad;
For his dear sake I would be glad.

And now that he has gone from me—
To dwell beside the crystal sea—
Since he is with the dear ones there,
Where all is beautiful and fair,
My cheeks with tears should not be wet;
My pain and loss I should forget.

Because with finer, clearer sight
He sees at last the perfect light,
And mysteries that here were sealed
Are to his longing eyes revealed—
Because he is supremely blessed,
My troubled heart should be at rest.

I reason thus, and still the pain
Returns, and still returns again;
And only love divine can heal
The agony of heart I feel,
O great Physician, bid it cease,
And fill my soul with perfect peace.

—Cornelia W. Brown.

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Chapel of St. Simon the Cyrenian

TWENTY-SECOND AND REED STREETS

STAFF

REV. JOHN R. LOGAN, Vicar, 1408 S. Twenty-second Street. Telephone—Dickinson 2218 J.
MR. CHARLES S. BROOKS, Lay Assistant, 2118 Carpenter Street.
MR. IRVIN E. HALL, Registrar, 2237 Reed Street.
MR. ARTHUR A. BOWIE, Organist and Choir Director, 1511 S. Garnet St.
MR. NOBEL RICE, Sexton, 2220 Reed Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

Tuesday and Friday, 11.00 to 12.00 A. M.
Wednesday, 7.00 to 7.30 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at 7.00 A. M.
Morning Prayer and Sermon, 10.45 A. M.
Sunday-school and Bible Classes, 2.30 P. M.
Evening Prayer and Sermon, 8.00 P. M.
Evening Prayer and Address, Wednesdays at 8.00 P. M.
Holy Baptism, second and fourth Sundays at 10.45 and first Sunday at 4.00 P. M.

ORGANIZATIONS

(Unless time is designated, the hour is 8.00 P. M.)

ADVISORY BOARD—Second Monday evening.
WOMAN'S AUXILIARY—First and third Tuesdays.
PARISH AID—Third and Fourth Tuesday.
BROTHERHOOD OF ST. ANDREW—Second and fourth Tuesdays.
ST. MONICA'S GUILD—Second and fourth Fridays.
BUSY BEES—First and third Fridays.
YOUNG WOMEN'S FRIENDSHIP CIRCLE—Each Tuesday evening.
USHERS' ASSOCIATION—Each Monday evening.
ALTAR GUILD—First Friday.
FLOWER GUILD—Each Friday afternoon at 4.30.
CHOIR GUILD—Second Friday.
MEN'S CLUB—First and third Tuesdays.
LITERARY AND DRAMATIC ASSOCIATION—Third Tuesday.
YOUNG MEN'S FORUM—Third Sunday at 4.00 P. M.
BOYS' AUXILIARY—Each Tuesday evening at 7.15.

ADVISORY BOARD

HENRY A. BOOTH.
CHARLES S. BROOKS, Treasurer.
JOSEPH W. DRAPER.
ZACHARIAH FOOTE.
HARRY I. GAINES.
IRVIN E. HALL, Secretary.
JOSEPH D. HOOPER.
JAMES H. MORGAN.
ARCHIE OWENS.
THADDEUS PRICE.
EDMOND SCOTTI.
EDWARD B. VAN DYKE.

SPECIAL OFFERINGS FOR YEAR 1918

JANUARY 20....Domestic and Foreign Missionary Society.
FEBRUARY 17...Vicar's Fund.
MARCH 17.....Mortgage Fund.
29.....Good Friday. To be designated by the Vicar.
31.....Easter Day, for Parish Expenses.
APRIL 21.....Sunday-school Expenses.
MAY 19.....Diocesan Board of Missions.
JUNE 16.....Mortgage Fund.
30.....Domestic and Foreign Missionary Society.
JULY 21.....Church Pension Fund.
AUGUST 18.....George C. Thomas Memorial.
SEPTEMBER 15..Mortgage Fund.
29..George C. Thomas Memorial.
OCTOBER 20....Vicar's Fund.
NOVEMBER 17..The Memorial Endowment Fund.
28..Thanksgiving Day—Hospitals.
DECEMBER 15...Episcopal and Convention Fund.
25...Christmas Day—Church Pension Fund
29...George C. Thomas Memorial.

The Chapel is supported by the Duplex Envelope System. Each member is requested to take a package which may be gotten from any member of the Finance Committee or at the Vicar's office.

SUNDAY-SCHOOL OFFICERS

JOHN R. LOGAN, Superintendent.
PRESTON C. JOHNSON, Associate Superintendent.
JOSEPH N. FOOTE, Chief Secretary.
PAUL JONES, Assistant.
CHARLES S. BROOKS, Treasurer.
MRS. JANIVEVE S. JOHNSON, Organist.
ALONZO BAILLOU, Sunday-school Choir Director.
MISS IDA OSBORNE, Primary Department.
MISS JEANETTA BARNES, Intermediate Department.
MRS. EVELYN PIERCE, Cradle Roll.
MRS. SARAH A. MILLS, Librarian.
MRS. IDA HICKS, Assistant.

KINDERGARTEN TEACHERS

MISS IDA OSBORN.
MRS. IDA B. FRAZIER.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.

VICAR'S LETTER

My Dear Parishioners:

To each one of you—A Happy and Prosperous New Year. This is an old greeting yet ever new with each New Year. To many of us it is hard to realize that another twelve months, 52 weeks, or 365 days, have come and gone since 1917 begun, so rapidly have they gone by. They were days and months of success and failure, sunshine and shadow, joy and sorrow. All of these phases of daily experiences make up our human life in the passing of time.

We begin together another year with its months, weeks and days all unknown or what they may bring forth, and because they are all unknown, we are going to have an unfaltering trust in Him who is our Lord and Life, that His infinite Wisdom may teach us, and His unerring guidance may lead us that we may go from strength to strength and grace to grace.

As the opportunity of another year comes with many blessings and gifts and much work to be done, may we resolve within, to do it successfully and well. We put very little faith in the fulfillment of the many written New Year's resolutions of a great many people who thus resolve at the beginning of the year with this or that resolution of personal conduct—doing the right and not doing, or stopping the wrong—because so few are rigidly kept. A man said to your

Vicar in November that he was going to stop his evil habit at the first of the year and was going to turn over a new leaf. Well, he did. The habit of strong drink killed him ere the New Year began. Another resolved that when he got straight, he was coming to his Church. Well, he came, but the undertaker brought him, and certainly he was straight. NOW is the time—TODAY. May we quietly resolve deep down in our souls that we shall live just today, fulfilling each task, every obligation and meeting each responsibility with today's strength, rather than fretting away that strength about tomorrow's troubles which may never come. This little poem, taken from the *British Weekly*, puts my poor thought in fine fashion when it says:

Just this day in all I do
To be true
Little loaf takes little leaven,
Duty for this day, not seven;
That is all of earth and heaven,
If we knew.

Oh, how needlessly we gaze
Down the days,
Troubled for next week, next year,
Overlooking NOW and HERE,
"Heart, the only sure is near,"
Wisdom says.

Step by step, and day by day,
All the way,
So the pilgrim's soul wins through,
Finds each morn the strength to do
All God asks for me or you—
This, Obey.

Praying God's keeping and blessing upon you all for all the days and years yet to come.

Faithfully and devotedly your Minister,

JOHN R. LOGAN.

APPRECIATION

The Vicar desires on behalf of himself, Mrs. Logan and the boys, to express sincere appreciation to their friends for the many and varied remembrances received during the Christmas season.

Register

Baptisms

November 25—Daisy Louise Ledgister.
December 2—Hugulino Quirino Marcus.
December 2—Wendell McDuffey Logan (by Rev. Henry McDuffey).
December 10—Nettie Corine Taylor.

Marriages

December 4—John Winbush and Blanche Minton.
December 5—Norman W. Neal and Lena A. Marriott.
December 7—Richard A. Bailey and Anna F. Mackey.
December 10—Percy E. Jones and Anita Peterson.
December 15—Marion E. Harris and Catherine M. D. Wood.

Communicants Received

December 7—Mrs. Emily (Braitherway) Gill, from St. Jude's Church, Barbados, B. W. I.
December 8—Mr. Ralph Bromfield, from the Church of the Redeemer, Bryn Mawr, Penna.
December 20—Mrs. Virginia Bogal, from Meade Memorial Chapel, Alexandria, Va.

Burials

December 10—John Williams.
December 11—Mrs. Eliza Skinner.
December 28—Lawrence Baptiste.

OUR CHRISTMAS CELEBRATIONS

Our services on Christmas day were fairly well attended, there being 56 present at the early celebration at 7 A. M., and a congregation of 94 at 10.45 A. M., of whom 54 received the Holy Communion, making a total of those receiving for the day, 110. The music was particularly good, especially the rendering of the Te Deum, and the Offertory anthem. The Church was beautifully decorated with evergreen, by the members of the Ushers' Guild, which gave a real Christmas look to the interior of the Church.

On Thursday afternoon the Intermediate and Primary Department had their Christmas celebration, rendering a very enjoyable program of Christmas carols and recitations by our Junior Scholars. The attendance was very large, there being 225 present, and each one received a box of candy and some little gift. In the evening, the members of the Main School came together, and had their program, which consisted of a beautiful little comedy entitled "Aunt Sabriney's Christmas." This was very pleasingly rendered, and was much enjoyed by the audience. It was a change from our usual formal programs, which, too, adds to its enjoyment. On the Sunday after Christmas the entire School assembled in the Church for their Christmas celebrations with the singing of carols, and an address by our former Assistant Superintendent, Dr. Aldrich H. Burton, who is now an interne in Freedmen's Hospital, Washington, D. C.

CONFIRMATION CLASS

The Class has been formed and is now meeting each Wednesday evening for instruction. Those who have not joined and are thinking of doing so, are asked to come in at once. The Vicar will be pleased to record your name.

FAIR REPORT

The annual fair of 1917 has now passed into history and it goes down as one of the most successful yet had. The attendance was larger, the programs were up to their usual standard of excellence, and the net income, reported below, far surpasses all other records. Much credit is due and many thanks given to our faithful workers, all of whom threw themselves heartily and with vim into that wek of hard and continuous work. We also want to thank one and all for any contribution made in any manner whatever, for their co-operation. For, after all, it was the work and efforts of many hands, and those of us who were in the thickest of the fray, not unmindful of that large host behind the lines who also did their bit.

The following is the Financial Statement:

RECEIPTS.

Cash Donations	$ 20.32
Tickets sold at door	30.20
Tables	189.42
Contest tickets	166.80
Other tickets	33.82
Total Receipts	$440.56

EXPENDITURES.

Miscellaneous expenses	$76.70
Balance Clear	363.86
	$440.56

Donated as follows:

Chapel Expense Fund	$100.00
Church Mortgage Fund	100.00
Sunday School	75.00
Vicar's Fund	25.00
Emergency Fund	63.86
Total	$363.86

The contest resulted with

Mrs. Nettie Blackwell, No. 1
Mrs. Annie Foote, No. 2
Mrs. Ida B. Frazier, No. 3

There are some persons yet holding tickets, and the Committee would appreciate it if they would make their returns as soon as possible.

MISS IDA OSBORN, President.
MISS JEANNETTA BARNES, Secretary.
REV. JOHN R. LOGAN, Treasurer.

OUR GIFTS

No. 1. Through the generosity of Mrs. George C. Thomas, whose interest in the Chapel has been constant and most helpful, the house adjoining the Church, 2122 Reed street, has been presented to the Vestry of the Parish for the exclusive use of the Chapel of St. Simon. Our hearts are so full with thanks that we hardly know how to express our very sincere appreciation. To say, "Thank you, kind friend," seems quite inadequate and yet it has behind it a loyal band of the Parish who have been striving to

help themselves. This house will give us more needed room for the crowded activities of our Parish House, which has become too small for the proper prosecution of our work. We hope soon to have it in shape for the purposes we have in mind, and will make further announcement through the MESSAGE. Many, many thanks.

No. 2. One of our parishioners, Mrs. Mary P. Comegys, has made with her own hands and presented to the Chapel a large, beautiful service flag, adorned with twelve stars, each representing one of our young men now in the military service of their country. It waves proudly over the parish house window as a visible reminder that we are not unmindful of our twelve young men who go forth to prepare themselves for the defense of THEIR Country, THEIR Flag and all for which it stands, Democracy, Justice and Liberty. Again, thanks to you.

SUNDAY EVENING RECITALS FOR JANUARY, 1918

January 6th—
(1) Grand March Aida.....Verdi
(2) Cavatina.....Raff
(3) Communion in G.....E. Batiste

January 13th—Suite for Organ....James H. Rodgers
(a) Prologue
(b) March
(c) Intermezzo
(d) Ticcata

January 20th—Senatina No. 2, G Major, Arthur Plant
(a) Allegro Moderato
(b) Andante Conmoto
(c) Finale

January 27th—
(1) Andante Cantibile .....Chas. Widor (from 4th Symphony)
(2) Intermezzo E Major.....John H. Major
(3) Cantilina D. Tilat .....Th. Salome

Arthur A. Bowie, Organist.

CHOIR CHANGES

With the beginning of the new year, Mr. Arthur A. Bowie will be placed in charge of our Choir as Organist and Choir Director. This has been made necessary by the resignation of our former Organist, Mr. George F. Newton, and our Choir Director, Mr. Alonzo Baillou. Mr. Newlin has been our Organist for about 7 years and has served us faithfully and well. Mr. Baillou has greatly endeared himself to both the members of the Choir and the congregation, and has served us with a constant zeal and devotion. Mr. Baillou will be retained as Choir Director of the Sunday School, and also to give what assistance he can with the Choir of the Church. Mr. Bowie comes to us very highly recommended for his ability as an Organist, and we trust that under his direction and leadership our Choir will rank among the best of the city. We ask for him a hearty co-operation and loyal support.

FINANCIAL REPORT

The following are the offerings of the Chapel of St. Simon the Cyrenian for the month of December, 1917:

Chapel Expenses—	
Envelopes	$273.67
Loose	11.21
Total	$284.88
For Benevolence and other objects—	
Communion Alms	$24.10
Mortgage Fund	113.70
Church Pension Fund	30.16
Vicar's Fund	30.01
Diocesan Missions	18.00
Episcopal and Convention	11.86
Hospitals (Episcopal, Douglas and Mercy)	10.63
Vicar's Assistant Fund	10.27
George C. Thomas Memorial	9.26
Memorial Endowment	1.35
Sunday School	.72
Carpet Fund	.35
Total	$260.41
Grand Total	$545.29
SUNDAY SCHOOL OFFERINGS	
Total for December	$25.26
GRAND TOTAL FOR MONTH	$570.55

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Chapel of the Mediator

FIFTY-FIRST AND SPRUCE STREETS

STAFF

Rev. Phillips Endecott Osgood, Vicar, 5021 Pine Street.
Rev. James Albert Weagle, Curate, 5010 Locust Street.
Mrs. A. B. Hanscom, Vicar's Assistant, 229 Buckingham Place.
N. B. Clarke, Organist and Choirmaster, 5233 Spruce Street.
D. R. Mangam, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. Gumpert, Vice-Chairman of the Advisory Board, 5038 Osage Avenue.
E. H. Bauzenberger, Registrar, 251 S. Fifty-seventh Street.
R. E. Stoneback, Treasurer, 4943 Walnut Street.
W. R. Heins, Chairman of the Property Committee, 5449 Cedar Avenue.
J. W. LeGallez, Scoutmaster, 5220 Irving Street.
W. K. Clymer, Secretary of the Mediator Schools, address at the Chapel.

OFFICE HOURS

The Vicar—Tuesdays and Fridays at 5.15 P. M. Wednesdays at 7.15 P. M.
The Curate—Wednesdays at 11.00 A. M. Saturdays at 1.30 P. M.
The Vicar's Assistant—Daily, except Saturdays, 10.30 to 12.00 A. M.
The Treasurer—May be seen after services or on Monday evenings at the Parish Building.
The Parish Building is open daily from 8.45 A. M. to 10.30 P. M., except from 12.30 to 1.30 P. M. and 5.45 to 7.15 P. M.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Preston 4371-J.
The Curate's telephone is Belmont 2557-J.
Mrs. Hanscom's telephone is Baring 749-M.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

Representatives from the Vestry

Robert P. Shick. J. W. Perkins. Wm. H. Funston

Representatives from the Chapel

J. H. Barndt.
E. H. Bauzenberger.
Herbert E. Blackman.
Francis F. Burch.
Albert W. Cavendar.
N. B. Clarke.
W. K. Clymer.
E. R. Durborow.
E. B. Gumpert.
William R. Heins.
Willard Maston.
R. Eugene Stoneback.

PROPERTY COMMITTEE'S RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

Sunday:
8.00 A. M. Holy Communion.
10.30 A. M. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 P. M. The Mediator Schools (and Adult Bible Classes).
7.00 P. M. Men's Meeting (as announced).
8.00 P. M. Evening Service and Sermon.

Wednesday:
7.45 P. M. Evening Prayer.
8.15 P. M. The Vicar's Midweek Bible Class in the Life of Christ.

Holy Baptism will be administered any Sunday at 12.20 or 3.45 P. M.

The Clergy should be consulted before making arrangements for Baptisms, Weddings or Funerals at which their services are desired.

General

The Advisory Board—The Tuesday before the second Wednesday in the month at 8.00 P. M.
The Chapel Council—The third Tuesday (when called) at 8.00 P. M.

For Men and Boys

The Brotherhood of Saint Andrew—The first Tuesday at 8.00 P. M.
The Young Men's Club—The first Monday at 8.00 P. M. Basketball games Mondays at 8.15 P. M.
The Boy Scout Troop—Tuesdays at 7.30 P. M.
The War Work Group—Tuesdays at 8 P. M.

For Women and Girls

The Altar Guild (and Choir Mothers)—The Monday before the first Sunday of the month at 8.00 P. M.
The Mediator Guild—The first Tuesday at 2.30 P. M.
The Home Missionary Society—Thursdays at 2.30 P. M.
The Woman's Auxiliary—Fridays at 2.30 P. M.
The Girls' Friendly Society—Fridays at 8.15 P. M.
The Girls' Friendly Society Candidates and Camp Fire Girls—Thursdays at 4.00 P. M.

The Sunday-school Staff: Supper and Meeting—Third Monday at 6.30.
The Choir—Thursdays at 8.00 P. M.
Monthly Parish Party—The last Tuesday of the month at 8.15 P. M.

SPECIAL OFFERINGS, 1918

February 17....The Vicar's Fund.
March 29.....Good Friday—The Chapel of St. Simon the Cyrenian.
31.....Easter Day—Chapel Expenses.
May 19.....The Diocesan Board of Missions.
June 16.....The Chapel of the Holy Communion.
October 20.....Religious Education.
November 17...The Endowment Fund.
28...Thanksgiving Day—To be designated by the Vicar.
December 15....The Episcopal and Convention Fund.
25....Christmas—The Clergy Pension Fund.

THE VICAR'S WORD

Dear Companions in privilege of service:

And so it comes to the New Year! I wish I could come to each one of you and wish you all its most heartfelt wishes in person, and on New Year's Day. (I once heard of a minister who took an automobile and from early morning to late at night made ten-minute calls to do this, covering his whole parish. I, who am not much at higher mathematics, was attracted by the idea, but when it figured out I found that it would take both Mr. Weagle and myself something like fifty hours each to do this, not allowing for time between calls! So I regretfully decided there was no day with the requisite number of hours available. Incidentally it gave an impression of the size of the parish I had not yet quite had.) Nevertheless I can express my deep and sincere

wish that the New Year may hold for you, despite its stress and cruciality, some profounder revelation of Truth and Life and God and Christ than ever yet. And I promise you I will do what I can to be a bit more worth the privilege I possess as your minister here. It grows upon me daily still.

There are three matters that deserve special mention in this monthly "Word."

The first is the fiftieth anniversary of the mother parish. I commend to your loyal co-operation the plan outlined by the rector on a former page. We do wish to celebrate in happy humility. The record of a corporate life, which more and more moulds us, each and all. The plan which so fitly gives each Chapel its share of "at home" hospitality, will find us eager to make a "Parish Party" inclusive of all the spontaneous comradeship we know, continually extended to the wider circle. The climax service of all, when we all join in the single unity of worship at the mother church, will give us the "feel" of "belonging" to something truly great.

And we cannot but feel our share of the half-century emotion is the more intense because some time during the anniversary year we shall have our new church complete?

The second note is that Bishop Garland comes to us for his biennial visitation on Sunday evening, March 3d, when the prospect of being in the new church about Easter was a little brighter. I felt it might be better to ask the Bishop to postpone his coming until we could welcome him there. But now the date of our entering-in seems so uncertain that we may very surely know the Bishop's original date the better. It comes at the time when the year's spirit is at its maximum, and seems to be a completion of that maximum.

Confirmation will be administered. So I want to remind the parish that it is the parishioners who can and should produce the group of those to be confirmed. By constant individual witnessing on the part of all that communicantship in the Church is indeed an inestimable satisfaction and help; by the suggestion directly given between friends that the step be taken; by a fuller outworking of the sponsorship which godfathers and godmothers—charged by their own promise with the responsibility of seeing that their children-in-God come to individual affirmation of faith—so frequently underestimate and evade; by the glad expectation on every hand which assumes that communicantship is the natural and logical step and puts the burden of proof on the now-grown person who individualistically questions that natural development. Will you all do your bit here? The Confirmation Class comes symbolically from the midst of the congregation when the service occurs; shall it not be because its members come from the midst of your spiritual concentration to this end?

The third note is that I find myself in the midst of my Exemption Board duties in the new draft. And the work is of such bulk that I really feel almost as much an absentee from the parish most of the week as if I were a Chaplain somewhere away. You can get some slight idea of the task from the fact that we shall have to deal somehow with about three thousand men before the end of February, and with many of them in many more ways than of preliminary classification. I am extremely sorry not to be two people (or more), but since I am only one I imagine it is only fair to say frankly that, in accordance with the offer of my services I was empowered by you to make, I shall be unable to give detailed and routine attention to the parish work for these several weeks. I shall be obliged, for instance, to omit the pastoral calling which means so much, and to call for volunteers in the administration of many organizational phases of the work; and also I fear I may have to preach some old sermons. I shall be able, I believe, to attend to all unusual and immediately necessary calls, and service, to the larger details of the institutional work, and of course to the Sunday work, but beyond this I know you will realize that I am doing emergency work in your name for the nation and the Kingdom of God upon earth, which the nation's warfare brings

with power. I am ever so appreciative of the feeling that puts a star on the service flag for me, for after all, it is you who give up, not I. I only am using what energy and time I have; you are going without ministrations you have a right to, but gladly waive for the larger aspects of the work. The star belongs to you, good friends! I hope you are as content to contribute me thus as I am to be contributed. I hope so? I know so! You show it in every possible way.

We are spiritually stronger as the crisis deepens, I am certain. God comes very close these days. God be thanked for His nearness and His peace, even in the midst of our growing sacrifice, "Who fights for God, to God draws near, carry on, brave hearts! Carry on!!"

Gratefully increasingly,

PHILLIPS OSGOOD.

JOTTINGS FROM RECENT HONOR ROLL LETTERS

Just Samples of That Which Makes the War Work Group Worth While

"Tenth day. A continuation of dreary weather, with heavy showers. Rumors fill the air of our distance from shore, the possible meeting of submarines here and there. But we are told the danger is slight, owing to the speed of our vessel.

Eleventh day. Sunday is once more observed with services, and every one joins in. We are all grateful for the spirit of this day, and most certainly it helps to allay the fears of all dangers that lurk about us constantly.

Twelfth day. As the time goes on every one becomes disappointed that no submarines are sighted. Every one is in a high pitch of excitement to "clean them up."

Fourteenth day. Our expectations of reaching port finally realized. We come in sight of land. All day long we watch it as we travel on. Our Major held a thanksgiving service that we have reached our goal. Tonight as I write the boys are out on the decks singing, while the French folk line the docks listening."

"Your very delightful and newsy letter received. I assure you it was welcome aboard a noisy, dirty ship which is under repair, as is the ———. I could not begin to tell you how immensely I have enjoyed the contributions in the form of letters, remembrances and Christmas packages from the good people of the Mediator. I'll tell you it makes a man feel mighty good to know there is such a loyal, conscientious body of citizens at home pulling for him. I had the good fortune to spend Thanksgiving and the following Sunday in Philadelphia, and I attended services at the Mediator. I congratulate every one who is helping do things out there, because it was surely inspiring. I expect to leave for foreign duty now at any time. Please impart the spirit, at least, of this note to all my kind friends at the Mediator."

"Some of our boys are going abroad with the wrong idea. They seem to cherish the thought that they will never come back. I claim that is the wrong way to look at it. I would not feel so good-natured all the time if I thought I was not coming back. . . . . We have an English instructor here at headquarters, who was at the front for three years and never got scratched. So 'there you are.'"

"Greetings to the Vicar and War Group of the Mediator Chapel. The Christmas parcel post package came through to me, here in Washington, in A1 shape. And I cannot convey to you my appreciation of the thought that calls forth such remembrances. If I feel this way about it, you may well imagine how the Mediator boys who are in camps or the trenches will feel when they receive the Christmas reminders that the 'folks at home' are thinking of them."

"Most of all I thank you for the New Testament, which will be a great help to me. I read it every day, and find great comfort in doing so. I consider it a great favor to be a member of your 'Roll of Honor.' Your letters and cards

are like sunshine on a rainy day. And for the prayers you offer on our behalf, if all the boys had men and women helping, encouraging and praying for them as we on your Roll of Honor have, the war would be brought to a victorious ending in a much shorter time!"

A STAR FOR THE VICAR

The United States War Department has given convincing evidence of its appreciation of the high character of service and devoted patriotism shown by the members of the Local Exemption Boards upon whom rests the responsibility of providing the nation with fighting men. The zeal and earnestness with which the Exemption Boards have performed these duties have been attested frequently by the high officers of the United States Army, and by President Wilson.

General Crowder in a recent notice to the Exemption Boards called attention to the great things which have been accomplished by the Exemption Boards. Speaking to them in his official orders, General Crowder said:

"The Selective Service System is an integral and necessary part of this Government, and you, as members of it, are as essential in the places to which it has best served the common good to call upon you as are the soldiers whom you have sent to camp.

"You are, in effect, a part of the Army of the United States, in that you are the sources of its supply. The nation is rapidly becoming a great system, and if this part of it were disturbed now it is not too much to say that that system would be shattered so effectively that it would take weeks, if not months, to repair the damage."

Again General Crowder points out the valuation the United States Government places on the work which Exemption Boards are doing when he says to them:

"The task accomplished is scarcely one-tenth the importance of the task which remains before you. For this great work there stands here a national system called into being three months and erected almost like Aladdin's palace, in a night. There are nearly 15,000 members of local and district boards. With their assistants there are considerably over twice that number of persons engaged—a greater numerical force than is contained in a combatant division of soldiers.

Bishop Garland in a recent conversation paid a high tribute to the loyal service which many clergymen of our Church are giving to the nation as members of Exemption Boards, and held to the opinion that the character of service calling for the shouldering of tremendous burdens and the making of innumerable sacrifices, placed them in the same relative position as the fighting units of the army and navy.

It was Bishop Garland's wish and desire that the names of such clergymen should have a place on the Honor Rolls with those other loyal ones who have enlisted in the Nation's defense.

That there should be "A Star for Our Vicar" on the Mediator Service Flag, and that his name should be inscribed with those others of the Mediator "family" who are giving of themselves as soldiers and sailors and marines, was the unanimous decision of the Mediator War Work Group at a recent conference, confident that in doing this we were but giving voice to the thoughts that are in the hearts of all the other members of the "family."

"A Star for Our Vicar?"
The "Ayes" have it unanimously.

S. H. WARNOCK,
For the Mediator War Work Group.

WARDEN McKENTY

Every man of the parish will want to hear Warden McKenty, we hope. He comes to the Men's Meeting on Sunday, January 13th. His is a name that commands interest and admiration throughout the whole city and beyond. His constructive ideals of prison life and purpose give us new illustration of the art of human salvage. He is a direct and vigorous character, who will be a distinct addition to our group of personalities so intimately touched at these informal, man-fashion, real gatherings. Come and bring a friend or so.

QUESTION BOX

In response to many inquiries and requests the Vicar will have the next "Question Box" on Sunday evening, January 20th. The box is in place today. Have you any questions you'd like answered? Use the box for this purpose, then, and the Vicar will try to do his part.

MUSICALE

On Tuesday, January 22d, we shall have one of our really greater events of the winter. At the Philomusian Club, 3944 Walnut street, we shall have a musicale for the benefit of our corporate pledge toward the Building Fund. Dr. Anthony and his wife, the well-known singers, and Mr. F. Nevin Wiest, with his splendid brass quartet, will provide the program. Of a quality far above the usual good concert. Tickets are to be fifty cents. Mark the date on your calendar now and let nothing keep you from the musicale!

If you were busy being right,
You'd find yourself too busy, quite,
To criticise your neighbor long
Because he's busy being wrong.
—Rebecca B. Foresman.

True greatness is to take the common things of life and walk bravely among them.

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THE MONTHLY MESSAGE

Published in the Interest of the
PARISH OF THE HOLY APOSTLES

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THE SERVICE OF LIFE

Life is given for service. The best life,, the greatest life is the one that serves *most* and *best*. Said the Master, "He that is greatest among you let him be your servant." From the most honored to the most lowly of workmen, we all serve one another or should serve. From our honored President to the cleaner of the street we serve. But not all the ones who occupy the most conspicuous and prominent places do the most and best service. We live by mutual helpfulness and service. The captain in the pilot house needs the men down in the hold of the ship. The men in the trenches are dependent upon the service of many hands and many people for effectual fighting. The minister in the pulpit looks to the service of many souls in many directions for a successful parish. The life to be pitied is the life that never serves, but is being served. There was a time when we thought about and spoke of the idle rich, but the great crisis of the world today has made that a thing of the past. All together, rich and poor, high and low, have been taught how they can serve the Nation in her hour of need. On their way to work in the cars, in many gatherings busy hands are seen with the needles knitting for the boys over there. The president of a great railroad and the actor on the stage serve humanity. They with a host of others form part of the unordained ministry of the world. Some one has said that "Service is labor baptized and anointed and consecrated to high ends."

Then ideal service is bound up and interwoven with sacrifice. The mother with her many children to be cared for knows, as all true mothers know, that it is a life of sacrifice, yet in it and through it all she is not only preparing food to eat and clothes to wear, but is moulding and shaping a life into character for time and eternity, and she will do it gladly. Then when the great test comes she is willing to give up this same son, upon whom and for whom she has done so much, to the field of battle that he may give a larger service in defense of home, state and nation. The truest and best life the world has ever known was a life of service, a life of sacrifice—yea *the* sacrifice for the sins of the whole world.

He came not to be ministered unto, but to *minister* and to give His life a ransom for many. We are to be like our Lord. In as much as ye did it unto one of the least of my brethren, ye did it unto me. How beautifully the old Roman coin which bore the design of an ox standing between a plow and an altar, thus signifying its readiness for either service or sacrifice, symbolizes the attitude of the true servant of Jesus Christ—ready, while the Master wills, to bow the neck to the yoke and toil in His service; and just as ready when the call comes to sacrifice everything, even life itself.

The opportunity of service comes to us all, whatever our station in life. Let us serve faithfully and well here in this life of service and at the end have the blessedness of His "well done thou good and faithful servant."

JOHN R. LOGAN.

Roll of Honor of the Entire Parish

193 NAMES

CHURCH OF THE HOLY APOSTLES

Adams, Thomas H.
Barclay, Clinton H.
Barlow, Elmer H., Yeoman
Barlow, Walter
Barr, Charles R., Lieutenant
Bendell, William I., Corporal
Blair, George, Major
Boyd, Harold Scott
Boyd, John Winfield
Britton, William Nelson
Cross, Raymond
Davis, Robert H.
Deaver, Dr. G. Gilbert
Diamond, James A.
Donaldson, William N., Lieutenant
Ebner, Charles F.
Foell, Louis
Fortin, Edward L.
Fortin, Fred. V.
Fresh, William
Gemberling, Laura M., Nurse
Graves, F. Mortimer
Greer, William E.
Hill, George W.
Hipwell, John B.
Hughes, George H., Sergeant
Jack, John J.
Jackson, Joseph
Jacobs, Howard M., Corporal
Johnson, Marion F.
Keenan, James Hudson
Kidwell, Orville
Knudsen, Louis F.
Lawhorne, William M.
Leeper, Thomas P.
Michael, Harry H., Yeoman
Moore, Robert B., Q. M. Sergeant
Moore, Samuel S.
Moore, William J. No. 1
Moore, William J. No. 2, Corporal
Murphy, Joseph B.
McClenaghan, Herbert E.
McFarland, David
McKenzie, Alfred
McMeekin, Robert C.
McNally, Arthur
Naye, Jack C.
Noel, William Leslie
O'Neill, Thomas Lincoln
Pickwell, Harry H.
Robinson, Howard West
Royle, Elmer
Royle, Herbert B., Corporal
Royle, Philip A., Q. M. Sergeant
Scott, Wesley E.
Seymour, Frank E.
Smallwood, Clarence
Smith, S. Annabelle, Nurse
Smith, Lorentza
Thomas, George C., Jr., Captain
Thomas, Leonard M., Lieutenant
Van Vranken, J. Schuyler, Sergeant
Weideman, Frank
Wilson, George
Wilson, Henry B., Admiral
Young, John W., Commissary Sergeant
Young, Robert J.

Total, 67

MEMORIAL CHAPEL OF THE HOLY COMMUNION

Army

Charles, Joseph
Charles, William
Franz, Joseph
Graham, Robert
Hill, Elwood
Hill, George
Kirst, Earl
Knorr, Vinton
McAnally, Andrew
McElhenny, John
McFarland, Alfred
MacWilliams, George
Mackey, James
Mooney, Elmer
Norton, John
Parks, Robert
Pische, Otto
Robinson, Moncure
Russell, George
Russell, Joseph
Schiler, William
Scott, William
Sines, Charles
Wallace, Frank A.
White, Edward
Wilson, Robert
Young, Samuel

Navy

Kniland, John
McConachie, Andrew
Macool, Elwood
Macool, Ormund
McLatchey, Robert
Perry, James
Reese, Thomas
Reese, William
Schreiber, James
Taylor, Ray
Taylor, Thomas

Total, 38

CHAPEL OF ST. SIMON THE CYRENIAN

Aylor, Alphonso
Draper, Edgar A., Lieutenant
Gardiner, George
Greene, William
Harbison, P. Leroy
Johnson, Everett W., Lieutenant
Johnson, Joseph L., Lieutenant
Matthews, Harry M.
Moore, Walker
Pettis, Arthur
Reed, William
Thomas, Eugene
Watson, William

Total, 13

CHAPEL OF THE MEDIATOR

Army

Ashton, Charles M., Jr., (Croix de Guerre)
Austin, William, Jr.
Balbirnie, Arthur A., Sergeant
Bonsall, Henry H., Jr.
Cobb, Horace W.
Curtin, F. Walton
Davidheiser, Horace R.
Davidson, Russell T.
Derick, George C.
Elsner, Bertel
Epler, Ralston
Fields, Robert Nelson
Ford, R. Morris, Corporal
Fleming, James C.
Garrett, Edward
Gibson, Oliver W.
Glasgow, Charles John
Gumpert, Leon B.
Hansen, William J.
Henderson, Alfred
Huling, Warren R.
Imhof, Charles, Corporal
Kelly, Edward
Keplinger, William M., Captain
Knights, Frank M., Corporal
Lack, Howard E.
Lawrence, William, Corporal
Luce, Thomas Russell
Lunn, James R.
Lunn, William
Moore, Henry McKnight
Moore, James S., Corporal
Motherwell, Frank S.
McFarland, George
Neill, William A., Lieutenant
Osgood, Phillips E., Rev.
Patterson, Robert Wilson
Pierce, Warren G.
Pitts, Edmund M., Sergeant
Powell, Roger
Rae, Alexander M.
Robinson, Frank H.
Rodgers, A. Steven
Rogers, John
Shaw, William
Smith, Charles W.
Smith, William E.
Steele, Alfred
Steele, Page
Stevens, Ernest C. M.
Stevens, Reginald W. H., Sergeant
Street, Frederick J.
Thomas, Alfred B., Corporal
Umstead, Harry F.
Umstead, Walter R.
Wallworth, Foster
Waters, Thomas John
Williams, Wesley
Wilson, George, M.D., Lieutenant
Woolley, Chandler S.

Navy

Brewer, Roy D.
Brewer, Scott
Cleeland, Robert M.
Dudley, Oscar Edmunds
Fitzgerald, Leonard H.
Jones, Hilton E.
Knowles, John Edward
Lyons, Frank Russell
Mills, Stanley
Patterson, George Howell, Ensign
Richardson, Frank
Snowden, Frank, P. O.
Sutton, William
Young, Allan Dayton
Zearfoss, Charles H., Lieutenant

Total, 75

Guide them, guard them, gird them, God!

Carrying a Tear-Bottle?

A Sermon by the Rev. Phillips E. Osgood

(Printed Herein by Request)

Excavations in ancient lands have provided us with many quaint relics of that bygone life. Through each unearthed trinket one may grasp not only the strangeness of that life, but also perhaps its mental viewpoint and its humanness. How unchanged is the habit of mind through all the years!

Among all the resurrected and symbolic bits of wreckage, nothing more humorous and quaint has come to light than the tear-bottles. Egyptian "fashionables" set the styles. On gold chains about their necks they hung these iridescent glass bottles with the mouths so shaped that they formed eye-cups. A fit of petulance came, or a "peg beneath twenty mattresses of swansdown," and as the grieving poseur wept she did not forget to put the bottle first to one eye, then to the other, that all the tears might be collected! The fullness of the tear-bottle was the measure of one's weepings. The tear-bottle was a cherished possession, an inseparable companion.

We may be sure that those who had real work to do in the world and any bigness of soul with which to do it had no patience with such absurdities as tear-bottles! They had no desire to measure their hardships by the ounce! They were not counting up their frettings! The writer of the Fifty-sixth Psalm seems to have a shadow of scorn against such a self-softening affectation when he exclaims: "Put my tears into Thy bottle, O Lord." Let God do all the counting up of this man's grief and pains; he himself has no time for that; he has a challenge of *Life* to answer. God will know best, and tears in *God's* bottle will not work out into self-pity, but into some mystic transmutation whereby sorrow shall be turned into peace and hardship into victorious character. With righteous indignation against the entire philosophy of existence indicated by the tear-bottle dangling on the silken breast of the spoiled and grotesque "exquisite," the healthy-mindedness of the truly religious man recoils! He knows that self-pity is the subtlest poison of our usual life! he will have none of it!

The tear-bottle is the badge of self-pity. Has the habit disappeared? Do you and I carry a tear-bottle dangling about our necks, ready to be unstoppered and filled when the tears begin to flow? (One is not speaking of great sorrows in themselves, of course. For a great sorrow is so cleansing that no self-pity can get its chance. There is something hallowing in the major pains of life. They are birth-pains excluding anything but heroism. The tear-bottle cannot be the symbol of a worthy character in real agony. It may be acquired if the crisis of grief has not been met by courage, if one is tested and found wanting in the hour of travail. The tear-bottle stands only for the thought of self as to be pitied, and not challenged to spiritual victory.)

Let us think a bit about self-pity. Let us look with eyes that can see the invisible and find whether a phantom tear-bottle may be somewhere about us, well-filled with the ounces of shed tears for unworthy self-commiserations? The tear-bottle is none the less real for being invisible, we know. Of course, we are, most of us, far from the latter stages of the poison. Self-pity has not yet worked its ultimate works. All the better. May we not recognize the poison while it is not too late? While character is still possibly to be purged of the creeping evil? What are the first symptoms of self-pity's presence?

The primary evidence of self-pity, the first manifestation of its bane, is probably a misplaced emphasis upon hardship. Which makes the most impression in my mind, sorrow or joy? Am I as conscious of a blessing as I am of a hardship? I am indeed unusual if I can answer honestly that I count up my happiness with the vividness of thrill that equals the vividness of opposite thrill about my griefs. I take my blessings for

granted, perhaps, but my "stabs of fate," never! I *never* get used to the things I feel ought *not* to be, whereas when things are as they should be, the spontaneity of appreciation soon grows dull, and I am prone just not to think at all about my good fortune. See some of the ways that indicate this unequal emphasis. They are only examples, and yet they point in one direction.

In the Prayer Book is a prayer for those who in sickness turn to God as the Great Physician. We hear it used almost every Sunday. Probably our hearts always stir within us at the cry of need for God's self-impartation. Over the page, however, begin the Thanksgivings, and there is one "for a recovery from sickness." How frequently have we heard it used? I am afraid very likely the prayer is unfamiliar in our ears. Why? Has no one that was prayed for in time of sickness been restored to health, enabled to lead the residue of his life in the fear of God and to His glory? It is hard to believe. The burial record does not show one-tenth the entries in proportion to the prayers in sickness. Is it not a safe judgment to make that if one is sick enough to be prayed for he is "delivered" enough to give grateful thanksgiving "in the presence of all (God's) people?" The time of grim necessity was more impressive than the time of returned vigor? There was a tear-bottle somewhere in use, one fears!

Or again: I take up a book-catalogue. Here and there I find books advertised with some such phrases as these: "A glimpse of real life." "Written by a master of realism." "A grim picture of life as it is; without sugary sentimentalism to mask its realities." I know what sort of books I should find if I purchased such an one (which I very seldom do!). It would be a morbid assemblage of ugliness. The hero and heroine would be somehow abnormal; the moral atmosphere would be befogged with the mist out of stagnant bogs and slimy gutters; beauty would be relegated to the regions of the unreal; the whole picture would probably sum up as a muddy, littered back-alley life, with the garbage-cans unemptied and a drunken sot steadying himself by the gap-toothed fence, while the sifting rain made it impossible to tell whether it were before sunrise or after sunset! "Realism"! Heaven forefend! Is life truly like that? Certain other books say the opposite. Here are advertisements of "Mrs. Wiggs of the Cabbage Patch," of "Pollyanna," and so on. The "serious" critics say they are only fairy-tales and "saccharine unrealities." They are not "realism!" Do I believe that lie? Do you? Is only the pessimistic, the morbid, the unwholesome, the deformed, the grotesque, the evil *real?* Is idealism, and courage, and love, and naturalness, and normality, and wholesomeness, all an hallucination? Is the watchword to self-conquest only a command to follow a hypnotizer into the abyss of self-loss? Was Jesus of Nazareth the arch-deceiver, or not? Is Christianity only the philosophy of fools who will not face LIFE as it truly exists? The sooner we recognize that the estimate that *real* life is sordid, is absolutely un-Christian and traitorous to everything evolution has meant and can mean, the better for us! Are we tarred with that brush? Has the tear-bottle mastered our souls? We cannot glibly deny it. For only yesterday, when some blessing dawned on our knowledge like the climbing sun of a new morning, and existence was beginning to be radiant in its light, we pinched ourselves and whispered, "Is this only a dream? It's *too good to be true!*" And the tragedy was that we felt what we said! We have become convinced that the Kingdom of God is too good to be true! We have become professional sceptics about life. No hero *can* be heroic; no marriage *can* be a new falling in love every hour; no mystic peace *can* be sane; no religious conviction entirely productive of Christhood in us! For all this is "too good to be true!" God forgive us our disloyalty to Him and to Life! Too good to be true? Who told us so? What was the authority for that blasphemy? The tear-bottle wearer! No one else. Shall we put the tear-bottle wearer over against Jesus of Nazareth and all the infinite army of the living God He commands? Had we realized, dear folks, what it

implies to say "It's too good to be true?" Do we carry a tear-bottle, friends?

There is one other "e. g." we may with profit consider. (There are *many* more, I suppose, but this is important.) The tawdry "fortune-teller" of the slums or the amateur "seer" at a bazaar is always sure of a hearing when she begins, "I can see that you have never been completely understood at your true value." It flatters the sitter to find such penetration to his own inmost thoughts. He sighs to himself, "Here's someone who comprehends," and opens his heart to what follows. Young people coming through adolescence cry to all who will listen, "I'm not appreciated." Less young people, too, harp on the thought as the days go by and existence reveals itself unexpurgated of the demand for losing self to find self. "I'm not understood!" Sensitiveness has hold of the inmost fibres of character. Sensitiveness! It is to blame for nine-tenths of the hardships of ordinary existence. It is like the ancient Chinese torture of smearing a criminal with honey and laying him bound in an ant-hill. If I smear myself with the honey of expecting others to understand me and to think first of my feelings, I am bound in the ant-hill of existence where the sharp nippings of those who see things only from *their* point of view leave me flayed! Sensitiveness! Self-pity is worked overtime. Continually must the balm of tender compassion be self-applied. The abused, victimized, harshly-used, unfairly-wounded, indignant self-pitier soothes his own self-esteem, crooning, "There, there, I understand!" The tear-bottle overflows with its fulness! Let us beware of its worship!

Not that there are not difficulties and sorrows, as has been said. But even the great causes for grief give no excuse for the tear-bottle, however much they may give reason for tears. It is an attitude toward life of which we are thinking; nothing less. The tear-bottle is a warning in the interests of heroism. Healthy-mindedness and healthy-heartedness attack life with the intention of victory, whatever life brings. Like Jacob wrestling with the angel, the cry should be, "I will not let thee go without thou bless me." Good Mark Tapley, for instance, shows us the essence of the spiritual victory of unconquerable cheeriness. Put Hamlet beside Mark Tapley, and ask which character is Christian! Hamlet, perhaps, with Burton's "Anatomy of Melancholy" in his hands, is obsessed by the tear-bottle; Mark Tapley would hurl it from him with wrathful humorousness into the ooze of the swamps where it belongs, forgotten. Or in flesh and blood annals put Lord Byron beside Sir Walter Scott. Both lame, the one grew embittered and whimpering, the other calmly serene and rich in all that constitutes mastery. When Byron asked Scott the secret of his happiness, could Sir Walter tell that tear-bottle-carrier anything that gave advantage of conditions as the answer? The same conditions had been attacked by differing wills, that was all. No matter what the burden may be, there's a way of carrying it that makes strength and not weakness. The Master of Life shows us how. Within His pain He found joy, the secret of peace. The Supreme Hero triumphed because He had conquered all the treacheries *within* the human breast. He did not whine about the world's not being a pleasant place in which to live; He saw it (as we should) as always a possible place for character-building. He saw that good might ever be wrested from all catastrophes and accidents, that the worst of all worlds would be that in which there were no crosses to be borne. For souls would die of sheer inertia thus. "Blessed is he who has a hard time: he shall the more surely find his soul."

The old ferryman of ancient legend tramped to and fro across the river-ford, carrying the occasional traveler over on his shoulders. One bitter day there came a little lad to the water's edge and asked to be carried over. The grizzled ferryman lifted the boy to his back and started out into the current with his burden. As he went on, however, the weight increased. No mere child could weigh so heavily. The water swirled about the carrier's knees; the stones of the river-bed seemed more treacherous than ever before; the winter wind swept down the river, cutting like

a knife. The weight grew intolerable. Should he give up and retrace his steps or let the burden-pilgrim down into the sweeping stream? The old man set his teeth and kept ahead. His burden must be borne. That was his simple duty. No matter what it cost him, he must plod on. The further bank at last was reached. Puzzled at the still-growing weight, he let his passenger to dry earth. Lo and behold! it was the Christ Whom he had ferried over; full-grown and stalwart. We call the ferryman St. Christopher (Christ-carrier). Does he stand as symbol to us of the heroic carrier of burdens, which, being carried resolutely, turn out to be the blessing Christ of Power?

Or are we only wearing tear-bottles, pitying ourselves? God make us stop and think; and look to the "Strong Son of God," our Master and our Pattern!

Lent

"I do not belong to the Episcopal Church, but I go to the Lent Noon-day services because they make you sit up straight."

So said a young man to me as I met him casually a few days ago.

"We Presbyterians keep Lent all the year." This was said to me some time ago by a serious minded Presbyterian elder.

Here, then, are two views on the practical side of the matter of keeping Lent. They do not decrease in value because they come from outside.

The first view, that the observance of Lent, even to the limited extent of joining in a few extra hymns and prayers and hearing a few extra sermons, makes you "sit up straight," is not new, except in its phraseology. Lent *does* make you "sit up straight," and "stand up straight," and "act up straight." It furnishes a stimulus to the will become flaccid and unresponsive to the spiritual appeal; it is a straightener of conduct gone-a-wandering in the by-paths of sensuous desire.

It makes one "sit up straight" in "the far country" and say, "I will arise and go to my Father and will say unto Him, Father, I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son." No, there is nothing new about this view. It is summed up for us perfectly in a slang phrase of the day, "to sit up and take notice."

Notice of the soul's need, of the hunger of the heart, of the mercy and love of God, in a particular time set apart for the special consideration of these things. The second view is the newer and the more important in its implications. It is practically expressed in this—that Episcopalians are a carnal lot who, most of the year, give themselves to the world, the flesh and the devil, and try to make amends to their conscience by giving six weeks of the year to an intensive spiritual exercise. The assertion, on the other hand, that non-Episcopalians do not need a special Lent because they observe it all the year brings us to a pause. It is a serious charge against us and a considerable claim of greater consecration for those outside our church. Is it true? The first part is indubitably true, that *we* do need the special season for soul culture. That we admit.

Is it true that the others conduct themselves through all the year as we do only in Lent?,

Statistics of attendances upon hours of worship, the proportions of admittances into fellowship, the relation of offerings to membership would be of help in determining, but unfortunately are not obtainable without a greater volume of work than this time of writing affords. The general assertion, however, may be made, without fear of reasonable contradiction, that in each of these our church compares not unfavorably with others. In answering any altruistic, or missionary, or patriotic appeal, I doubt if our people are far from the van. And "by their works ye shall know them." The only test that I can think of resides in a comparison of the personal lives and characters of the members of the different churches. And here, when one thinks over both the folk he

knows in our church and in the others, he is convinced that this test, too, results not unfavorably to our own. The lives of those brought up under Prayer-Book influences know a certain refinement and restraint not found in such degree elsewhere. It may be that the very restraint is misunderstood to mean indifference. I do not believe we are so vocal in our religious life as others, but I do not believe that argues less reality. Still waters, here, as elsewhere, may run deep.

Said one of another church to the writer some time ago, "You Episcopalians produce a greater refinement of character than do we, but we produce a greater robustness of faith."

I wonder if that be true? It would seem not to be so to me. Again, I believe only that we are less assertive than the others. We talk less easily about spiritual experiences.

But when the test of "works" comes we are not wanting. May it not be that the hunger of the soul which seeks and finds satisfaction in Lenten exercises is an *extra* hunger, which we know, and the others have no consciousness of? In the holy season we enter into *extra* devotions and experience, *extra* intimacies with Christ, which the others do not participate in because their training has been different. And one *can* know training in hunger, hunger of the soul as well as of the body. In fact, hunger for any food is largely a matter of training and habit. Lent is a spiritual feeding time for the soul. Let us feed in the "dear feast of Lent" of the good things of God, and thank Him ever anew for the knowledge and gracious privilege of it.

G. H. T.

The Fiftieth Anniversary

Sunday, January 27th, will be a day long to be remembered by all who participated in it. At eight forty-five in the morning there was a corporate communion of the parish clergy, the Vestry, the advisory boards of the chapels, the officers and teachers of all the parish Sunday-schools, and the officers of all the parish organizations, the rector being the celebrant. At ten o'clock there was a confirmation service, with thirty-seven confirmed, a corporate celebration of the Holy Communion and sermon, with the Rt. Rev. Wilson R. Stearly, D.D., Coadjutor-bishop of Newark, as officiant, celebrant and preacher.

It was, as it always is, a joy to all to have Bishop Stearly present, for he holds a unique and singularly deep and individual place in our hearts.

At two-thirty in the afternoon there was a rally of all the Sunday-schools of the parish.

This was the first time in the history of the parish that all the schools have been brought together. Mr. Edward J. Cattell, the city statistician, delivered a eulogy on Mr. George C. Thomas, which was born of intimate and affectionate knowledge of his subject. Mr. Cattell was in his happiest and best vein and pleased all present. He was followed by Bishop Stearly, who spoke more generally of the life of the school, although he, too, dwelt upon the lessons of the life of him who was the school's founder and great superintendent. All who were present will long remember the hour spent together in memory of one in honoring whom we honored ourselves.

At eight o'clock in the evening there was the usual anniversary service—usual and yet not usual—for it celebrated the rounding out of fifty full and blessed years of corporate life. The clergy of the parish were reinforced by about a dozen visiting clergy; and there were five choirs in the procession, which was led by a "Jackie" in uniform carrying the national flag; with two marines as color guard, one on either side. At the top of the chancel steps the flag came to a halt, the two marines at attention, while the church choir and the clergy proceeded into the chancel.

There were also a national flag and a church banner leading the choir of the Chapel of the Mediator. Again Bishop Stearly preached.

We shall not soon forget the restrained, but

eloquent sermons preached on this day. by our former rector. They were all that could be desired, and as was said to him with the 'good nights," he had "made the day" for us. That the rich and blessed experiences of the day may be but an earnest of many, many "happy returns of the day" in ever increasing fruition in the life of our great and worthy parish, is the hope and confident expectation of

THE RECTOR.

The History of the Parish of the Holy Apostles

There has been prepared and now is in the publisher's hands a history of the parish to be issued in book form.

This is to be a worthy book as beseems so worthy a subject.

The subject matters cover the whole parish, Church, Sunday-school, Cooper Battalion Hall, the three chapels, and Memorial and other gifts. It has been prepared with great care, is illustrated with nearly forty pictures of the clergy, past and present, Mr. and Mrs. Thomas, the Church and chapels, Cooper Hall, the parish buildings, the wardens and others.

The paper is of good quality, the type excellent, and the binding rich red in color (as befits our name, Holy Apostles) and the cover typing of gold. The cost of such a book at the usual prices would be about $2.00, but through the possession of most of the plates, the generosity of Mr. Jacobs and others, the price is to be $1.00. Of this price there is to be a profit for all the classes and other organizations who sell it for their Easter or other offering.

The rector bespeaks the utmost interest in the book on the part of all, that it may be a financial success as well as an artistic one. That it will be vitally appreciated by all who love the Parish of the Holy Apostles he is assured.

May it help to further the work we are doing for God and bind us all still closer together in the bonds of His love is the hope of

THE RECTOR.

Diocesan Sunday-school Easter Offering

To the Officers, Teachers and Pupils of the Sunday-schools of the Diocese of Pennsylvania.

DEAR FRIENDS AND FELLOW-WORKERS:

We are all deeply interested in the Great War, in which America is playing its part nobly; and we trust you are each one doing your bit so as to win the war as soon as possible, and thus make the world safe for democracy.

But there is a greater war than that being carried on in Europe, namely, the war being carried on all over the wide world between right and wrong, between God and Satan; and as we were all enrolled as members of the army of Jesus Christ when we were baptized, every one of us must do our best to win the world for God.

Part has been won, but there is yet much hard fighting to be done; and soon we are going to commence "the Spring Drive" known as the Lenten Offering for Missions, when we must make a "big push" to raise $40,000. for never has the need been greater than now. As a diocese we have done splendidly in the past, the offering last year was $34,935.09; but we must this year amid all difficulties "carry on" and do even better than ever before. Every one of us, whether officer or private, must equip ourselves for the fight by prayer, self-denial, giving and work, and then on Ash Wednesday go "over the top" and into the battle with a determination to win, ringing out the cry, "Forty Thousand Dollars for Missions this Lent."

Some say that with all the other claims for Red Cross, Liberty Loans, etc., they cannot give so much for Missions. The Church of England should be a real inspiration to us, for with heavier taxes and greater expenditure it has increased its

gifts for Missions during the last three years. And we should bear in mind that as the supreme object for the American nation is to win the war, so the supreme object for the American Church is to win the world for God.

As an added incentive to hard work a handsome silk banner will be presented at the service for the presentation of the Lenten Offering to the Sunday School who has the largest per capita offering, not including gifts; the banner to be held for a year. "Mite Boxes" for the offering can be secured from Mr. George G. King, 281 Fourth Avenue, New York City.

Praying that God will crown our efforts with victory, we remain

Yours very sincerely, on behalf of the Executive Committee.

LLEWELLYN N. CALEY, *Chairman.*
FREDERICK E. SEYMOUR, *Secretary.*

"I am sure the children of the Church can be trusted to be thoroughly loyal, and that the goal set before them in this appeal will be reached. We must not fail this year."—*Philip M. Rhinelander, Bishop of Pennsylvania.*

"I heartily approve of this appeal, and hope that there will be a generous response, and a record-breaking offering for Missions."—*Thomas J. Garland, Bishop Suffragan of Pennsylvania.*

History of the Parish of the Holy Apostles, Philadelphia, Pa.

(Fifth Instalment)

By William G. Casner

The Rev. Wm. T. Capers, of Lexington, Ky., was elected rector on October 28th, 1912, and began his ministry in the parish on Thanksgiving Day, November 28th, 1912. Mr. Capers, who is a son of the late Bishop Capers, of South Carolina, who had also served as a brigadier general in the Army of the Confederacy, was dean of Christ Church Cathedral, Lexington, Ky., and was born at Greenville, S. C., August 9th, 1867. He was educated at the South Carolina College and Furman University, in business from 1887 to 1890, entered the Theological Seminary of Virginia and graduated in 1894; he has figured largely in the civic and social life of the cities in the South in which he has had charge of churches.

Another Deaconess came to the church on October 1, 1912, when Deaconess Helen S. Brookman began her ministrations. A woman of rare ability and tact, with a versatility that is remarkable, she has made a place for herself that it would be difficult to fill.

An innovation which proved to be much liked was introduced by Mr. Capers in the holding of Gospel Services in Cooper Hall on Sunday evenings during Lent, the congregations numbering between 500 and 600, the last of the series having an attendance of 715.

Much attention has always been given to the music, particular attention being paid to the co-operation of the congregation to secure hearty congregational worship, the choir being voluntary and recruited mostly from the large Sunday School. Boys' voices were combined with the mixed voices of men and women and the choir was vested for the first time on February 10, 1897, but after some years' trial it was thought best to use only the adults.

The work of this voluntary choir has been another evidence of the loyalty of the people of this church, and one of its chief glories.

A pleasing incident in this connection was the recognition of the long services of the choirmaster, Mr. George F. Bishop, who, after thirty years of service, was, in April, 1913, made Choirmaster Emeritus.

Mr. F. Lyman Wheeler, who succeeded Mr. Bishop, came to the parish from Lexington, Ky., and falling heir to the same loyalty of the choir,

has today a choir which has no superior in the city and few equals.

In October, 1913, Mr. Capers was elected Missionary Bishop of Spokane, Washington, but declined the office. However, for the second time within a month, he was elected to a bishopric, the second call being to the Diocese of West Texas, which elected him Coadjutor, which later he accepted, taking his departure on May 1, 1914. This parish presented him with his Episcopal robes.

Mr. Capers was not with the parish long enough to materially affect its history. When he left, the church communicants numbered 1541 and the Sunday School 1144, while in the whole parish there were 2919 communicant members and there were in all the Sunday Schools 2649 scholars and teachers.

On May 1, 1914, the Rev. George Herbert Toop, rector of St. Luke's Church, Beacon-on-the-Hudson, began his work as our rector. Born in Wiltshire, England, he came to America when 8 years of age. His boyhood was spent in Rockville, Conn., and Providence, R. I. After his studies in the public schools he entered St. Stephen's College, Annandale, N. Y., and was later graduated from the Berkeley Divinity School, Middletown, Conn., but engaged in business a few years before entering college. In June, 1915, St. Stephen's College conferred upon him the degree of Doctor of Divinity.

On November 9, 1914, the Rev. Dallas Eyre Buzby joined the staff of the church as assistant to the rector. Mr. Buzby was most happy in his calls upon the members of the church at their homes, and has left an enduring memory in many households. He left the church in September, 1917, to accept the rectorship of St. Mary's Church, Haddon Heights, N. J.

Upon the invitation of the rector, members from the following churches in the Thirtieth ward met in Cooper Hall November 9, 1914, for a men's mass meeting: Presbyterian, Bethany, Fourth United, Southwestern, Tabor, Eighth United, Seventh Reformed; Methodist Episcopal, Broad Street, Christian Street; Episcopal, Ascension, Holy Apostles, "For co-operative work for neighborhood improvement." Among the speakers were Hon. John Wanamaker, Edw. J. Cattell, and Wm. McCoach, and it is thought that such meetings produce a helpful spirit.

A Missionary Mission conducted by the Rev. R. W. Patton, of Sewanee, was begun on March 14, 1915, lasting all week and concluding with an every-member canvass on Sunday, which produced excellent results. And in January, 1917, a similar mission occurred, through which many names were brought in for baptism; old affiliations with the parish were renewed and many new pledges for the support of the parish and its missionary traditions were obtained.

In everything give thanks.

An Invitation

is extended to you to call and inspect
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Philadelphia

Church of the Holy Apostles

TWENTY-FIRST AND CHRISTIAN STREETS

STAFF

Rev. George Herbert Toop, D.D., 332 S. Twenty-first Street.
Rev. William S. Neill, 2201 Madison Square.
Deaconess Brookman, 2035 Montrose Street.
P. Lyman Wheeler, Organist and Choirmaster, 313 S. Broad Street
John Brooks, Sexton, 2035 Montrose Street.

TELEPHONES

The Church telephone is Dickinson 6-60.
The Rector's telephone is Locust 6-57.
Mr. Neill's telephone is Locust 24-20-W.
The Deaconess's telephone is Dickinson 37-62-R.

STAFF OFFICE HOURS

The Rector—Daily, 11 A. M. to 1 P. M.
Mr. Neill—Monday, Wednesday and Friday, 9 to 10 A. M.
Deaconess—Daily, except Monday, 9.30 to 10.30 A. M.

HOURS OF SERVICE

Holy Communion ..... 9.00 A. M.
Morning Prayer and Sermon ..... 10.30 A. M.
Public Baptism ..... 12.00 N.
Sunday-school and Bible Classes ..... 2.30 P. M.
Evening Service ..... 7.45 P. M.

USHERS' ASSOCIATION
William G. Casner, Secretary.

SPECIAL OFFERINGS

January 20 ... For the Domestic and Foreign Missionary Society.
February 1 ... For the Rector's Fund.
21 ... For the Chancel Guild.
March 17 ... For the Sunday-school.
29 ... Good Friday—Chapel of St. Simon the Cyrenian.
31 ... Easter Day—Church Expenses.
April 21 ... For the Endowment Fund.
May 19 ... For the Diocesan Board of Missions.
June 16 ... For the Memorial Chapel of the Holy Communion.
July 21 ... For Religious Education.
August 18 ... For the Deaf Mute Mission.
September 15 ... For the Sustentation Fund of the Diocese.
October 20 ... For the Chapel of the Mediator.
November 28 ... Thanksgiving Day—For the Episcopal Hospital.
December 15 ... For the Episcopal and Convention Fund.
25 ... Christmas Day—For the Church Pension Fund.

Organizations

VESTRY
Meets second Wednesday evening.

Rector's Warden, William R. Chapman, 1215 S. Broad Street.
Accounting Warden, George W. Jacobs, 1628 Chestnut Street.
Secretary of the Vestry, Alfred M. Gray, 219 S. Melville Street.

William R. Chapman.
J. Lewis Smith.
George W. Jacobs.
William G. Casner.
Alfred M. Gray.
William A. Huey.
Jerome S. Cross.
Joseph A. Perkins.
William R. Chapman, Jr.
William H. Funston.
Robert P. Shick.
Joseph L. Bailey.

CHANCEL GUILD
Meets second Monday evenings.

CHURCH PERIODICAL CLUB

MOTHERS' MEETING
Meets Friday afternoons.

WOMAN'S AUXILIARY
Meets first Thursday afternoon, 2.30 o'clock.

No. 1, Junior (Girls)
Meets Tuesday afternoons.
No. 1, Junior (Boys)
Meets Wednesday afternoons.
No. 2, Junior (Girls)
Meets Monday evenings.
Babies' Branch

YOUNG WOMEN'S GUILD
Meets Tuesday evenings.

SISTERHOOD OF ST. MARY
Meets fourth Monday evenings.

DORCAS GUILD
Meets Thursday afternoons, 2 o'clock.

WOMEN'S BENEFICIAL ASSOCIATION
Meets third Tuesday evenings.

"BUSY BEES"
Meets first and third Tuesday Evenings.

MEN'S BENEFICIAL
Meets second Tuesday evenings.

BROTHERHOOD OF ST. ANDREW
Meets fourth Wednesday evenings.

Junior Chapter
Meets every Tuesday evening.

BOY SCOUTS
Meets every Thursday evening.

RED CROSS AUXILIARY, No. 47
Meets Mondays and Thursdays.

Sunday-School

Superintendent
The Rector.

Assistant Superintendents
Rev. William S. Neill.
Miss Mary A. Warwick.

Secretary
Mr. Joseph L. Bailey.

Treasurer
Mr. Joseph Henry.

Librarian
Mr. J. Lewis Smith.

BEGINNERS' DEPARTMENT
Miss Mabel B. Hall.
Miss Mary Orr.

PRIMARY DEPARTMENT
Mrs. J. Lewis Smith.

INTERMEDIATE DEPARTMENT
Miss Lillian Wallace.

SUNDAY-SCHOOL ASSOCIATION
Mr. James Flood, Jr., Secretary.

SUNDAY-SCHOOL COUNCIL
Meets third Friday evening.
Mr. Joseph L. Bailey, Secretary.

TEACHERS

Beginners: Miss Hall. Primary: Mrs. Smith.
Intermediate: Miss Wallace.

A. Deaconess Brookman.
B. Mr. Neill.
C. Mr. Weeks.
D. Mrs. Anderson.
E. Mrs. Cobb.
F. Mrs. McIntyre.
G. Miss Patton.
H. Mrs. Wall.
I. Miss Rosalie Smith.
J. Miss Clara W. Smith.
K. Miss Warwick.
L. Mrs. Thomas.
M. Miss Dupuy.
O. Mr. McIntyre.
P. Mr. Burt.
Q. Mr. Neibergail.
R. Mr. Jacobs.
S. Miss Satterfield.
T. Miss Gloster.
U. Mrs. Gray.
V. Miss Wilkinson.
W. Mr. Wright.
X. Mr. Bishop.
Y. Mr. Flood.
Z. Miss Holson.
1. Miss Dunbar.
3. Miss Burt.
5. Miss Macpherson.
7. Miss MacFarland.
9. Miss Dunegan.
11. Miss Woodle.
13. Miss Louise Hall.
15. Miss Dugdale.
21. Miss Van Vranken.
23. Miss Marshall.
25. Miss Carmint.
27. Miss Devine.
29. Miss Confer.
31. Miss Whiteside.
33. Miss Grace Hall.
35. Miss Anna Dunegan
37. Miss Wilson.
39. Miss Bishop.
2. Mr. Anderson.
4. Mr. Burgess.
6. Mr. Hamill.
8. Mr. Oberhuber.
12. Miss Gamble.
14. Mrs. Deaver.
16. Miss Ormsby.
18. Miss Knight.
20. Mr. Werner.
22. Miss Gilbert.
24. Mr. Casner.
26. Mr. F. M. McIntyre.
28. Mr. Winterstein.

Register

Baptisms

January 20—Elizabeth Ashby Christie.
January 20—Marian Virginia Walk.

Deaths

December 7—Dixon Fowler Given.
January 7—Mrs. Rebecca Irwin.
January 14—Thomas F. Bozarth.

Marriages

January 9—Wilford E. Everist and Edna May Carmint.

Burials

November 28—Earl and Catharine Whitehead.
January 5—Robert Lunney.
January 25—George Wilson McIntyre.
January 26—Hugh E. Thompson.
January 30—Charlotte Booth.

Personal

We tender our sympathy to Mrs. Laura F. Given and family, James Lunney and family, Mrs. Thomas F. Bozarth and family, H. Frederick McIntyre and family, James Thompson, Mrs. John Tricker and family, Mr. and Mrs. Horace H. Baker and Mr. F. Lyman Wheeler, Mrs. George McIntyre and family, in the bereavements they have recently sustained.

FIFTIETH ANNIVERSARY THANK OFFERING

(The Sunday-school Easter Offering)

Our Fiftieth Anniversary is celebrated in the midst of a world at war. The sacrifices of patriotism are many and imperative and heavy to be borne. We are asked to give up our boys, the wonted comforts of our life, and on every hand come the appeals for money to aid America's cause. I would say no word to lessen by even a feather's weight our enthusiasm for that cause, or our generosity toward it. But there is another cause, the needs of which are also imperative and many; another warfare which is even greater than the other, and with greater and more eternal issues at stake. It is the cause of God in the world. We say that a certain Kingdom shall not rule over us; there is another which must rule if the world is to know its highest good. It is the Kingdom of God, and it, too, demands sacrifice. The present destructive forces of the political kingdoms of the earth are needful, but not less needful are the constructive forces (aye, are they not more needful?) of the Kingdom of our God and His Christ. I must confess to a feeling of concern that the Church of the living God is seemingly expected today to play a passive part, and be subordinate to the military establishments. The Church's place is not sitting supinely upon the door-step while the street is fully given up to the armed forces. She, too, has rights upon the highway; and one asks in all seriousness if they be not the prior rights.

Never was the cause of missions more urgently needed in, nor more imperatively necessary to the world than it is today. The Kingdom of God *must* be built up though all other kingdoms crash to their fall. Men *must* be told of Christ and His redeeming love. Never was that message more needed than now.

In order that our Easter offering for this greatest and most eternal of all causes shall not fall away, especially in this Fiftieth Anniversary year, and that we may indeed and particularly thus "Keep up the traditions of the past," I have originated as an aid and stimulus to our generosity, "The Fiftieth Anniversary Thank Offering" plan.

The details of which are as follows: First—Envelopes twelve inches by six in size, of heavy paper, are being distributed to either individuals or classes in the Sunday-school. On one side of these envelopes there is printed an inverted pyramid of bricks, starting at one brick at the bottom, to represent the first year of the church's existence, and one brick is added to the inverted pyramid for each year until fifty is reached at the top. Second—Each brick on each envelope is worth one cent, and one brick is to be marked off

with a cross for each penny put in the envelope. If ten cents be put in then ten bricks are crossed off, etc. When all the bricks are crossed off that envelope represents $12.75. Third—On the walls of the Sunday-school room there are two large framed duplicates of the envelopes, painted on cambric, fifteen feet by ten in size. The one on the right of the superintendent's desk is for men and boys, and the one on the left for women and girls. Fourth—One full men's or boy's envelope (worth $12.75) will color red five bricks on the wall on the right hand side; one from the women's or girl's will color blue five bricks on the left hand side. Fifth—If classes or individuals prefer to keep their money in their own hands even after they have filled their envelopes, but still would like to see the bricks on their side colored, they may tell Mr. Harry Churen, who has been appointed by the rector to have charge of the plan, charge them with the amount, which they promise to pay at Easter, and he will color the bricks. Sixth—Classes or individuals with money already in hand may either turn over the money to Mr. Churen, or ask him to charge them with such amount, as they choose, and the bricks will be colored on the proper side. Seventh—Any money coming to Mr. Churen will be turned over by him to the Parish Treasurer, Mr. Joseph L. Bailey. Mr. Churen, however, will keep the accounts of the Thank Offering, so that all the information will be in his hands.

Eighth—In order to combine the patriotic appeal with the missionary appeal the rector suggests that Thrift Stamps be bought with the money raised, and these converted into War Stamps, and either turned over to Mr. Churen, or retained by the classes and individuals possessing them, and the bricks on the wall colored for the amount represented. These War Stamps will be turned over to the Treasurer of the Domestic and Foreign Missionary Society as so much cash for such disposition as he may see fit.

Ninth—This plan will not interfere in any way with the usual Lenten Mite Boxes. Any money which usually goes into the mite boxes will go there as in the past years, and will be credited on the colored bricks on the wall together with the generous sum which Mrs. Thomas gives each year for doubling the mite box offerings. For instance, if a class raises $25.00 in its mite boxes and this sum is doubled by Mrs. Thomas, the class will be credited with coloring $50.00 worth of bricks on the wall.

Finally—Let us, indeed, in the words of our Sunday-school's great superintendent, "Keep up the traditions of the past."

It would be more than a pity to fall short of the best effort to make the Fiftieth Anniversary offering a notable and worthy one.

THE RECTOR.

CONFIRMATION

There was a double happy coincidence for us in the Confirmation Service this year. First, it came on the day in which we celebrated our Fiftieth Anniversary, a day full of memories and happy associations for all, and which will be in the after days especially memorable to those who comprised this year's class. It will be for them an easy day to remember as well as a glad one, and one which by force of its sentimental appeal, should add a closer and more intimate binding power to the sacred and holy rite of admission into the full privileges of the church. Second, the rite was administered by a former rector of the parish, who to an unusual degree grooved deeply his place in the lives and affections of those to whom he ministered here. There are few men in the Church today, bishops, priests, or laymen, so loved and sincerely admired and respected as our own Bishop Stearly, for he is still "our own," and ever will be. Happy was it for those who made up this year's class that the elements of personal attachment and affection combined with the unusual solemnity of "The Laying on of Hands."

Following are the names of those who were confirmed:

Robert Clark Atherholt
Agnes Virginia Atherholt
Wm. Henry Baird
Harry Barlow
Jenny Dunbar Bradshaw
Elizabeth Ashby Christie
Mary Ellen Digdale

Elizabeth Patterson Donaldson.
Elizabeth Rowland Dukes
Margaret May Fresh
George Edward Furnival
James Gilchrist
Muriel Victoria Graves
Thomas Beatty Hird
Ruth Hollingsworth
Ashton Howarth
Louis F. Knudson
Elizabeth Leadbitter
Elizabeth Mahon
Margaret Florence Makim
Mrs. Catharine Ida Marsh
Dorothy Scott Marsh
Samuel Martin Melvin
Lucy Montgomery Meyer
Florence Edna McIntyre
Alice Mary McKenzie
Mary Boyd McMeekin
Margaret Neibergall
Helen Elizabeth Poole
Walter Horace Poole
Florence Eleanor Rea
Mary Barclay Scott
Lillian Althea Simpson
Thomas Francis Stewart
William Stewart
Laura Van Stan
Marian Virgnia Walk
Total 37.

It is the rector's most earnest hope and prayer that these new entrants into the Kingdom find fullest joy and satisfactions for their lives therein. There is no magic in the rite of confirmation, it is pretty largely like to an open door, a door opened by one's own affirmation of soul combined with the grace and love of the good and dear Father above. But it *is* an open door, and beyond it lie unusual and splendid opportunities for both personal development and service for others, for beyond that door God's love intensifies itself upon our lives and His light brightens upon our after way. But only if we keep close to Him, for only there are the love and light to be found. Confirmation in the Church is but the first of a necessary and continuous series of confirmations in our lives. Each day must be a day of confirmation and new dedication of self to God if the first confirmation is to know avail.

I pray God that you may be among His faithful children, even to the end, loyal comrades of His Son for the welfare of the world.

THE RECTOR.

OUR NEW ASSISTANT

The vestry has nominated to the vacant first assistantship of the church the Rev. Charles P. Bispham, rector of Christ Church, Waverly, New York. Mr. Bispham has signified his acceptance and is to join the staff on March 1st. The rector has known Mr. Bispham ever since college days, and, although he has known him less intimately during the years since then, he has kept in occasional touch with him through mutual friends. For a few years between college life and his entering into the ministry, Mr. Bispham engaged in business. In the ministry he has made a reputation for himself as a "good mixer," one who loves his fellow-man, is a faithful friend and pastor of the friends of God. We are singularly fortunate in getting a man of such good ability and parts to come as our assistant. Our invitation to Mr. Bispham to become a member of our staff happily coincided with a desire on his part to have a period of experience in a big city parish. The rector bespeaks for Mr. Bispham and his wife (of whom much may be said in praise), a hearty welcome into our household of faith. May we all be happy and blessed in the new relationship.

G. H. T.

THE MEN'S BENEFICIAL ASSOCIATION

The 27th annual meeting of this succesful organization was held Tuesday evening. The following excellent report, submitted by the Executive Committee, speaks for itself:

Members admitted during the year.....		171
Members died	2	
Members suspended	6	
		8
Present membership		163
RECEIPTS		
By propositions	$85.50	
By dues	997.00	
By fines	8.10	
By assessments	417.00	
By interest on deposits	11.60	
By balance last report	.04	
		$1,519.24
PAYMENTS		
To sick benefits 83 weeks at $5	$415.00	
To death benefits	417.00	
To current expenses	97.43	
		$929.43
		$589.81

Balance to be divided.....		
Dividend, 30 15-100 cents per mo. 163 members, 12 mos., $3.61 ea.		$588.43
Leaving a balance of.....		$1.38
This meeting closes the twenty-sixth year and records show that there has been received in cash		$32,191.93
Paid for sick benefits.....	$10,950.00	
Paid for death benefits.....	6,749.50	
Paid for dividends	12,330.58	
Paid for current expenses.....	2,160.47	
		$32,190.55
Balance		$1.38

If you are a member, attend this meeting and get your dividend of $3.61. If not, you had better become one, and share in the next distribution.

JEROME S. CROSS,
Secretary.

WOMEN'S BENEFICIAL ASSOCIATION

The annual meeting of this successful organization was held Tuesday evening. Report:

Members admitted during the year.....		74
Members died	2	
Members suspended	2	
		4
Present membership		70
RECEIPTS		
From all sources		$554.15
PAYMENTS		
To sick benefits, 39 weeks at $5	$195.00	
To death benefits	101.50	
To current expenses	56.63	
		$353.13
Balance to be divided.....		$201.02
Members 12 months, $3.38.....	$189.28	
2 members 11 months, $3.10....	6.20	
1 member 8 months, $2.25.....	2.25	
1 member 7 months $1.97.....	1.97	
1 member 3 months 84 cents....	.84	
		$200.54
Leaving a balance of		$ .48

NEW TEACHERS

We welcome to our ranks the following teachers: Miss C. S. Woodle, Class 11; Miss Anna Dunegan, Class 35; Miss Knight, Class 18; Miss Hazel Ormsbee, Class 16; Miss Elizabeth Macpherson, Class 5; Mr. A. Hamill, Class 6; Miss Virginia Phillips, Bible Class "G" (substituting for Miss Patton), and Mr. Charles H. Weeks, Bible Class "C."

ORCHESTRA

We are planning a large and efficient symphony orchestra for our Sunday School. The Orchestra Committee will provide a limited number of endowed scholarships to our boys and girls on any orchestral instrument, the committee paying about two-thirds the cost of this instruction, musical culture of the highest grade. Weekly lessons are given in the Primary Room. A leaflet and application black, explaining the plans, may be obtained from Mr. William F. Oberhuber, or Mr. Wheeler, the choirmaster.

ELECTIONS

At the annual meeting of the Church Chapter, Brotherhood of St. Andrew, the following officers were elected to serve for the ensuing year: President, Harry E. Hodgson; Vice President, Charles A. Deuchar; Director, William S. Neill; Secretary, Fred W. Burgess; and Treasurer, Robert Hamilton.

The following officers were elected in the Junior Chapter: Director, William F. Oberhuber; Vice Director, James H. Grier, Jr.; Secretary, John Hill; Treasurer, Richard Taylor; Assistant Treasurer, William Wilson, Jr.

The "Busy Bees" elected the following: President, Mary Dugdale; Vice President, Frances Dempster; Secretary, Gladys Seymour; Treasurer, Agnes Atherholt.

Quit you like men—be strong.

Make few promises; keep those you make.

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DEACONESS BISPHAM.
MR. HOWARD S. HIPWELL, Choirmaster, 6041 Chestnut St. Telephone, Belmont 2612-J.
MR. CHARLES YOUNG, Sexton, 1257 S. 24th St.

OFFICE HOURS

THE VICAR—Tuesday and Friday, 11.00 A. M. to 1.00 P. M. Thursday, 7.30 P. M.
THE PARISH VISITOR—Monday, Wednesday and Thursday, 10.00 A. M. to 12.00 M. Thursday, 7.30 P. M., and Saturday, 1.30 P. M. to 2.30 P. M.
NOTE.—Please come to the Cloister door for all Parish calls. In case of urgent need, call any time.

Calendar

THE SERVICES

Sundays

8.00 A. M. Holy Communion (every Sunday).
0.30 " Holy Communion. First Sunday in the month (second celebration).
10.30 A. M. Morning Prayer and Sermon.
12.00 M. The Men's Own.
2.30 P. M. Sunday-school.
7.45 P. M. Evensong and Address.

Week Days

7.45 P. M. Wednesday. Service and Address.
10.00 A. M. Holy Days. Holy Communion.

WEEKLY MEETINGS

MONDAY:
7 P. M. Girls' Friendly Society.
8.00 P. M. Brotherhood of St. Andrew.
8.00 P. M. Men's Own Club.
TUESDAY:
4.00 P. M. Girls' Gymnasium.
7.30 P. M. Boy Scouts.
8.00 P. M. Men's Own Club.
8.30 P. M. Fife and Drum Corps.
WEDNESDAY:
4.00 P. M. Girls' Friendly Society Candidates.
7.45 P. M. Mid-week Service.
8.00 P. M. Men's Own Club.
8.30 P. M. Sunday-school Choir Practice.
THURSDAY:
4.00 P. M. Boys' Gymnasium.
8.00 P. M. Choir Practice.
8.00 P. M. Men's Own Club.
8.00 P. M. Stonemen's Fellowship.
8.00 P. M. Triangle League.
FRIDAY:
1–5.00 P. M. Mothers' Meeting and Red Cross Auxiliary, 324.
8.00 P. M. Men's Own Club.
SATURDAY:
10.00 A. M. Junior Auxiliary.

MONTHLY MEETINGS

8.00 P. M. First Monday. Business Session, Men's Own.
8.00 P. M. Second Monday. Business Session, Girls' Friendly Society.
8.00 P. M. Third Monday. Business Session, Brotherhood of St. Andrew.
11.00 A. M. Parish Staff Meeting, Church of Holy Apostles.
8.00 P. M. Advisory Board of Chapel.
7.30 P. M. Social Session, Boy Scouts.
2.30 P. M. First Wednesday. Business Session, Chapel Aid.
4.00 P. M. Business Session, Girls' Friendly Society Candidates.
2.30 P. M. Fourth Wednesday. Business Session, Chancel Guild.
8.00 P. M. Triangle League.
7.00 P. M. Third Thursday. Conference. Choir Staff.
7.00 P. M. First Friday. Chapel Council Conference.
8.00 P. M. Second Friday. Teachers' Meeting.
8.00 P. M. Third Friday. Social Session, Men's Own.
8.00 P. M. Fourth Friday. Business Session, Young People's Union.
10.00 A. M. First Saturday. Junior Auxiliary.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

MR. GEORGE W. JACOBS. MR. WILLIAM A. HUEY.
MR. JEROME S. CROSS.

Officers from the Chapel

MR. DAVID GRAY, Treasurer.
MR. WILLIAM J. UREN, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.
VICAR, Presiding Officer.
MISS ZULMA BISPHAM, Secretary.
MRS. DAVID GRAY, Treasurer.

THE CHANCEL GUILD

MRS. CHARLES KIRST, President.
MRS. PATRICK CULBERTSON, Vice-President.
MRS. WILLIAM MACOOL, Secretary-Treasurer.

THE CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS NELLIE PORTER, Organist.
MISS EDNA KNORR, Assistant Organist.
MRS. CHARLES KIRST, Choir Mother.

THE SUNDAY-SCHOOL

Officers

THE VICAR, Superintendent.
MR. NORMAN G. MACLOUD, General Secretary.
MISS EDNA KNORR, Organist.
DEACONESS BISPHAM, Secretary.
MISS MARION KNORR, Treasurer.
MRS. CHARLES SCHERER, Font Roll Superintendent.

SUNDAY-SCHOOL CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS EDNA KNORR, Organist.
MRS. CHARLES KIRST, Choir Mother.

SUNDAY-SCHOOL TEACHERS

Kindergarten

Deaconess Bispham, Principal.
Miss Florence H. Mason.
Miss Marion Knorr.

Primary

Mrs. John Neill, Principal
Miss Martina Gordon, Assistant.
Miss Anna Johnson, Organist.

Junior

Miss Margaret Smith.
Mrs. Charles Young.
Miss Emma Huff.
Mrs. Francis Larkin.
Mrs. Emma Rapp.
Miss Edna Knorr.
Miss Katharine Knorr.
Mrs. Robert Nicholson.
Mr. Wilson Gamble.
Miss Edith Mills.
Mrs. Thomas Bauden.
Miss Claudia Haines.
Mr. Harry Collins.
Miss E. McElhenny.
Miss Gwendolen Gray.
Miss Sarah Russell.
Mrs. Harry Peoples.
Miss E. McClatchey.

Senior

Miss Bessie McGee.
Mrs. David Gibson.
Mr. Solomon Neill.
Miss Mary McKenzie.
Mr. Wallace Kleckner.
Mr. William Kincaid.
Mrs. C. F. Scherer

Post Graduate

Miss J. Dunlap.
Mr. William Huey

MOTHERS' MEETING

Mrs. Frank Williamson, Directress.
Mrs. John Collins, Assistant.

GIRLS' FRIENDLY SOCIETY

Deaconess Bispham, Branch Secretary.

Associates

Mrs. Charles Kirst. Mrs. Thomas W. Bawden.
Mrs. David Gibson. Mrs. Frank Naulty.

RED CROSS AUXILIARY, 324

Mrs. Frank Williamson, Chairman.
Mrs. Thomas H. Mooney, Vice-Chairman.
Miss May McClatchey, Secretary.
Miss Katharine Knorr, Treasurer.

GIRLS' FRIENDLY CANDIDATES

Deaconess Bispham, Directress.

Associates

Mrs. Charles Kirst. Mrs. H. Foote.
Mrs. N. Montgomery. Miss Marion Knorr.

JUNIOR AUXILIARY

Deaconess Bispham, Directress.
Miss Katharine Knorr, Associate.

BABIES' BRANCH

Mrs. Charles Scherer, Secretary.

THE MEN'S OWN

Mr. William A. Huey, President.
Mr. Harry Collins, Vice-President.
Mr. ——— Perry, Treasurer.
Mr. Harry N. Collins, Secretary.
Mr. Louis Myers, Registrar.

BROTHERHOOD OF ST. ANDREW

Vicar, Director.
Mr. Frank Naulty, Vice-Director.
Mr. Louis Myers, Secretary.
Mr. Harry Collins, Treasurer.

BOY SCOUTS

Troop 120

Mr. James Parker, District Scout Commissioner.
Mr. W. W. Shoemaker, Deputy Commissioner.
Mr. William Clark, Troop Scout Master.

TROOP COMMITTEE

Vicar Mr. Thomas Bauden.
Mr. Howard Hipwell.

YOUNG PEOPLE'S UNION

Mrs. Thomas Mooney, Directress.
Miss Elizabeth O'Neill, Assistant Directress.
Miss Violet Patton, Secretary.
Miss May McClatchey, Treasurer.

Associates

Mrs. Herbert L. Hannah. Mrs. William Oberhuber.
Mrs. William Macool. Miss Edna V. Buehler.
Mrs. Nan Montgomery.

THE CHAPEL AID

Mrs. Thomas W. Bawden, Directress.
Mrs. Harry Collins, Assistant Directress.
Mrs. Robert Young, Secretary.
Mrs. David Gray, Treasurer.

TRIANGLE LEAGUE

Mr. Alexander O'Neill, President.
Mr. Samuel S. Moore, Jr., Vice-President.
Mr. Wilson L. Gamble, Secretary.
Mr. D. V. Mangum, Treasurer.

CHAPEL BOARD OF MANAGERS

The Vicar.
Mr. Alexander O'Neill.
Mr. Louis Myers.
Mr. Wilson L. Gamble.

STONEMEN'S FELLOWSHIP

Mr. George Laurence, Chief Degree Master.
Mr. James MacIlvoy, Assistant Degree Master.
Mr. Joseph Armstrong, Chief Degree Instructor.
Mr. Joseph Platenburg, Financial Secretary.
Mr. Edwin Murray, Recording Secretary.

Special Offerings

January.....Missions and Hospitals.
Domestic and Foreign Missionary Society.
February.....The Vicar's Fund.
Missions and Hospitals.
March.....Missions and Hospitals.
Chapel of St. Simon the Cyrenian.
April.....Good Friday, designated by the Vicar.
Easter Day. Special Offering for Chapel Expenses.
Theological Education.
Missions and Hospitals.
May.....Missions and Hospitals.
Diocesan Board of Missions.
June.....Missions and Hospitals.
Endowment Fund.
July.....Missions and Hospitals.
Designated by Vicar.
August.....Missions and Hospitals.
Deaf Mute Mission.
September....Missions and Hospitals.
Sustentation Fund.
October.....Missions and Hospitals.
The Sunday-school.
November....Missions and Hospitals.
The Episcopal Hospital.
Thanksgiving Day, designated by the Vicar.
December....Missions and Hospitals.
Episcopal and Convention Fund.
Christmas Fund.

Standing Notices

The Clergy should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

HOLY BAPTISM

Third Sunday of every month at Morning Prayer. Meet at 10.20 A. M., in Parish House, Mrs. Charles F. Scherer in charge. In case of sickness consult Vicar.

N B.—Rubric, Prayer Book, page 251. And also warn them that without like great cause and necessity they procure not their children to be baptized in their houses."

SOLEMNIZATION OF MATRIMONY

By appointment with the Vicar. He should be consulted as early as possible in order to avoid conflicts.

BURIAL OF THE DEAD

This service most fittingly is held in the Church. Never on Sunday, unless absolutely necessary. No arrangements should be made before the Vicar has been consulted.

VISITATION OF THE SICK

The Clergy are most desirous to call upon the sick and to administer the Holy Communion to such as desire it. They are not *omniscient*, however, and have no way of knowing who is sick unless they are told. Please notice Rubric in Prayer Book, page 281, "When any person is sick, notice shall be given thereof to the Minister of the Parish." Your co-operation is requested.

CHANGE OF ADDRESSES

In order to keep our records perfect and to better serve you, members changing their residence are requested to notify the Parish Secretary or Vicar at once.

DUPLEX ENVELOPES

The Chapel is supported by Voluntary Offerings made through the Duplex Envelope System. Every member in the Parish is urged to contribute his or her share "as God hath prospered him."

This is a duty. Do not ask anyone else to pay for your church privileges.

Envelopes will be gladly furnished by applying to the Parish Secretary, Miss Mills or Mr. Hugh Gallagher, after any service.

MEMORIAL FLOWERS

The Flowers on the Altar on Sundays are Memorials to departed Loved Ones. We want every Sunday to be so memorialized. The weekly chart is in the hands of the Chancel Guild. Speak to the President of the Guild.

The Parish Register

Baptisms

"Hereby made children of grace."

January 16—James McConnell, Jr. (privately).
January 20—Isabelle Myers.
January 20—Walter Uren.

Marriages

'Till death us do part."

December 21—Robert J. Symington and Catharine McFadden
January —Thomas Mulligan and Ethel Zane

Burials

"Bl... are the dead who die in the Lord."

January —Robert K. Stratton.
January 5—Thomas Preston McCollough.
January —Mamie Robb.
January 10—David Robb.
January 10—John Robb.

✠ THE VICAR'S STUDY ✠

My dear People:

This number of the MESSAGE will reach you before the season of LENT begins. I am therefore announcing the services in another place and am hoping that they will make an appeal to us all. Surely this Lent should be a sober one for all who profess and call themselves CHRISTIANS. There are some trying times ahead of this nation and people, and if we are to come through, we must get the right vision. We will come out of the sacrifice that is demanded of us and which we must face either better and stronger in our faith or more bitter towards life in general.

The only safeguard is the VISION SPIRITUAL. Whose fault is it, if this Lent does not help us to be braver, more enduring, more willing to bear our share of suffering for Christ's sake?

The purpose of this Lent is to afford the OPPORTUNITY for spiritual refreshing.

We have had a year of good things in this Chapel life. The Parish House side has been rich in its social advantages—more so than any other church in this section of the city. We are glad we could make this a social parish centre. We believe in social Christianity. But there are some of us who seldom participate in the religious side. The Palm Isle of Pleasure seems to be the only concern of their life. The great and troublous times make no appeal to them. They grumble because "Lent has come now to spoil all their fun." Such will hibernate until Lent is over and we will not see their faces until the "NEXT DANCE" or "THE NEXT PLAY." And such lives are failures.

Come, all you Chapel people and meet the Christ in His Holy Temple. Come, make this a season for the clearing of the vision, the enrichment of the heart and the strengthening of the soul.

Whose fault is it if you do not draw nearer to God? Whose fault is it, if you do not prove your allegiance to Christ? If you as a Christian fail to witness for the spiritual; if you as a child of God fail to seek Him in an especial way for your own good, for the sake of an example, for the glory of His Kingdom, whose fault is it?

WHOSE FAULT IS IT?

A LETTER FROM ONE OF OUR BOYS

Company "E," 111th U. S. Infantry,
Camp Hancock, Augusta, Ga.
November 10, 1917.

Dear Mother and Sister:

I am taking advantage of a rather good opportunity to send you a letter telling you, so far as I am permitted, just about how my time is spent away from you.

In the morning we get up at six o'clock and have breakfast at 6.30. We then drill from 7 A. M. until noon, getting our dinner at 12.30. After that we go out again and drill until 6 in the evening. After supper we clean up and wash our clothes, so you see we do not have so much time to ourselves. I might say, as the funny fellow says in the paper, "Nothing to do till tomorrow," that "we have all, after twenty-four hours, to ourselves!" You can see that we do not have much time to write.

The regiment I am in is called "The Millionaires'

Regiment." We are in winter quarters, having board sides, a wooden floor, a door with transparent glass in it and also have electric lights.

I belong to a club composed of Girard College boys and have just paid my dues in it, having received my pay from dear old Uncle Sam. We Girard College fellows are going to get a fund together for a club room; we will have a pool table and everything in it; so don't you think it will be great?

We took a two-day hike the other day, and it was certainly SOME hike! We were all through South Carolina and Georgia.

I am gaining weight every day, so the exercise must be doing me a lot of good; you wouldn't know me, mother.

On Saturday mornings we certainly have some inspection! They inspect your gun and all your clothes; these all have to be washed for inspection. When they inspect you, all your pockets have to be buttoned and your shoes polished. SOME inspection!

We have good eats and everything is running fine. We are always on the move and it is hard to get a good chance to write letters. I do hope we get a chance to go to France before coming home. We are all anxious to get at the Germans good and hard!

Your loving son,
GEORGE MacWILLIAMS,
First-class Private.

SERVICES IN LENT

Ash Wednesday

10.00 A. M.—Holy Communion.
7.45 P. M.—Evensong and illustrated sermon.

Sundays

8.00 A. M.—Holy Communion.
10.30 A. M.—Morning prayer and sermon.
12.00 Noon—12.45 P. M.—Men's Own.
2.30 P. M.—Sunday School.
7.45 P. M.—Evensong and sermon by special preacher.

Week Day Services

7.45 P. M.—Wednesdays. Illustrated sermon for adults and children.
10.00 A. M.—Thursdays and Holy Days; Holy Communion.
3.00 P. M.—Fridays: Service for Women.—Parish House.

HOLY WEEK

Monday, Tuesday and Wednesday

10.00 A. M.—Holy Communion.
7.45 P. M.—Evensong and address.

Maundy Thursday

7.45 P. M.—Commemorative celebration of the Holy Communion. Preparation for Easter Communion.

Good Friday

12.00 M.—3.00 P. M. Three Hours' Service of the Passion.

Easter Even (Saturday)

4.00 P. M.—Little Helpers' Service and Baptism of Infants and Children.

EASTER DAY

7.30 A. M.—Holy Communion.
10.30 A. M.—Holy Communion and sermon.
2.30 P. M.—Sunday School Easter Service in church.
7.45 P. M.—Evensong and sermon.

PREACHERS ON SUNDAY EVENING

February 17—The Rev. William F. Ayer, Chaplain of the Episcopal Hospital.
February 14.—The Rev. William S. Neill, Church of the Holy Apostles.
March 3—The Rev. Irving A. McGrew, Church of The Epiphany, Germantown.
March 10—The Rev. Frank Williamson, St. Elizabeth's Church
March 17.—Rev. Percy R. Stockman, Gloria Dei Church.
March 24.—Rev. T. Leslie Gossling, St. Matthias' Church.
March 31—The Rev. Charles P. Bispham, Church of the Holy Apostles.

Sunday Morning Services in Lent

February 17—Confirmation by The Rt. Rev. Thomas James Garland, D. D.
February 24—The Comment of Indifference.
March 3—The Comment of Despair.
March 10—The Comment of Superstition.
March 17—The Comment of Thought.
March 24—The Comment of Faith.

THE THREE HOURS' SERVICE ON GOOD FRIDAY

This service from noon until 3.00 P. M. on Good Friday is the Church's most tender tribute in behalf of redeemed man to the suffering Saviour.

It is a service full of power. During this Lent we shall walk with Him to the wilderness, through Gethsemane, to the Judgment Hall, up to Calvary, and watch there with Him during the hours of His agony. What selfishness to rush to the Resurrection Tomb, having run away from His lonely fight to atone for our sins.

This service is simple, devotional and is broken into restful periods of address and hymn and prayer. A printed order of service guides the worshipper. If you cannot stay all the time there is an opportunity every twenty minutes to retire during the singing of a hymn. "What, could ye not watch one hour?" "This have I done for thee. What hast thou done for ME?"

OUR EASTER OFFERING

In all the missions and parishes of our Church on Easter Day thousands of dollars will be laid on God's altar. This is the Christians THANK OFFERING, and is a measure of our APPRECIATION of the atoning sacrifice of Christ. In many respects this has been a hard year for most of us, but our self-denial should not stop short of our recognition of the love of God.

The new Church financial year now dates from January to December the 31st, and we expect to reach the high mark of our obligations before the end of the year. But Easter is our great opportunity and privilege. Make your denial for His sake, who died for us.

"Keep, Oh, keep us, Saviour dear.
Ever constant by Thy side
That with Thee we may appear
At the eternal Easter-tide."

THE EASTER COMMUNION

On Easter Day every earnest communicant makes his or her communion. The day is not complete without this act of worship and fellowship. Make plans so as not to be disappointed. Prepare for it. The religion of Jesus Christ is worth nothing to you unless you lay hold on it—appropriate it. Prepare for it. A well kept Lent is the best preparation. With us this well kept Lent culminates in the Commemorative Service on Maundy Thursday, when the whole parish is summoned at 7.45 P. M. to prepare for the solemn joy of Easter Day. Bear it in mind. And remind others of it. God grant that this will be a real family gathering of all our people.

A CARD OF THANKS

As President of the Chancel Guild I thank all those who have so generously contributed towards the new carpet in the Vestry Room. It greatly adds to the beauty of the room. It shows what we can do when all work together. I appreciate your kindly co-operation and again thank you.

Very sincerely,
ELIZABETH KIRST.

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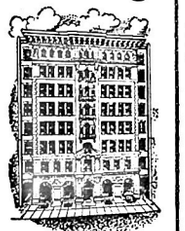
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Chapel of St. Simon the Cyrenian

TWENTY-SECOND AND REED STREETS

STAFF

Rev. John R. Logan, Vicar, 1408 S. Twenty-second Street. Telephone—Dickinson 2218 J.
Mr. Charles S. Brooks, Lay Assistant, 2118 Carpenter Street.
Mr. Irvin E. Hall, Registrar, 2237 Reed Street.
Mr. Arthur A. Bowie, Organist and Choir Director, 1511 S. Garnet St.
Mr. [illegible], Sexton, 2220 Reed Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

[illegible] and Friday, 11.00 to 12.00 A. M.
[illegible]esday, 7.00 to 7.30 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at 11.00 A. M.
Morning Prayer and Sermon, 10.45 A. M.
Sunday school and Bible Classes, 2.30 P. M.
Evening Prayer and Sermon, 8.00 P. M.
Evening Prayer with Address, Wednesdays at 8.00 P. M.
Holy Baptism, second and fourth Sundays at 10.45 and first Sunday at 4.00 P. M.

ORGANIZATIONS

(Unless time is designated, the hour is 8.00 P. M.)

Advisory Board—Second Monday evening.
Woman's Auxiliary—First and third Tuesdays.
Parish Aid—Second and Fourth Tuesday.
Brotherhood of St. Andrew—Second and fourth Tuesdays.
St. Monica's Guild—Second and fourth Fridays.
Busy Bees—First and third Fridays.
Young Women's Friendship Circle—Each Tuesday evening.
Ushers' Association—Each Monday evening.
Altar Guild—First Friday.
Flower Guild—Each Friday afternoon at 4.30.
Choir Guild—Second Friday.
Men's Club—First and third Tuesdays.
Literary and Dramatic Association—Third Tuesday.
Young Men's Forum—Third Sunday at 4.00 P. M.
Boys' Auxiliary—Each Tuesday evening at 7.15.

ADVISORY BOARD

Henry A. Booth.
Charles S. Brooks, Treasurer.
Joseph W. Draper.
Zachariah Foote.
Harry I. Gaines.
Irvin E. Hall, Secretary.
Joseph D. Hooper.
James H. Morgan.
Archie Owens.
Thaddeus Price.
Edmond Scotti.
Edward B. Van Dyke.

SPECIAL OFFERINGS FOR YEAR 1918

January 20....Domestic and Foreign Missionary Society.
February 17...Vicar's Fund.
March 17.....Mortgage Fund.
29.....Good Friday. To be designated by the Vicar.
31.....Easter Day, for Parish Expenses.
April 21.....Sunday-school Expenses.
May 19.....Diocesan Board of Missions.
June 16.....Mortgage Fund.
30.....Domestic and Foreign Missionary Society.
July 21.....Church Pension Fund.
August 18.....George C. Thomas Memorial.
September 15..Mortgage Fund.
29..George C. Thomas Memorial.
October 20....Vicar's Fund.
November 17..The Memorial Endowment Fund.
28..Thanksgiving Day—Hospitals.
December 15...Episcopal and Convention Fund.
25...Christmas Day—Church Pension Fund
29...George C. Thomas Memorial.

The Chapel is supported by the Duplex Envelope System. Each member is requested to take a package which may be gotten from any member of the Finance Committee or at the Vicar's office.

SUNDAY-SCHOOL OFFICERS

John R. Logan, Superintendent.
Preston C. Johnson, Associate Superintendent.
Joseph N. Foote, Chief Secretary.
Paul Jones, Assistant.
Charles S. Brooks, Treasurer.
Mrs. Janiveve S. Johnson, Organist.
Alonzo Baillou, Sunday-school Choir Director.
Miss Ida Osborne, Primary Department.
Miss Jeanetta Barnes, Intermediate Department.
Mrs. Evelyn Pierce, Cradle Roll.
Mrs. Sarah A. Mills, Librarian.
Mrs. Ida Hicks, Assistant.

KINDERGARTEN TEACHERS

Miss Ida Osborn.
Mrs. Ida B. Frazier.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.

VICAR'S LETTER

My Dear Parishioners:

Most of our local space is given in this issue to the financial report of last year. It will be of little interest, perhaps, to the other parts of our great parish, but will mean much to us here. Information creates interest and interest engenders action. How splendidly well so many of us have done. It is not to be measured by the *amount,* but by the ability.

By comparison some have done very poorly indeed and some not at all. May be they could not do better. God is to be the judge of that. The sum total for the year is much better than last year and there has been a gradual increase each year. This shows a spirit of independence. We are profoundly grateful for all the help and assistance from the parish and other friends, but we are quite anxious to have our people shoulder their part of the responsibility.

Giving of our means to God's kingdom is as much service as prayer. "Thy prayer is heard, and *thine alms* are had in remembrance in the sight of God," so said God's messenger to Cornelius, one of the first Gentile converts. It is hopeful when so many have realized their Christian duty of giving. We would like for every member of the chapel to use the envelope system, the regular and systematic way of contributing to the expense of your own congregation

and the missionary work of the general Church. May this year also, with its many demands and needs in many directions, be one of progress and growth, not only financial, but spiritual as well.

Register

Marriages

January 2—Carver Benson and Annabelle Dorsey.
January 5—Everett Warren Johnson and Olive Chase Carney.
January 7—Elwood Watson and Gladys Sparks.
January 9—George W. Benson and Mary E. Gould.

Burials

January 5—Mrs. Sarah Parkinson.
January 15—Andrew Christiansen.

ANNIVERSARY REPORT OF THE CHAPEL FOR 1918

Baptisms	74
Marriages	45
Burials	51
Communicants received by transfer	17
Communicants transferred	4
Communicants died	8
By revision	6
Confirmations	39
Number reported last year	546
Present number of members	584
Sunday School teachers and officers	44
Scholars	700

OFFERINGS FOR 1917

The following statement shows the offerings for the year 1917, with sum total for all purposes. It is also a decided increase over 1916, which was an increase over the previous year:

For Chapel Expenses	$2228.98
Communion Alms	251.51
Church Mortgage Fund	314.39
George C. Thomas Memorial	178.39
Vicars' Assistant Fund	126.19
Foreign and Domestic Missions	70.93
Vicars' Fund	75.58
Pipe Organ Fund	58.35
Diocesan Missions	41.07
Church Pension Fund	$40.51
Hospitals	25.68
Memorial Endowment Fund	22.44
Vicars' Discretionary Fund	17.58
Bishops' Fund	12.72
Church Offering for Sunday School	12.65
Episcopal and Convention Fund	11.86
Church Carpet Fund	10.74
Delegates to Conference	9.18
For Red Cross	5.20
Home of Good Shepherd	3.55
Y. M. C. A.	3.00
Home for C. C. C.	2.76
Total	$3523.26

SUNDAY SCHOOL STATEMENT

Offerings for Current Expenses	$183.25	
Emergency Fund	55.00	
		$238.25

FOREIGN AND DOMESTIC MISSIONS

Sunday School Offering	$360.30	
Geo. C. Thomas, Legacy	158.50	
		$518.82
		$757.07
Complete total		$4280.33

ALTAR FLOWERS

Fourth Sunday in January, the gift of Rev. John R. Logan, in memory of his mother.

First Sunday in February, in memory of Charles B. Martin.

Third Sunday, the gift of Mr. and Mrs. Jacob Turner, in memory of father and mother.

SUNDAY-SCHOOL NOTES

It is a pleasure to state that there has been a decided increase in attendance in all the departments of our school. The scholars will please take notice that the mite boxes will be distributed on Quinquagesima Sunday, February 10, and it is hoped that *every* scholar and teacher will take a box and make a tremendous drive to make this the largest offering we have ever presented, as the church stands more in need than ever of money to support her missionary enterprise, and, too, our assessment is the largest we have ever had.

Mrs. Bertha Peck Copeland has been appointed one of the teachers in the primary school, and Miss Olive Nicholson in the main school.

The Bishop of the Diocese will make his visitation for confirmation Sunday evening, February 17.

ENVELOPE OFFERINGS FOR 1917

The following list shows the amount by each person, by number, who used the envelope system during the year 1917. It does not include the offerings for Pipe Organ, Choir Guild, Salary of Vicar's Assistant, loose offerings and extra special offerings.

NO.	AMOUNT	NO.	AMOUNT
1	$ 5.95	39	$142.00
2	.50	40	21.85
3	.05	41	13.35
4	12.20	42	8.40
5	4.45	43	5.81
6	1.90	44	3.15
7	.60	45	3.10
8	6.13	46	1.62
9	3.50	47	8.90
10	6.00	48	3.05
11	1.70	49	5.05
12	11.50	50	1.35
13	2.27	51	10.40
14	3.42	52	3.35
15	21.35	53	00.00
16	.77	54	9.90
17	6.75	55	2.03
18	5.96	56	.20
19	8.40	57	6.80
20	3.39	58	2.70
21	41.35	59	7.51
22	6.54	60	3.95
23	7.10	61	5.98
24	5.75	62	00.00
25	8.95	63	2.15
26	1.95	64	6.35
27	5.88	65	.20
28	12.40	66	.24
29	12.30	67	6.35
30	1.40	68	7.50
31	4.10	69	1.68
32	20.25	70	.30
33	1.55	71	1.50
34	2.14	72	2.75
35	7.60	73	3.95
36	6.45	74	.73
37	1.51	75	2.86
38	2.30	76	7.30
77	$4.36	131	$00.00
78	.20	132	.25
79	7.60	133	5.40
80	6.25	134	10.00
81	00.00	135	3.74
82	4.58	136	7.32
83	1.07	137	.50
84	8.74	138	3.94
85	5.44	139	5.62
86	2.00	140	00.00
87	2.40	141	2.28
88	4.71	142	4.99
89	5.29	143	10.10
90	00.00	144	00.00
91	1.45	145	1.10
92	00.00	146	3.19
93	2.49	147	4.97
94	15.55	148	3.60
95	3.25	149	2.87
96	3.30	150	44.20
97	8.90	151	14.70
98	17.40	152	.60
99	4.20	153	3.16
100	8.50	154	.85
101	3.35	155	14.85
102	3.21	156	3.35
103	4.25	157	1.35
104	.96	158	7.03
105	4.62	159	6.95
106	9.78	160	.92
107	16.30	161	6.80
108	00.00	162	3.41
109	8.95	163	7.30
110	6.37	164	4.83
111	2.30	165	2.00
112	1.40	166	3.30
113	10.08	167	.20
114	6.84	168	1.25
115	3.07	169	1.00
116	4.18	170	14.10
117	.88	171	00.00
118	8.65	172	2.70
119	3.30	173	4.75
120	2.49	174	.65
121	4.39	175	7.83
122	1.85	176	5.80
123	.95	177	.15
124	4.13	178	4.61
125	1.60	179	4.40
126	9.42	180	8.26
127	1.50	181	4.61
128	5.90	182	1.85
129	4.30	183	3.24
130	2.30	184	1.25

NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT	NO.	AMOUNT
185	$8.40	239	$0.26	293	$ .06	347	$6.73
186	.6.65	240	.15	294	5.37	348	1.00
187	7.10	241	14.15	295	4.38	349	.32
188	.70	242	6.89	296	5.85	350	1.10
189	1.00	243	00.00	297	00.00	351	2.76
190	.43	244	14.90	298	5.82	352	00.00
191	9.05	245	.75	299	6.70	353	.40
192	7.70	246	4.65	300	2.05	354	5.30
193	.95	247	13.00	301	9.33	355	1.20
194	.70	248	7.65	302	4.46	356	5.15
195	2.20	249	5.10	303	5.55	357	1.34
196	1.58	250	6.37	304	.80	358	1.20
197	1.17	251	.07	305	1.90	359	.30
198	2.80	252	1.50	306	13.34	360	1.57
199	2.04	253	1.04	307	9.35	361	00.00
200	9.50	254	3.85	308	2.60	362	.24
201	00.00	255	1.07	309	.05	363	13.10
202	.35	256	2.40	310	2.20	364	1.00
203	2.40	257	.35	311	7.75	365	3.00
204	3.75	258	13.60	312	5.02	366	5.30
205	4.84	259	.55	313	2.20	367	1.38
206	00.00	260	4.90	314	3.60	368	1.63
207	.57	261	00.00	315	3.87	369	.64
208	6.53	262	12.37	316	20.10	370	00.00
209	1.35	263	7.60	317	2.55	371	2.28
210	.80	264	4.35	318	4.63	372	.15
211	2.25	265	.50	319	4.00	373	7.46
212	.79	266	.30	320	8.67	374	00.00
213	.40	267	1.81	321	8.55	375	11.57
214	11.55	268	6.50	322	1.60	376	4.57
215	5.30	269	.40	323	4.35	377	3.88
216	.27	270	13.56	324	6.93	378	.52
217	2.54	271	7.25	325	00.00	379	14.10
218	2.70	272	2.02	326	1.90	380	5.90
219	19.75	273	3.44	327	10.25	381	3.00
220	2.40	274	11.36	328	9.23	382	1.85
221	.72	275	8.45	329	10.45	383	3.12
222	00.00	276	4.70	330	.40	384	2.14
223	00.00	277	5.60	331	2.15	385	4.57
224	0000	278	00.00	332	3.40	386	1.49
225	00.00	279	5.44	333	.35	387	1.07
226	.54	280	9.68	334	1.40	388	.41
227	7.25	281	4.10	335	.60	389	1.17
228	.60	282	.70	336	1.78	390	.60
229	.35	283	10.70	337	.80	391	3.69
230	1.15	284	.35	338	.31	392	.60
231	3.20	285	1.44	339	.45	393	1.00
232	00.00	286	2.20	340	1.40	394	.55
233	.35	287	7.00	341	3.55	395	10.79
234	13.60	288	2.85	342	.20	396	.05
235	6.40	289	2.70	343	2.95	397	7.00
236	.70	290	.15	344	11.15	398	00.00
237	3.18	291	.30	345	.52	399	.25
238	2.92	292	.40	346	2.51	400	.10

NO.	AMOUNT	NO.	AMOUNT
401	$2.92	455	$ .47
402	1.00	456	00.00
403	1.70	457	.10
404	2.68	458	10.40
405	4.90	459	3.60
406	6.85	460	14.30
407	2.12	461	.80
408	1.15	462	2.10
409	.63	463	1.45
410	2.40	464	.05
411	.76	465	2.43
412	4.75	466	.50
413	.10	467	6.95
414	2.55	468	00.00
415	.85	469	1.05
416	3.90	470	1.50
417	1.19	471	5.14
418	.30	472	4.60
419	.04	473	3.81
420	00.00	474	9.95
421	2.22	475	.05
422	1.82	476	4.95
423	.70	477	2.22
424	11.20	478	1.40
425	3.85	479	2.50
426	4.60	480	1.25
427	2.67	481	3.86
428	2.57	482	4.70
429	.48	483	.56
430	.25	484	1.50
431	1.90	485	.65
432	00.00	486	1.40
433	6.75	487	1.59
434	14.15	488	2.00
435	14.36	489	.10
436	2.15	490	1.40
437	8.09	491	2.50
438	9.55	492	1.20
439	8.25	493	5.20
440	1.80	494	7.38
441	1.80	495	.67
442	.45	496	.80
443	.40	497	10.80
444	.15	498	2.40
445	.44	499	5.47
446	.58	500	4.23
447	5.75	501	3.37
448	5.60	502	4.74
449	3.24	503	3.48
450	2.30	504	3.85
451	.05	505	2.62
452	00.00	506	.84
453	3.43	507	3.50
454	1.15	508	.70

NO.	AMGUNT	NO.	AMOUNT
509	$11.00	521	$1.23
510	3.34	522	.42
511	00.00	523	1.23
512	2.00	524	6.95
513	4.00	525	.27
514	00.00	526	14.40
515	4.24	527	2.05
516	00.00	528	2.40
517	1.90	529	2.25
518	2.64	530	.45
519	3.45	531	5.00
520	3.16	532	.35

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REV. PHILLIPS ENDECOTT OSGOOD, Vicar, 5021 Pine Street.
REV. JAMES ALBERT WEAGLE, Curate, 5010 Locust Street.
MRS. A. B. HANSCOM, Vicar's Assistant, 229 Buckingham Place.
N. B. CLARKE, Organist and Choirmaster, 5233 Spruce Street
D. R. MANGAM, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. GUMPERT, Vice-Chairman of the Advisory Board, 5038 Osage Avenue.
E. H. BAUZENBERGER, Registrar, 251 S. Fifty-seventh Street.
R. E. STONEBACK, Treasurer, 4943 Walnut Street.
W. R. HEINS, Chairman of the Property Committee, 5449 Cedar Avenue.
J. W. LEGALLEZ, Scoutmaster, 5220 Irving Street.
W. K. [illegible], Secretary of the Mediator Schools, address at the Cl[illegible]

OFFICE HOURS

THE V[illegible]—Tuesdays and Fridays at 5.15 P. M. Wednesdays at 7.[illegible] M.
THE C[illegible]—Wednesdays at 11.00 A. M. Saturdays at 1.30 P. M.
THE V[illegible]'S ASSISTANT—Daily, except Saturdays, 10.30 to 12.00 A. M.
THE TREASURER—May be seen after services or on Monday evenings at the Parish Building.
The P[illegible] Building is open daily from 8.45 A. M. to 10.30 P. M., except from 2.30 to 1.30 P. M. and 5.45 to 7.15 P. M.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Preston 4371-J.
The Curate's telephone is Belmont 2557-J.
Mrs. Hanscom's telephone is Baring 7494-M.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

Representatives from the Vestry

ROBERT P. SHICK. J. W. PERKINS. WM. H. FUNSTE

Representatives from the Chapel

J. H. BARNDT.
E. H. BAUZENBERGER.
HERBERT E. BLACKMAN.
FRANCIS P. BURCH.
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WILLIAM R. HEINS.
WILLARD MASTON.
R. EUGENE STONEBACK.

PROPERTY COMMITTEE RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

SUNDAY:
8.00 A. M. Holy Communion.
10.30 A. M. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 P. M. The Mediator Schools (and Adult Bible Classes).
7.00 P. M. Men's Meeting (as announced).
8.00 P. M. Evening Service and Sermon.

WEDNESDAY:
7.45 P. M. Evening Prayer.
8.15 P. M. The Vicar's Midweek Bible Class in the Life of Christ.

HOLY BAPTISM will be administered any Sunday at 12.20 or 3.45 P. M.

The Clergy should be consulted before making arrangements for Baptisms, Weddings or Funerals at which their services are desired.

General

THE ADVISORY BOARD—The Tuesday before the second Wednesday in the month at 8.00 P. M.
THE CHAPEL COUNCIL—The third Tuesday (when called) at 8.00 P. M.

For Men and Boys

THE BROTHERHOOD OF SAINT ANDREW—The first Tuesday at 8.00 P. M.
THE YOUNG MEN'S CLUB—The first Monday at 8.00 P. M. Basketball games Mondays at 8.15 P. M.
THE BOY SCOUT TROOP—Tuesdays at 7.30 P. M.
THE WAR WORK GROUP—Tuesdays at 8 P. M.

For Women and Girls

THE ALTAR GUILD (and Choir Mothers)—The Monday before the first Sunday of the month at 8.00 P. M.
THE MEDIATOR GUILD—The first Tuesday at 2.30 P. M.
THE HOME MISSIONARY SOCIETY—Thursdays at 2.30 P. M.
THE WOMAN'S AUXILIARY—Fridays at 2.30 P. M.
THE GIRLS' FRIENDLY SOCIETY—Fridays at 8.15 P. M.
THE GIRLS' FRIENDLY SOCIETY CANDIDATES AND CAMP FIRE GIRLS—Thursdays at 4.00 P. M.

THE SUNDAY-SCHOOL STAFF: SUPPER AND MEETING—Third Monday at 6.30.
THE CHOIR—Thursdays at 8.00 P. M.
MONTHLY PARISH PARTY—The last Tuesday of the month at 8.15 P. M.

SPECIAL OFFERINGS, 1918

February 17....The Vicar's Fund.
March 29.....Good Friday—The Chapel of St. Simon the Cyrenian.
31.....Easter Day—Chapel Expenses.
May 19.....The Diocesan Board of Missions.
June 16.....The Chapel of the Holy Communion.
October 20.....Religious Education.
November 17....The Endowment Fund.
28....Thanksgiving Day—To be designated by the Vicar.
December 15....The Episcopal and Convention Fund.
25....Christmas—The Clergy Pension Fund.

THE VICAR'S WORD

Dear people of the Mediator:—

The coming of Lent finds us emerging (we hope) from the inexorability of a winter which has tested our characters by its imposition of hardships. The unusually severe weather ("oh for snowless days!" we have sighed sometimes), the coal shortage and the grim growl of war: has it all gotten on our nerves a bit? It is indeed an ironic accident that brought the worst winter for years when we had least coal. The increasing cost of subsistence, our more-than-usual thrift, the permeation of our civil existence by the sense of man-life lessened, the continuous appeals for help in time of need:—how it all proves out our personal faith and will! Have we still left the power of brave cheeriness and of resolute optimism? I wonder!

I personally want the query raised by us all, if the winter has sapped our vitality of temperamental vigor, whether it does not find some explanation in our attitude toward the Church, or toward essential religion. *Have we, in proportion as the situation grew hard to bear, come to the church with a greater honesty of purpose?* Have we provided ourselves with the weapons of a spiritual preparedness?

That is one reason why I myself cannot feel that the Church should curtail its *services* when the cry goes up for economy. The Property Committee has felt as I do: however much the social side of our life needs less emphasis, the religious, inspirational side must not yield place. WE CANNOT ECONOMIZE ON OPPORTUNITIES OF SOUL-SERVING WHEN SUCH MINISTRY IS MORE GREATLY NECESSARY THAN EVER. Therefore the Lenten Schedule has been left as hitherto. FOR LENT IS STRENGTHENING-TIME. And we all realize it. Do we not look forward to a more REAL Lent than ever before? If so, let us each see to it that we are not spiritual "slackers" during its days. One cannot repeat often enough that we must do increasingly real work on our religion to have it meet the tests the crisis brings.

There is such a vivid and unanimous corporate spiritual life here at the Mediator that I know I am only taking an ounce of perhaps unneccessary prevention when I make bold to remind you, each and all, that the Church is quite reasonable when it expects everyone of us to attend regularly, to sacrifice undramatically, to minister honestly as we have opportunity, to find out what faith can do for us of inward strengthening, and to use that strength Christ-fashion for our friends. I know I am uttering *YOUR* word when I urge:—

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"I bind unto myself today
The power of God to hold and lead,
His eye to watch, His might to stay,
His ear to hearken to my need,
The wisdom of my God to teach;
His hand to guide, His shield to ward;
The word of God to give me speech
His heavenly host to be my guard."

Is this not the pledge of each?

Most affectionately, your friend,

PHILLIPS E. OSGOOD.

Register

Baptisms

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January 12—Francis Murdock.
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Communicants Received

Mrs. Helen Seltzer Allison, Trinity Church, Pottsville, Pa.
Mrs. Mary K. Taggart, Saint Matthias, Phila.

Richard Penn Smith, by request.
Mrs. Sarah Wiley Smith, by request.
Mrs. Ellen Wise Coleman, Trinity Memorial, Erie, Pa.
Mary Wilson, Saint James, Atlantic City, N. J.
Dorothy Wilson, Saint James, Atlantic City, N. J.
Mrs. Susanna Rich Edwards, Saint Peters, Phila.
Mrs. Mary Ella Whitlock, Holy Apostles, Phila.
Mary Jane Whitlock Taylor, Holy Apostles, Phila.
Mrs. Mary J. McClintock Funston, Holy Apostles, Phila.
Susan D. Funston Hansell, Holy Apostles, Phila.
Charles C. Perks, St. Jude-Nativity, Phila.
[illegible]n Campbell, St. Jude-Nativity, Phila.
[illegible]el Campbell, St. Jude-Nativity, Phila.
[illegible] Roberta M. Raymond, Walnut St. Presbyterian Church.
[illegible] Mary Hoffner, by request.
[illegible]. C. P. Hartman, by request.
[illegible] J. W. Leman, Saint Matthias, Phila.
[illegible] J. W. Leman, Saint Matthias, Phila.
[illegible] H. Greenwood, Church of Holy Comforter, Phila.
Mrs. H. Greenwood, Church of Holy Comforter, Phila.
Mrs. Stella Virginia Curtin, Memorial Church of the Advocate.
Robert Thomas Patterson, Saint Paul's, Camden, New Jersey.
Mrs. Achsa Wilson Patterson, Saint Paul's, Camden, N. J.

Communicants Transferred

Mr. George W. Fraley to Narberth M. E. Church.
Mrs. George W. Fraley to Narberth M. E. Church.
King Samuel Berntheisel to Calvary M. E. Church.
Mrs. Elizabeth Sitley Berntheisel to Calvary M. E. Church.
Mr. Otto C. Cluss to Saint Peter's, Uniontown, Pa.
Mrs. Otto C. Cluss to Saint Peter's, Uniontown, Pa.

MR. WEAGLE'S NEW OPPORTUNITY

We shall all be glad with Mr. Weagle for the larger opportunity that has come to him as Rector of Saint Bartholomew's Church, Twenty-fifth and Lehigh Avenue. It did not take the Vestry of St. Bartholomew's long to decide when once their attention was called to Mr. Weagle. A unanimous call followed his first Sunday there. The parish of Saint Bartholomew's church is one in which much "future" is to be found and where Mr. Weagle's pastoral faithfulness will find the highest returns. Numbering about four hundred communicants, with a pleasant Parish Building (with an "Upper Room") and a Rectory; there is surely enough possibility of service as can be desired. Our heartiest good wishes go with Mr. and Mrs. Weagle in their field of work, where they start in immediately. We shall expect to hear good things of Mr. Weagle's ministry to this community-center of our big city, and of his happiness in such independent work as a Curacy could not provide.

In his larger sphere of responsibility and privilege he has our heartiest spiritual co-operation and good wishes!

HONOR ROLL NIGHT

The first "Honor Roll Night" was so marked a success that succeeding ones will be much anticipated. The second Sunday evening in each month we shall have letters from "our boys" read instead of the sermon, and shall have intercessions for any whose names are given in to us for that service, in addition to the regular Honor Roll. The branch and department of the service will be well to mention, since it seems wise to group the names for the purpose of more apt thought and prayer on our part—as Aviation, Ordnance, Base Hospitals, Training Camps, etc. The Vicar will be glad of the loan of any home letters containing unusual passages, which letters he will carefully use and return. No intimately personal sentences will of course be read. And all letters will be anonymous unless for special reasons.

The Vicar is at work on a short "War Litany," but it will hardly be finished for the next occasion of this kind.

Incidentally, with the expansion of our Honor Roll, the War Work Group will welcome additional members, who will write weekly letters and do a bit of friendly visiting.

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IN ADVANCE

Three men's dates are of particular worthiness of note in advance. Let all men save the dates without fail.

Feb. 10—Mr. Oscar L. Hale, of the Curtis Publishing Co., "Reforms of the War." Mr. Hale is one of the most brilliant speakers of the city, and we are remarkably fortunate that he will come.

Feb. 21—(Thursday) "Smoker." Prof. Walton J. McDaniel, of the University. Illustrated lecture on "Ancient Terrors." Prof. McDaniel is one of the most interesting of men, and with his scholarship, sense of humor, and general humanness will make this an evening to be remembered.

Mar. 10—Congressman Hampton L. Carson. "Nuff sed." It is another bit of luck for us that Mr. Carson can and will come. There will be a big crowd out for him. We may be sure of important, significant and first-hand things from such a man. And he is one in a thousand for sheer ability.

Other speakers will be announced soon for the remaining Lenten Sundays. The Committee is after "big game" and will "bag" it too!

LENTEN SCHEDULE—1918

"O God our great companion, lead us day by day deeper and deeper into the mystery of life, and make us interpreters of life to our fellows, through Jesus Christ our Lord."

ASH WEDNESDAY, FEBRUARY 13th

Palm Sunday, March 24th.
Maundy Thursday, March 28th.
Good Friday, March 29th.
Easter Day, March 31st.

Bishop Garland will make his visitation at the Chapel of the Mediator on Sunday evening, March 3d, for Confirmation. (Confirmation instructions each Sunday at 3.45 P. M. to March 3d, inclusive).

HOLY COMMUNION

Each Sunday at 8.00 A. M.
On March 3d at 10.30 A. M.
On Ash Wednesday at 7.30 A. M.
Every Thursday, except Maundy Thursday, at 10.30 A. M.
Maundy Thursday at 8.00 P. M.
Easter Day at 7.00 A. M. and 10.30 A. M.

ASH WEDNESDAY

7.30 A. M., Holy Communion.
10.30 A. M., Penitential Office and Address by the Vicar.
8.15 P. M., Litany and Sermon by the Vicar

SERMONS AND ADDRESSES
Sundays at 10.30

Errant Wills (a series of Sermons on the Parable of the Prodigal Son):
February 17—The Dividing of God-Life.
February 24—Elective Affinity.
March 3—Husks.
March 10—Hired Servants?
March 17—The Stay-at-Home Prodigal-at-Heart.
March 24 (Palm Sunday)—"All That I Have Is Thine."

Also Children's Little Sermons each Sunday morning.

Men's Meeting at 7.00 P. M.—Unusual speakers and good fellowship.

SUNDAYS AT 8.00 P. M. (Except for March 3)
Quaint and Great Figures of the Old English Church

February 17—Columba of the Celts
February 24—Wilfred the Partisan.
March 3—Confirmation.
March 10—(Honor Roll Night at 7.30); Anselm, Archbishop in Spite-of-Himself.
March 17—Thomas A. Becket, "Martyr."
March 24 (Palm Sunday)—Richard, "Yea and Nay," Crusader.

WEDNESDAYS AT 7.45
Litany Hymns and Bible Class Talk

February 20—The Feeding of the Multitude.
February 27—The Transfiguration.
March 6—The Great Confession.
March 13—Down to Jerusalem.
March 20—Lazarus.
March 27 (Holy Week)—"Mine Hour is Come!"

FRIDAYS
"Children's Services" at 4.00. Illustrated Talks on Missions
"THE FLOWERING OF THE FLOWERY KINGDOM"

February 15—The Tardy Blossoming.
February 22—Cutting Pig-tails.
March 1—Bogies.

March 8—"Don't Do Anything Your Great-grandfather Didn't Do!"
March 15—A Queer Bonfire.
March 22—Chung Hua Sheng Kung Hui.
March 29—(Good Friday.)

HOLY WEEK

Palm Sunday—The usual Sunday services.
Monday, 8.15 P. M.—Litany and Address.
Tuesday, 8.15 P. M.—Intercessions. The Vicar will read (as is his annual custom) "The Terrible Meek," by Charles Rann Kennedy.
Wednesday, 7.45 P. M.—Litany, Hymn and Bible Class Talk.
Maundy Thursday, 8.00 P. M.—Holy Communion. Confirmation Anniversaries and Sermon.
Good Friday—12 M-3 P. M.—The Three-Hour Service. 8.00 P. M.—Children's Service and Address. 8 P. M.—Evening Service and Address.
Easter Even—3.00 P. M.—Holy Baptism. 4.00 P. M.—Preparation Hour for Easter Communion.
Easter Day—7.00 A. M.—"Daybreak Service;" Holy Communion and Address. 10.30 A. M.—Morning Prayer, Holy Communion and Sermon. 4.00 P. M.—The Easter Festival of the Mediator Schools. Illustrated address. 8.00 P. M.—Evening Prayer and Sermon.

CHAPEL OF THE MEDIATOR STATISTICS
As Given at the Anniversary Service

The report of the year's work, (January 1st, December 31st, 1917) is as follows:

Baptisms, 29.
Marriages, 23.
Burials, 29.
Membership Statement:
Confirmed, 38.
Communicants received, 97.
Communicants transferred, 15.
Communicants removed, 0.
Communicants died, 4.
Present number, 612. (About 1000 using the Chapel more or less regularly).
Sunday School:
Teachers and Officers, 32.
Scholars, 412.
Font Roll, 47.
Total, 491.

ESTABLISHED 1892 TELEPHONES

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PHILADELPHIA

SANITARY FIREPROOF

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An Appreciation of the Book of Common Prayer

By REV. GEORGE HERBERT TOOP, D.D.

"The appeal of this little book is not to history or to prophecy, but to sentiment chiefly, for that is probably the Prayer Book's own best and truest appeal. And this little essay, in what might be called spiritual liturgics, mixes quite frankly the spiritual appeal with the liturgical fact."

12mo. Bound in gift book style. ***Boards, 50 cents.***

CHURCH YEAR SERMONS FOR CHILDREN

By REV. PHILLIPS ENDECOTT OSGOOD

Contains fifty-six "live talks" on topics suited to the Church Year as well as for special occasions. Arranged as sermons with texts, which can be used as sermons or talks to children. The book is not only for the clergy but is just as suitable to read to the children at home.

12mo. Cloth binding. 240 pages. ***$1.25***

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May we call, please?

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THE MONTHLY MESSAGE

Published in the Interest of the
PARISH OF THE HOLY APOSTLES

Editor
THE RECTOR, REV. GEORGE HERBERT TOOP, D.D.
Assistant Editors
REV. PHILLIPS ENDECOTT OSGOOD REV. HERBERT LESLIE HANNAH REV. JOHN RICHARD LOGAN
Managing Editor
REV. WILLIAM S. NEILL
Business Manager
MR. CHARLES H. CLARKE

VOL. I PHILADELPHIA, MARCH, 1918 No. 8

EDITORIAL

VICTORY

GEORGE HERBERT TOOP

The spring of the year strikes a note of Victory. Winter, hard, cruel, killing winter slowly yields its severity before the rising warmth of a more friendly sun.

"Awake, thou wintry earth—'
Fling off thy sadness!
Fair vernal flowers, laugh forth
Your ancient gladness."

These words of Thomas Blackburn's find an echo in our hearts each "springtime-o'-the-year." In nature's resurrection we participate, for we feel stirring within us the impulse to life. We, too, would throw off our thraldoms and know newness of being.

Wise was the Church to associate the triumphant VICTORY note of the Lord's resurrection with the old festivals of nature's renewal; wise was she to ask us to celebrate the Lord's return from the grave with the refreshing of the face of the earth. The observance might have been placed at another time—let us say the first day of the New Year—but it would not have had the same influence upon us. All the forces of nature join us in celebrating the resurrection of the Lord. The psychological influences of the time all combine to spell the one word VICTORY, which is the interpretative word of the resurrection. VICTORY of the Lord of Life over sin and death, but operative for us only in so far as we win the victory over self, which may the good God grant us power to do.

"In the soft stillness, when the night was ending,
Thou didst rise in resurrection power;
In that same power, O Lord, from heaven descending,
Come to my soul in this sweet morning hour.

"I am not worthy, Lord, yet I have sought Thee
With tears of penitence and words of prayer,
And to Thine altar I, to-day, have brought Thee
My life's oblation, and I leave it there.

"Take Thou the gift, and heal its imperfection,
Use Thou the life Thy pardon hath set free,
And in the power of Thine own resurrection
Raise it today, and make it worthier Thee."

Roll of Honor of the Entire Parish

203 NAMES

CHURCH OF THE HOLY APOSTLES

Adams, Thomas H.
Barclay, Clinton H.
Barlow, Elmer H., Yeoman
Barlow, Walter
Barr, Charles R., Lieutenant
Bendell, William I., Corporal
Blair, George, Major
Boyd, Harold Scott
Boyd, John Winfield
Britton, William Nelson
Brown, Henry Newman
Brown, Russell
Cross, Raymond
Davidson, Abraham
Davis, Robert H.
Deaver, Dr. G. Gilbert
Diamond, James A.
Donaldson, William N., Lieutenant
Ebner, Charles F.
Ferguson, James H.
Foell, Louis
Fortin, Edward L.
Fortin, Fred. V.
Fresh, William
Gemberling, Laura M., Nurse
Graves, F. Mortimer
Greer, William E.
Hill, George W.
Hipwell, John B., Sergeant
Hughes, George H., Sergeant
Jack, John J.
Jackson, Joseph
Jacobs, Howard M., Corporal
Johnson, Marion F.
Keenan. James Hudson
*Kidwell, Orville S., Sergeant-Major
Knudsen, Louis F.
Lamond, William
Lawhorne, William M.
Leeper, Thomas P.
Michael, Harry H., Yeoman
Moore, Robert B., Q. M. Sergeant
Moore, Samuel S.
Moore, William J. No. 1
Moore, William J. No. 2, Sergeant
Murphy, Joseph B.
McClenaghan, Herbert E.
McFarland, David
McKenzie, Alfred
McLaughlin, David
McMeekin, Robert C.
McNally, Arthur
McWilliams, Alexander, Yeoman
Naye, Jack C.
Noel, William Leslie
O'Brien, Alonzo
O'Neill, Thomas Lincoln
Pickwell, Harry H.
Robinson, Howard West
Royle, Elmer
Royle, Herbert B., Corporal
Royle, Philip A., Q. M. Sergeant
Scott, Wesley E.
Seymour, Frank E.
Smallwood, Clarence
Smith, S. Annabelle, Nurse
Smith, Lorentza
Thomas, George C., Jr., Captain
Thomas, Leonard M., Lieutenant
Van Vranken, J. Schuyler, Sergeant
Weideman, Frank
Wilson, George
Wilson, Henry B., Admiral
Young, John W., Commissary Sergeant
Young, Robert J.

Total, 75

MEMORIAL CHAPEL OF THE HOLY COMMUNION

Army

Charles, Joseph
Charles, William
Franz, Joseph
Graham, Robert
Hill, Elwood
Hill, George
Kirst, Earl
Knorr, Vinton
McAnally, Andrew
McElhenny, John
McFarland, Alfred
MacWilliams, George
Mackey, James
Mooney, Elmer
Norton, John
Parks, Robert
Pische, Otto
Robinson, Moncure
Russell, George
Russell, Joseph
Schiler, William
Scott, William
Sines, Charles
Wallace, Frank A.
White, Edward
Wilson, Robert
Young, Samuel

Navy

Kniland, John
McConachie, Andrew
Macool, Elwood
Macool, Ormund
McLatchey, Robert
Perry, James
Reese, Thomas
Reese, William
Schreiber, James
Taylor, Ray
Taylor, Thomas

Total, 38

CHAPEL OF ST. SIMON THE CYRENIAN

Aylor, Alphonso
Dabney, Dr. Morris
Draper, Dr. Edgar A., Lieutenant
Gardiner, George
Greene, William
Harbison, P. Leroy
Johnson, Everett W., Lieutenant
Johnson, Joseph L., Lieutenant
Lewin, Richard J. M.
Matthews, Harry M.
Moore, Walker
Pettis, Arthur
Reed, William
Thomas, Eugene
Watson, William

Total, 15

CHAPEL OF THE MEDIATOR

Army

Ashton, Charles M., Jr., (Croix de Guerre)
Austin, William, Jr.
Balbirnie, Arthur A., Sergeant
Bonsall, Henry H., Jr.
Cobb, Horace W.
Curtin, F. Walton
Davidheiser, Horace R.
Davidson, Russell T.
Derick, George C.
Elsner, Bertel
Epler, Ralston
Fields, Robert Nelson
Ford, R. Morris, Corporal
Fleming, James C.
Garrett, Edward
Gibson, Oliver W.
Glasgow, Charles John
Gumpert, Leon B.
Hansen, William J.
Henderson, Alfred
Huling, Warren R.
Imhof, Charles, Corporal
Kelly, Edward
Keplinger, William M., Captain
Knights, Frank M., Corporal
Lack, Howard E.
Lawrence, William, Corporal
Luce, Thomas Russell
Lunn, James R.
Lunn, William
Moore, Henry McKnight
Moore, James S., Corporal
Motherwell, Frank S.
McFarland, George
Neill, William A., Lieutenant
Osgood, Phillips E., Rev.
Patterson, Robert Wilson
Pierce, Warren G.
Pitts, Edmund M., Sergeant
Powell, Roger
Rae, Alexander M.
Robinson, Frank H.
Rodgers, A. Steven
Rogers, John
Shaw, William
Smith, Charles W.
Smith, William E.
Steele, Alfred
Steele, Page
Stevens, Ernest C. M.
Stevens, Reginald W. H., Sergeant
Street, Frederick J.
Thomas, Alfred B., Corporal
Umstead, Harry F.
Umstead, Walter R.
Wallworth, Foster
Waters, Thomas John
Williams, Wesley
Wilson, George, M.D., Lieutenant
Woolley, Chandler S.

Navy

Brewer, Roy D.
Brewer, Scott
Cleeland, Robert M.
Dudley, Oscar Edmunds
Fitzgerald, Leonard H.
Jones, Hilton E.
Knowles, John Edward
Lyons, Frank Russell
Mills, Stanley
Patterson, George Howell, Ensign
Richardson, Frank
Snowden, Frank, P. O.
Sutton, William
Young, Allan Dayton
Zearfoss, Charles H., Lieutenant

Total, 75

* Deceased.

Guide them, guard them, gird them, God!

Self-denial

A Sermon by the Rev. John R. Logan

"And He said unto them all, If any man will come after me, let him deny himself, and take up his Cross Daily and follow me." St. Luke 9:23 Verse.

With these words our blessed Lord extends a general invitation to all, not only to his chosen disciples but to the multitude. "He said unto them all." The sermon, of which we have the outline in the next five verses and the subject matter of which was "No Cross, No Crown" was preached evidently, to the masses. This is plain from the opening words of the text. The sermon was evidently a hard saying, and no doubt gave bitter offense to many of his hearers. "If any man will," that is, wishes to, come after me, to follow where I am going; let that man be prepared to give up earthly ease and comfort, and be ready to bear the sufferings which will certainly come to him, if he struggles after holiness. This readiness to give up ease, this willingness to bear suffering, will be a matter they must remember, of every day experience. The terrible simile with which the Lord pressed his stern lesson home, was, of course, suggested to Him by the clear view He had of the fearful end of His own earthly life. He therefore lays down the terms of His service, so that none may enter it without knowledge of its nature. *Self-denial, cross-bearing* and *obedience to* and *imitation of* Himself were and are the terms by which Jesus Christ sought and seeks to enlist men in His service. While his popularity was at this time on the wane, people flocked about Him, attracted by His holiness and curious to know more about Him. He offered them three attractions, self-denial, shame and absolute self-surrender. Unless they were content with these, they could not enter His army; they could not be His disciples. Are not these three things the great tests of the sincere Christian today? The Saviour hardly ever said words whose bearing are more direct upon the practical work of our daily living. It is a rather bold assertion to make, but I do not hesitate to assert that no words ever uttered by Christ were ever so misunderstood and misinterpreted by very many men in many places and many ages. Christ's teaching was, that the earnest believer must be ready to give up anything, if it were necessary, though it should be a right hand or eye, that tended to obstruct him in his course, and that he must be ready to fulfill every Christian duty, however painful, and to bear every burden laid upon him by the hand of God, though it should press upon him heavily and sorely, as the weighty Cross upon the poor victim, who bore it to the place of doom.

The doctrine of self-sacrifice has proved sufficient to produce many instances of the purest and noblest heroism that this world has ever witnessed. Many a time it has gained victories, silently won, in struggling hearts, to which earthly battle fields are nothing. The victory over our selfish selves means the severest battle, the greatest victory we can win. The self-denial then required by Jesus Christ does not lie in seeking *needless* suffering for ourselves, as is taught by some, but in bearing humbly and submissively what should come in the discharge of daily Christian duty. Let a man, says Jesus, deny himself and take up his cross—the cross God is pleased to send him and no other. Let him bear the sorrow allotted to him in love and wisdom by the Almighty, let him not tempt the Lord by trying to take the reins of Providence into his own weak hands. If we take the trails God sends us, and strive faithfully against the temptations from within and without that God permits to assail us, we shall find that we need not go out of the way to *create* trials for ourselves. At times God does sorely try those who are His children, but He has a great purpose in it all. He sends trials to *test* us and build us up unto Himself, because if rightly and properly borne they develop our Christian characters and

draw out qualities and Christian virtues that would never otherwise be developed. He permits the devil to tempt us. He never tempts man. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man." The devil tempts us to yield to temptations, in order that he may destroy us, but the loving Father allows the temptations of the devil to be the fiery trials in order that we may realize our weakness and our utter helpfulness without His help. St. James tells us how to take the trials of God and the temptations of the devil which are some of the crosses we have to bear in this life: "My brethren, count it all joy when we fall into divers temptations, knowing this, that the trying of your faith worketh patience, but let patience have her perfect work, that ye may be perfect and entire wanting nothing." "Blessed," says St. James again, "is the man that endureth temptations, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." The world, the flesh and the great adversary, the devil, are hourly seeking to mislead us, and if any man will come after Christ, he must deny himself and take up his cross daily.

Self-denial, daily cross-bearing and an earnest effort *to follow Jesus Christ* are the main things as Christians we are called upon to do, not only during this blessed and solemn season of Lent, but all the days of our life. Lent is the battle field, if properly observed, to prepare us for the other seasons. We are called upon to deny ourselves, in such a denial as will mean the entire surrender of our life to God, because such a surrender means our entrance upon life indeed. Human life means more than eating and drinking. "Is not the life more than meat? and the body more than raiment?" We attain true life when we live unto God in His holy service and service to others. When we present unto the Lord "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice," as we *say* we do in the service of the Holy Communion, we must deny ourselves much. St. Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice* unto God, which is your reasonable service." What will such a surrender, such a self-denial mean It will mean the abandonment of all that is vicious and hurtful to ourselves and to others. It will mean the avoidance of that which, in itself is not wrong, but will hinder others. "All things are lawful for me, but all things are not expedient." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Such self-denial is the essence of charity. It will mean that the highest and best of your life will make you live not to gain but to give, and that very giving will be the gaining, for the context of the text says, "For whosoever will *save* his life shall lose it: but whosoever will *lose* his life for My sake, the same shall save it." It will mean and it involves struggle and effort of the severest kind, but as we lose the earthly pleasures we gain the divine approval.

To do this, then, will bring us to cross-bearing—*daily* cross-bearing, not some great thing which is to happen in the future; our Lord guarded against this when He said daily—daily service, service in our various activities wherever our lot to work and whatever that work may be, which at times becomes irksome, full of petty trials and vexations, daily hardships, daily resistance of private temptations. To take up the cross daily is to be prepared for what is most painful in the attempt to do our duty whatever that duty may be. The cross is, like all burdens, heavy, exhausting, crushing, but it is more. It is degrading also. It fills us with shame, it crushes out our pride, and all that is false in our darling self-esteem. It makes us think less well of our energies at the very time that it taxes them most severely. It says to us, "you must dare to face this duty," and in the same breath, "How poor and cowardly you must be to dread it."

Some crosses are visible. They are borne, if borne at all, in the sight of others. With strong

natures, pride sometimes comes to help conscience, and insidiously lends its strong aim to the support of the burden. But there are other kinds of crosses. There are those which no one ever sees, perhaps never suspects. These are the least formidable. There is the cross of truthfulness, the cross of self-denial in little things; the cross of humility; the cross of temperance. Each heart has his own cross to bear. To many it is the burden of holding fast by God and leading a cheerful, happy life in the absence of human sympathy. To be willing to take up the cross is the very foundation of the faith of Christ. By this test we may measure our own progress. No laxity in our own practice can ever explain away the declaration of our Master, "He that taketh not his cross, and follows after me, is not worthy of me."

"Follow me" what is it worth to deny one's self howsoever much, or to take up a cross howsoever hard, if it be not done in reference to Christ—with an express intention towards Christ? But to do all these things with the eye only to Jesus as all our righteousness and peace, to do them because He wishes it and as He did it, that He may be magnified in us, this my dear Chritian friends, is to obey a doctrine while we fulfill a command, and therefore this is in the spirit of the requisition to deny ourselves, take up the cross and follow Jesus Christ.

Let us then, as we try to appropriate the many lessons that Christ teaches us through His church, during this Holy season of Penitence, Self-discipline and special devotion examine ourselves, if we have truly accepted the call of the Master, whether or not we are denying ourselves in the way we should. It might be well for each one to ask the question of himself, in what do I deny *myself* for Christ's sake? It may be very hard for most men to find out what one thing, in all the manifold conduct of their daily life, they either do or leave undone simply for Christ's sake, and if we cannot find anything in which we deny ourselves already, we must needs resolve on something in which we may deny ourselves henceforward. The opportunities will be abundant, in things lawful and innocent, and it may be gainful and honourable and in keeping with our lot in life; and such things as the world, by its own measure esteems to be necessary things; we may really try ourselves. Let us take up our daily crosses and trials and accept them from the Hand Divine and where he bids us come, yea rather the way He has trod let us follow gladly, that the call of the church in this season may not be heard in vain. What will it mean thus to follow in His steps, the steps of self-denial, of daily cross-bearing, of imitation of the Christ, going about doing good? We are not left without an answer. He answers this question for us in His answer to Peter, who asked, "Lo, we have left all and followed Thee, what shall we have therefore?" said, "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, and the Gospel, who shall not receive manifold more in this present time and in the world to come, eternal life."

The Rector's Easter Greeting

To all the members of the parish, to the clergy and other workers, to the members of the Mother church, to the members of the Memorial Chapel of the Holy Communion, the Chapel of St. Simon the Cyrenian, and the Chapel of the Mediator, he sends greeting and all good wishes for a bright and blessed Easter. That it may be a day of fulfilled spiritual desires and rich fruition for the soul is his hope and prayer. As helps toward this he would suggest a careful re-reading of the Confirmation Service, with the thought to the fore of a new dedication of self to God and His purposes on Easter Day. Sometimes we come aimlessly and carelessly to the Lamb's High Feast, and go away from it without advance in spiritual experience being apparent.

Next he would suggest that so far as possible, and as a great addition to the appeal and sentimental value of the service, that communion be made by families; it surely will be a feast of richer and deeper significance to us all if our dear ones kneel beside us. And lastily he would suggest if you have loved ones away this year, that you write to them suggesting that they, wherever they are, kneel at the sacred feast, if it be possible for them to do so, at the same time as do you back home, or as near thereto as circumstances permit. The time element can easily be worked out, especially for those in the cantonments or navy yards at home. For those who are abroad or on the seas it probably must suffice that they make every effort to partake of the feast at some time during the day. This will bring us all closer together in the ties of our own and the Father's love than anything else we can do.

To our members who are away from us in the nation's service and on the errand of humanity the rector sends his word of admiration as well as greeting, and he wants to assure them that he will bear the thought of them all to the throne in prayers of remembrance and intercession. He hopes that next Easter Day will find them all back home. But whether our Easters together are to be many or few he wants to assure them for himself and the parish that their names will ever be held in high honor, and some part of our truest affection and respect will be theirs.

That God may have us all in His holy keeping this Resurrection Day of His blessed Son is his earnest prayer. G. H. T.

History of the Parish of the Holy Apostles, Philadelphia, Pa.

(Sixth Instalment)

By William G. Casner

In the limited space to which this article must be confined much must necessarily be omitted; the operations of many organizations or even their names cannot be given, such as the Parish Association, to which for years all the others reported; the Brotherhood of St. Andrew, with its work among men and its similar organization for women; the Sisterhood of St. Mary of Bethany; the Women's Auxiliary to the Board of Missions, Mothers' Meetings, Young Women's Guild, Periodical Club, the literary societies, the Forum for Men and the Fortnightly Review for Women. the various musical organizations, the beneficial societies and numerous organizations which in one way or another work for the uplift of humanity.

All these agencies, under old or new names, are doing their work and endeavoring to live "up to the traditions of the past."

In this connection it is of interest to turn to the last report and note the statistics of that year:

Church

Confirmed	15
Communicants received	14
Communicants transferred	33
Communicants removed	6
Communicants died	26
Present number	1469
Sunday School	811

Parish

Confirmed	113
Communicants received	136
Communicants transferred	63
Present number	3447
Sunday School	2520

It is easy in looking over this history, to pick out the high lights. If we trust to figures, the great period of numbers and expansion came during the years that the Rev. Nathaniel S. Thomas was with us, they were the happy days of fruition in the life of Mr. George C. Thomas, but who will say those were greater than the days of planting and watering which preceded them or

of those which followed after, when the struggle to keep the work intact and to "live up to the traditions of the past," requires the same amount of careful thought and earnest prayer. Happily we are not called upon to pass judgment. The Great Judge has wisely relieved us of that responsibility and we can safely leave that to the All Wise One.

With the strong, consecrated man we have as rector of the parish and the loyalty of the members of the parish behind him, there seems to be every promise of a splendid future of service.

The successful rector of an institutional parish like Holy Apostles must be indeed a many-sided-man. Some one has said of the average clergyman that he

> "Walks more than an editor,
> Talks more than a lawyer,
> Walks more than a post-man,
> And is paid less than a cobbler."

What, then, must the man be like who successfully manages our parish with its infinite details and variety of activities. To the ordinary manager who could run a business with four separate plants, using twenty different properties to house them, serving as many thousands as this parish does, we would speak in terms of commendation, when to this we add the other gifts necessary for success here, we must accord admiration and lend him our best gifts and talents when he asks their use.

In the joy and strength of young manhood, mature and yet still with the vigor of youth, Dr. Toop has come among us, bubbling over with virile ability and vitality, which he uses unstintedly and with honest singleness of purpose for the building of the Master's Kingdom and the good of our souls.

MEMORIAL CHAPEL OF THE HOLY COMMUNION

At the Diocesan Convention of 1885, a new departure was made in the matter of planting and maintenance of new church organizations, viz.: the Convocation System. All the territory south of Walnut street and west of Broad street was denominated the Southwest Convocation.

At the meeting of June 1st, 1885, the Rev. Henry S. Getz called attention to the need of missionary work in the southwest corner of the Convocation and a committee was appointed to investigate the situation. As a result of its report, it was resolved, that a Sunday School and Mission Station, under the charge of the rector of the Church of the Holy Apostles should be established.

At the meeting of October 12th, 1885, on the motion of Dr. Nicholson, the first appropriation was made "to the Mission on Gray's Ferry Road."

At the meeting held on June 21st, 1886, Mr. George C. Thomas reported that a committee from the Church of the Holy Apostles had two lots under consideration, located between Ellsworth and Wharton streets and Twenty-fourth and Twenty-eighth streets, and the church hoped to buy one of these lots without expense to the Convocation.

On August 16th, 1886, Mr. Wm. F. Ayer, who had been a member of the Sunday School of the Church of the Holy Apostles, was engaged to take charge of the services as lay-reader and Superintendent of the Sunday school. He was at that time a student of divinity.

The Rev. Mr. Getz reported October 18th, 1886, that services had been held on Sunday, September 26th, 1886, in McFadden's Hall, which had been rented at $20.00 per month. This hall was located at Gray's Ferry Road and Carpenter streets, where at 2.30 P. M. the Sunday School was organized with five officers and teachers and twenty-six scholars, and Evening Prayer was said at 4 o'clock by the clergy of the Church of the Holy Apostles—Mr. George C. Thomas playing the organ.

On February 9th, 1887, Mr. George C. Thomas advised the vestry that he had purchased the lot at Twenty-seventh and Wharton streets, but in view of the fact that he proposed to erect a building thereon, in acknowledgment and as a general thanksgiving for mercies vouchsafed him

in the complete restoration of his son, George C. Thomas, Jr., from a dangerous illness. Messrs. Lemuel Coffin and Alexander Brown subscribed $1350 each, covering payment to the owners of the lot.

Messrs. George W. and W. D. Hewitt, the architects of the Church of the Holy Apostles, were commissioned to draw up the plans for the new building.

For sixteen months the mission held services in its temporary quarters in the hall while the combined stone chapel and Sunday School building at Twenty-seventh and Wharton streets was being built, but on Thursday evening, January 26th, 1888, on the twentieth anniversary of the mother church, the new structure was dedicated by the Rt. Rev. O. W. Whittaker, D.D., Bishop of Pennsylvania, and at the following Sunday evening services 160 persons were present.

On June 16th, 1889, Mr. Ayer was advanced to the priesthood, being the first of a goodly number of young men who entered the ministry from the membership of the parish.

By the summer of 1889, the Infant School quarters had become so cramped, that an addition for its use was commenced, which was ultimately to be used as a chancel for the chapel. This was a gift from Mr. George C. Thomas.

The work continued to grow and to provide means for its expansion. Mr. and Mrs. George C Thomas, in August, 1891, began the erection of the building at the corner of Twenty-seventh and Wharton streets to be used as a Sunday School and Parish Building "as a memorial and in affectionate remembrance of Mr. Joel Barlow Moorhead and Mr. John W. Thomas, the loved and respected fathers of the donors." The building was dedicated in the evening of March 15th, 1892, by the Rt. Rev. O. W. Whittaker, D.D., and endowed by the donors with $6000.00, the architects being the Messrs. Hewitt.

By April, 1892, the number of communicants had risen to 72, while the Sunday School numbered 416.

On All Saints' Day, November 1st, 1892, the chapel was consecrated by Bishop Whittaker. On this occasion a mixed chorus choir in conjunction with the choir of the Church of the Holy Apostles rendered the music, and on Sunday, November 6th, 1892, the chapel choir took up its work.

THE ENLISTED MEN'S OWN SERVICES

The Sunday nights at "The Ship and Tent Club," at Copper Hall, 23rd and Christian streets, have been called "The most interesting Sunday nights in Philadelphia. At six o'clock there is served a supper at which there are present from seventy-five to one hundred enlisted men. These suppers are served by different societies or committees of the church. After supper the men gather round the piano for hymns or songs, or smoke, or chat with the members of the church. At eight o'clock there is a short, bright, hearty service, at which the enlisted men themselves form the choir, do the ushering and take up the offering. There is an orchestra to lead the singing. Mr. Edward J. Cattell, the City Statistician, is the speaker at these services, our "lay preacher," and is laying hold of the hearts of both the enlisted men and the others who are there. Following the service there is a social hour, at which the best speakers, elocutionists, singers, and musicians in the city come gladly to give of their services for the enlisted men.

The men are made to feel that the Church of the Holy Apostles really cares for them, and wants not only to help them but to know them personally, and that latter is the element in it all which counts most. Away from home and their own circle of friends and acquaintances, the lads are hungry for a smile and the touch of a friendly hand. In return they give us the touch of life from other cities (and they come from all over the land and even as far as the Philippine Islands), and also an intimate knowledge of the daily life of those in the service of the country. There is a very real family feeling in

these Sunday nights which is very noticeable and enjoyed by all. The attendance is about five hundred after four Sundays at the hall and give promise of increasing. The letters which come back from some of the boys who were our guests on Sunday nights, but who are now in France, attest the value in their lives of what we are doing and are quite reward enough for all they cost of time and strength and money. To some of them it has brought a new understanding of the Church and to many a renewal of lapsed loyalty. To the many who have aided so generously in every way to make the Sunday nights successful, the rector is most grateful, but their real and sufficient thanks is to be found in the hearts of the lads to whom they have been so willingly kind.

G. H. T.

DEATH OF SERGEANT-MAJOR ORVILLE S. KIDWELL

Our first loss of life in the country's cause has come. The first gold star is upon our Service Flag.

Sergeant-Major Orville S. Kidwell, Field Remount, No. 301, formerly a bugler of the First City Troop, died of scarlet fevor Thursday, February 7th, in the base hospital at Camp Johnson, Jacksonville, Fla.

Sergeant-Major Kidwell was twenty-seven. years old. In civilian life he was a clerk for the Philadelphia Savings Fund Society, 7th and Walnut streets. He had served three years with the First Regiment, N. G. P., before joining the First City Troop, almost on the eve of the troop's departure for the Mexican border.

Sergeant Kidwell went to Camp Hancock with the First City Troop. He was transferred to the remount station at Augusta, where he was promoted to sergeant. His wife went to Augusta to live while the Pennsylvania division was encamped there.

Two weeks ago Sergeant Kidwell was ordered to Camp Johnson. On his arrival there he wrote his wife that "a man in the squad had measles and the squad would be quarantined."

It developed that he was the man suffering from what was first diagnosed as measles. Mrs. Kidwell finally learned her husband was in the base hospital at Camp Johnson. She hurried there from Augusta, but he had died before her arrival.

Before her marriage Mrs. Kidwell was Miss Florence Dunbar.

At the Sunday morning service following the death the rector interrupted the regular order of service, after the second lesson, and while the nation's flag was held by an enlisted man, with two of the Vestrymen, one on either side, acting as color guard, read in an intense silence prayers for those in affliction, for the nation and for victory, then the Creed was recited as an affirmation of faith and trust in God. It was a heart-gripping moment, the congregation was deeply stirred, and at the end of the prayers there were not many dry eyes. The funeral service was held at the home of Sergeant Kidwell's parents on Tuesday, February 12, the Rev. Wm. S. Neill officiating.

The deepest sympathy of the clergy and the people of the church go out to the stricken and bereaved family. May they come to know through their sorrow a more intimate and tender companionship of Him who said, "Greater love hath no man than this that a man lay down his life for his friends."

WHAT YOU CAN DO TO HELP WIN THIS WAR

Our problem is to feed the Allies and our own soldiers abroad by sending them as much food as we can of the highest food value in the least shipping space. These foods are wheat, beef, pork, butter and sugar.

Our solution is to eat less of these foods. All saving counts for victory. The Food Administration asks every loyal American to help win the war by maintaining rigidly, *as a minimum of saving,* the following program:

Have two wheatless days (Monday and Wed-

nesday) in every week, and one wheatless meal in every day.

Have one meatless day (Tuesday) in every week and one meatless meal in every day.

Have one porkless day (Saturday) in every week.

Make every day a fat saving day (butter, lard, lard-substitutes, etc.)

Make every day a sugar saving day. Explanation—Use less sugar. Less sweet drinks and candy containing sugar should be used in war time.

Use milk wisely. Explanation—Use all of the milk. Waste no part of it. The children must have whole milk. Use sour and skim milk in cooking for cottage cheese.

Why We Must Save Food

To the People of Pennsylvania:

The men of the Allied Nations are fighting; they are not on the farms. The fields of both Allies and neutrals lack man-power, fertilizer and machinery. Hence, the production of food by these countries has steadily lessened ever since the beginning of the war.

The situation has become critical. There is simply not enough food in Europe, yet the soldiers of the Allies must be maintained in full strength; their wives and children at home must not face famine; the friendly neutrals must not be starved; and, finally, our own army in France must never lack a needed ounce of food.

There is just one way in which all these requirements can be met. North America must furnish the food. And we must furnish it from our savings because we have already sent our normal surplus.

We do not need to starve our own people. We have plenty for ourselves, and it is the firm policy of the Food Administration to retain for our people, by its control of exports, a sufficient supply of every essential foodstuff.

The Allies ask us to meet only their absolutely imperative needs. They are restricting the consumption of their own people to the minimum necessary for health and strength. They are controlling their food by drastic government regulation. There is even actual privation among their women and children; there is starvation in Belgium.

The Allies need wheat and meat and fats and sugar. They must have more of all of these than we have been sending, more than we shall be able to send unless we restrict our own consumption. We can do it without harm, for, as a nation, we are today eating and wasting much more food than we need.

The whole great problem of winning the war rests primarily on the loyalty and sacrifice of the American people in the matter of food. It is the responsibility of each individual. Each pound of food saved by each American citizen is a pound given to the support of our army, the Allies and the friendly neutrals. Each pound wasted or eaten unnecessarily is a pound withheld from them.

If we are selfish or even careless, we are disloyal, we are the enemy at home.

HERBERT HOOVER,
United States Food Administrator.

HOWARD HEINZ,
Federal Food Administrator for Pa.

PRAYER FOR EASTER-TIDE

Roll away the stone from our hearts, O strong and risen Christ. We would love Thee but the stone weighs down our love; we would follow Thee, but the stone is in our path; we would do Thee service but the stone demands our effort, and the stone is our desire. Take away desire or make it Thee.

As the dawn floods the day with light so do Thou flood our hearts with Thee, until our lives are light. Make Thou our path and guide us in it, of Thy goodness grant it may lie in pleasant places, across flowering fields, beside still waters, and under smiling skies, or as Thou wilt, and make us so content.

Draw us to Thy Sacred Feast in love that

will not be denied, and hunger that feeds not on less than Thee. And in the strength of that holy food give us to go the many days, until we come to Thee, and in Thy presence learn that love and its triumph is resurrection, the Easter Day of all our longing and our joy.

This is our prayer to Thee, O holy, risen Christ.

Amen.

MISSION NOTES

At Saint Luke's Hospital for tuberculosis patients at Phoenix, Arizona, the lives of many valuable citizens have been saved; cheer and comfort and consolation have been brought to the sick and dying. Recently this work has been expanded by establishing Saint Luke's in the Mountains near Prescott, for those who cannot bear the extreme heat of Phoenix in midsummer. Saint Luke's in the Desert, near Tucson, has also been begun. It is expected to repeat the experience of Saint Luke's Home in its beneficent work of caring for those suffering from this most pathetic of all diseases.

At the Hospital of the Good Shepherd, Fort Defiance, Arizona, they are making a serious fight against trachoma among the Navajo Indians. It is not unusual to have a wagon drive into the grounds in which will be a whole family of little children with their blankets pulled up over their heads to keep out the light so painful to their sore eyes, and often the eyes are closed so that only after days of treatment can the lids be opened for examination. In a week or so the children play about the grounds and have a merry time, and their cheeks soon grow round and rosy with the regular meals of plain but nourishing food.

As late as ten years ago a little child, dying of tubercular meningitis, naked and smeared with soil and paint, was thrust out of the house and left for five terrible days exposed to a blinding sand storm and cruel cold until he died. To such sufferers the hospital opens a veritable door of hope.

At first the Indians would have nothing to do with the treatment given by the white "medicine man." Now they flock to the hospitals.

HYMN BEFORE ACTION

Kipling

The earth is full of anger,
The seas are dark with wrath;
The nations in their harness
Go up against our path!
Ere yet we loose the legions—
Ere yet we draw the blade,
Jehovah of the Thunders,
Lord God of Battles, aid!
High lust and forward bearing,
Proud heart, rebellious brow—
Deaf ear and soul uncaring,
We seek Thy mercy now;
The sinner that foreswore Thee,
The fool that passed Thee by,
Our times are known before Thee—
Lord, grant us strength to die!
From panic, pride and terror,
Revenge that knows no rein—
Light haste and lawless error,
Protect us yet again.
Cloak Thou our undeserving,
Make firm the shuddering breath,
In silence and unswerving
To taste Thy lesser death.
E'en now their vanguard gathers,
E'en now we face the fray—
As Thou didst help our fathers,
Help Thou our host today!
Fulfilled of signs and wonders,
In life, in death made clear—
Jehovah of the Thunders,
Lord God of Battle, hear!

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TWENTY-SECOND AND CATHARINE STS.

Church of the Holy Apostles

TWENTY-FIRST AND CHRISTIAN STREETS

STAFF

Rev. George Herbert Toop, D.D., 332 S. Twenty-first Street.
Rev. William S. Neill, 2201 Madison Square.
Deaconess Brookman, 2035 Montrose Street.
F. Lyman Wheeler, Organist and Choirmaster, 313 S. Broad Street.
John Brooks, Sexton, 2035 Montrose Street.

TELEPHONES

The Church telephone is Dickinson 6-60.
The Rector's telephone is Locust 6-57.
Mr. Neill's telephone is Locust 24-20-W.
The Deaconess's telephone is Dickinson 37-62-R.

STAFF OFFICE HOURS

The Rector—Daily, 11 A. M. to 1 P. M.
Mr. Neill—Monday, Wednesday and Friday, 9 to 10 A. M.
Deaconess—Daily, except Monday, 9.30 to 10.30 A. M.

HOURS OF SERVICE

Holy Communion..... 9.00 A. M.
Morning Prayer and Sermon.....10.30 A. M.
Public Baptism.....12.00 N.
Sunday-school and Bible Classes..... 2.30 P. M.
Evening Service..... 7.45 P. M.

USHERS' ASSOCIATION
William G. Casner, Secretary.

SPECIAL OFFERINGS

January 20....For the Domestic and Foreign Missionary Society.
February 17...For the Rector's Fund.
24...For the Chancel Guild.
March 17.....For the Sunday-school.
29.....Good Friday—Chapel of St. Simon the Cyrenian.
31.....Easter Day—Church Expenses.
April 21.....For the Endowment Fund.
May 19.....For the Diocesan Board of Missions.
June 16.....For the Memorial Chapel of the Holy Communion.
July 21.....For Religious Education.
August 18.....For the Deaf Mute Mission.
September 15..For the Sustentation Fund of the Diocese.
October 20....For the Chapel of the Mediator.
November 28..Thanksgiving Day—For the Episcopal Hospital.
December 15...For the Episcopal and Convention Fund.
25...Christmas Day—For the Church Pension Fund.

Organizations

VESTRY
Meets second Wednesday evening.

Rector's Warden, William R. Chapman, 1215 S. Broad Street.
Accounting Warden, George W. Jacobs, 1628 Chestnut Street.
Secretary of the Vestry, Alfred M. Gray, 219 S. Melville Street.

William R. Chapman.	Jerome S. Cross.
J. Lewis Smith.	Joseph A. Perkins.
George W. Jacobs.	William R. Chapman, Jr.
William G. Casner.	William H. Funston.
Alfred M. Gray.	Robert P. Shick.
William A. Huey.	Joseph L. Bailey.

CHANCEL GUILD
Meets second Monday evenings.

CHURCH PERIODICAL CLUB

MOTHERS' MEETING
Meets Friday afternoons.

WOMAN'S AUXILIARY
Meets first Thursday afternoon, 2.30 o'clock.
No. 1, Junior (Girls)
Meets Tuesday afternoons.
No. 1, Junior (Boys)
Meets Wednesday afternoons.
No. 2, Junior (Girls)
Meets Monday evenings.
Babies' Branch

YOUNG WOMEN'S GUILD
Meets Tuesday evenings.

SISTERHOOD OF ST. MARY
Meets fourth Monday evenings.

DORCAS GUILD
Meets Thursday afternoons, 2 o'clock.

WOMEN'S BENEFICIAL ASSOCIATION
Meets third Tuesday evenings.

"BUSY BEES"
Meets first and third Tuesday Evenings.

MEN'S BENEFICIAL
Meets second Tuesday evenings.

BROTHERHOOD OF ST. ANDREW
Meets fourth Wednesday evenings.

Junior Chapter
Meets every Tuesday evening.

BOY SCOUTS
Meets every Thursday evening.

RED CROSS AUXILIARY, No. 47
Meets Mondays and Thursdays.

Sunday-School

Superintendent
The Rector.

Assistant Superintendents
Rev. William S. Neill.
Miss Mary A. Warwick.

Secretary
Mr. Joseph L. Bailey.

Treasurer
Mr. Joseph Henry.

Librarian
Mr. J. Lewis Smith.

BEGINNERS' DEPARTMENT
Miss Mabel B. Hall.
Miss Mary Orr.

PRIMARY DEPARTMENT
Mrs. J. Lewis Smith.

INTERMEDIATE DEPARTMENT
Miss Lillian Wallace.

SUNDAY-SCHOOL ASSOCIATION
Mr. James Flood, Jr., Secretary.

SUNDAY-SCHOOL COUNCIL
Meets third Friday evening.
Mr. Joseph L. Bailey, Secretary.

TEACHERS

Beginners: Miss Hall. Primary: Mrs. Smith.
Intermediate: Miss Wallace.

A. Deaconess Brookman.	7. Miss MacFarland.
B. Mr. Neill.	9. Miss Dunegan.
C. Mr. Weeks.	11. Miss Woodle.
D. Mrs. Anderson.	13. Miss Louise Hall.
E. Mrs. Cobb.	15. Miss Dugdale.
F. Mrs. McIntyre.	21. Miss Van Vranken.
G. Miss Patton.	23. Miss Marshall.
H. Mrs. Wall.	25. Miss Carmint.
I. Miss Rosalie Smith.	27. Miss Devine.
J. Miss Clara W. Smith.	29. Miss Confer.
K. Miss Warwick.	31. Miss Whiteside.
L. Mrs. Thomas.	33. Miss Grace Hall.
M. Miss Dupuy.	35. Miss Anna Dunegan
O. Mr. McIntyre.	37. Miss Wilson.
P. Mr. Burt.	39. Miss Bishop.
Q. Mr. Neibergail.	2. Mr. Anderson.
R. Mr. Jacobs.	4. Mr. Burgess.
S. Miss Satterfield.	6. Mr. Hamill.
T. Miss Gloster.	8. Mr. Oberhuber.
U. Mrs. Gray.	12. Miss Gamble.
V. Miss Wilkinson.	14. Mrs. Deaver.
W. Mr. Wright.	16. Miss Ormsbee.
X. Mr. Bishop.	18. Miss Knight.
Y. Mr. Flood.	20. Mr. Werner.
Z. Miss Holson.	22. Miss Gilbert.
1. Miss Dunbar.	24. Mr. Casner.
3. Miss Burt.	26. Mr. F. M. McIntyre.
5. Miss Macpherson.	28. Mr. Winterstein.

Register

Births

January 31—To Mr. and Mrs. William R. Stevenson, a daughter, Lillian May.
February 4—To Mrs. Jennie Kelly, a daughter.

Communicants Transferred

February 16—William M. Loane to Christ Church Chapel.

Burials

January 2[illegible] Charlotte Booth.
February [illegible] Mrs. Sarah J. Johnson.
February 1[illegible] Orville S. Kidwell.
February 1[illegible] Margaret R. Wolfington.
February [illegible] Mrs. Margaret L. Patton.
February [illegible] Harold Lang.
February 15—Joseph Elder.
February 20—Mrs. Acy Robinson.

Marriages

February 6—Martin Jones and Frances Moffitt.

Personal

We tender our sympathy to Mrs. Mary A. Tricker and family, Mrs. J. C. Walker and family, Mr. and Mrs. William McGowan and family, Mr. and Mrs. Charles H. Weeks, Mrs. Orville S. Kidwell, Mr. and Mrs. Frank Kidwell, Miss Mary H. Johnson, Mr. and Mrs. Franklin M. McIntyre, Mr. John Patton and family, Mr. and Mrs. Walter Scott and family, the family of Mrs. Acy Robinson, and Mr. and Mrs. Walter H. Poole and family, in the bereavements they have recently sustained.

THE RECTOR'S LETTER

LENT

We observe Lent this year amidst such conditions as to lend it unusual solemnity. The world is suffering from the most desolating war that the world has ever known, and one experiences an insistent, nagging feeling that there is something back of and underneath the war which is worse than the war, and of which the war is but a symptomatic irruption. There is something wrong with society as at present organized when such a war is possible; so foully, deadly wrong that it brings the thoughtful to prolonged and intense reflection. It is beside the real mark to cast all the blame on Germany, black and indelible as is her immediate blot of guilt. One asks, and one is forced to ask, if the incredible and wicked folly of Germany would have been possible in a different world, a world, let us say, that governed itself by the precepts of Christ? So long as nations conduct their diplomacy only with the thought of advantage to themselves; so long as politics are run for personal and not public advantage; so long as business is at bottom only a matter of private gain; so long as class distinctions are insisted upon on any other basis than that of personal worth, one feels certain that the chance of such world conditions as the present is always possible. We cry out of the tragic unhappiness we know today that this must be a "war on war," and that such a scourge shall never be allowed to visit the world again. But to make this come true we must cure the conditions which make war possible, and the conditions are born of that most insistent form of sin called, very properly, selfishness. Eradicate that, even measurably, and war will be done. And if nations as we know them at present, and all the known forms of politics and business must be sacrificed, and new conditions of life be created to bring this about, the sacrifice, if sacrifice it be, will be abundantly justified.

It is a time which calls for searchings of heart, for sustained and quiet meditations close up to the heart of God, and for new appraisals of the meaning of Christ for the world.

Sin is social in both the narrowest and the widest possible sense, social between two, social in a neighborhood, in a city and State and nation, and social for all the world. Because that is so we are all guilty, in measure, of the sin of world, and the only cure for sin today, as ever, is repentance.

We must win this war. That is the passionate insistence and necessity of the hour. But beyond that there is the other and larger conflict to come, the victory over self and selfishness.

Let us prepare ourselves for it, as we can only by unfeigned repentance for our weak acquiescence in a wrong world's wrong conditions, and by earnest prayer to Christ to guide our feet into the way of our highest and holiest peace.

THE FIFTIETH ANNIVERSARY AND THE EASTER OFFERING

The Church of the Holy Apostles has had a wonderful fifty years of life. Into not many churches has there been crowded so much of absorbing interest and vital Christian experience in any such period of time. Starting without a stick or stone or place to call its own and with thirty-seven scholars in its Sunday School it is today a parish scarcely second to any in the diocese and known for its good works all around the world. For one thing it has been more particularly known than any other, and that is for a Sunday school which was not only great in numbers, but great also in its spirit of altruistic giving. Far and away ahead of all the schools in the whole Church in its Easter offering for missions, it has challenged all comparison.

In glad and willing but very real sacrifice it has set a standard of unselfishness for all to imitate. The fiftieth anniversary falls in a time when all our power of giving is taxed to the utmost for the vital needs of the great world war. And not only is our power *of* giving thus taxed to the utmost, but our power *to* give is very materially lessened by the greatly increased cost of living in war times and incomes cut down by the absence of those who have answered their country's call. It seems to us well nigh an impossible task this year to "keep up the traditions of the past." But this school has done the seemingly impossible before, especially in the lean years of great industrial depression. And one must ask the serious questions as to our responsibility for the works in the kingdom of Christ brought into being by us in the past. Do not these have some right to prior claim upon our means? I do not say more vital, but prior claims.

The missionary cause is suffering badly today. If it falls back much further it will take years to build up again and cost us enormously, both in physical establishment and in the regathering of trained forces. And I must confess to a jealousy in my own heart that the fiftieth anniversary year prove not unworthy of the years that have gone before. We are custodians of much and chiefly of the spirit of the founder and great superintendent of the school whose greatest earthly interest was in the spread of the kingdom of his Lord and Master, Jesus Christ.

Let us emulate that spirit and the Easter offering, be it greater or less than that of other years, will be a worthy one for it will be our best.

G. H. T.

MITE BOXES

The committee appointed by the superintendent mailed to every teacher, officer and scholar in the school a mite box. We hope that you have received yours, and that you are going to do your utmost for the Lenten Offering. You will help, won't you?

Should you not have received your box, tell Dr. Toop or Mr. Bailey. They will see that you get it. You will remember that the offerings for each Sunday during Lent will be suspended, and the entire amount collected will be added to the Easter offerings and devoted to General Missions. The boxes are to be brought in on Easter Day.

How quickly the season is passing! Easter will soon be here. How will your class offering be? Are you working for it? They are looking to see what "Holy Apostles" will do. The superintendent informed us that the generous offer to double the amount received in the mite chests for the Lenten Offerings has been renewed. All those who by self-denial and extra endeavor are

gathering offerings for them, may therefore know that their effort will count twice, thanks to the good helper who always seconds and furthers all our endeavors.

SUNDAY SCHOOL COUNCIL

A stated meeting of the council was held on Friday evening, February 15. Present, the rector, the deaconess, Mrs. J. Lewis Smith, the Misses Dunegan and O'Neill, and Messrs. Oberhuber and Neill. Regrets were received from Mr. Bailey. The parish treasurer submitted a report of the several Sunday School accounts, and offered a resolution requesting the accounting warden to transfer to the "George C. Thomas Memorial" Fund the sum of $168.09. The resolution was adopted. A bill of $8.00 for postage stamps used in mailing the mite boxes to the scholars was ordered paid.

Appeals were received from the Rev. Dr. Hammarskold, for work among the Swedes; from Archdeacon Russel, for St. Paul's School, Lawrenceville, Va., and for the Armenian Relief Fund. Appropriations of $25.00 to each were made from the "Missionary and Charitable Purposes Fund."

A vote of thanks was tendered Mrs. George C. Thomas for the gifts to the teachers and officers of the "Southern Churchman," "Spirit of Missions," and the "Diocesan News." Also to the "Busy Bees" and others who assisted in the directing and mailing of the mite boxes. The Chancel Guild was requested to be responsible for the decorating of the Sunday School platform upon the anniversaries of the national holidays. The secretary's department was requested to arrange for the awarding of the banner upon the first Sunday of each month. Also the placing of new attendance sheets in the present roll books.

WILLIAM S. NEILL,
Secretary pro tem.

ESTABLISHED 1892 TELEPHONES

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Memorial Chapel of the Holy Communion

TWENTY-SEVENTH AND WHARTON STREETS

The Chapel Directory

Staff

REV. H. L. HANNAH, Vicar, 2631 Wharton St. Telephone, Dickinson 1054.
DEACONESS BISPHAM.
MR. HOWARD S. HIPWELL, Choirmaster, 6041 Chestnut St. Telephone, Belmont 2612-J.
MR. CHARLES YOUNG, Sexton, 1257 S. 24th St.

OFFICE HOURS

THE VICAR—Tuesday and Friday, 11.00 A. M. to 1.00 P. M. Thursday, 7.30 P. M.
THE PARISH [illegible]—Monday, Wednesday and Thursday, 10.00 A. M. to [illegible] P. M. Thursday, 7.30 P. M., and Saturday, 1.30 P. M. to 2.30 P. M.
NOTE—[illegible] come to the Cloister door for all Parish calls. In case of [illegible]ired, call any time.

Calendar

THE SERVICES

Sundays

8.00 A. M. [illegible]y Communion (every Sunday).
0.30 A. M. [illegible]y Communion. First Sunday in the month (second celebration).
10.30 A. M. [illegible]orning Prayer and Sermon.
12.00 M. The Men's Own.
2.30 P. M. Sunday-school.
7.45 P. M. Evensong and Address.

Week Days

7.45 P. M. Wednesday. Service and Address.
10.00 A. M. Holy Days. Holy Communion.

WEEKLY MEETINGS

MONDAY:
7.45 P. M. Girls' Friendly Society.
8.00 P. M. Brotherhood of St. Andrew.
8.00 P. M. Men's Own Club.
TUESDAY:
4.00 P. M. Girls' Gymnasium.
7.30 P. M. Boy Scouts.
8.00 P. M. Men's Own Club.
8.30 P. M. Fife and Drum Corps.
WEDNESDAY:
4.00 P. M. Girls' Friendly Society Candidates.
7.45 P. M. Mid-week Service.
8.00 P. M. Men's Own Club.
8.30 P. M. Sunday-school Choir Practice.
THURSDAY:
4.00 P. M. Boys' Gymnasium.
8.00 P. M. Choir Practice.
8.00 P. M. Men's Own Club.
8.00 P. M. Stonemen's Fellowship.
8.00 P. M. Triangle League.
FRIDAY:
1–5.00 P. M. Mothers' Meeting and Red Cross Auxiliary, 324.
8.00 P. M. Men's Own Club.
SATURDAY:
10.00 A. M. Junior Auxiliary.

MONTHLY MEETINGS

8.00 P. M. First Monday. Business Session, Men's Own.
8.00 P. M. Second Monday. Business Session, Girls' Friendly Society.
8.00 P. M. Third Monday. Business Session, Brotherhood of St. Andrew.
11.00 A. M. Parish Staff Meeting, Church of Holy Apostles.
8.00 P. M. Advisory Board of Chapel.
7.30 P. M. Social Session, Boy Scouts.
2.30 P. M. First Wednesday. Business Session, Chapel Aid.
4.00 P. M. Business Session, Girls' Friendly Society Candidates.
2.30 P. M. Fourth Wednesday. Business Session, Chancel Guild.
8.00 P. M. Triangle League.
7.00 P. M. Third Thursday. Conference, Choir Staff.
7.00 P. M. First Friday. Chapel Council Conference.
8.00 P. M. Second Friday. Teachers' Meeting.
8.00 P. M. Third Friday. Social Session, Men's Own.
8.00 P. M. Fourth Friday. Business Session, Young People's Union.
10.00 A. M. First Saturday. Junior Auxiliary.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

MR. GEORGE W. JACOBS. MR. WILLIAM A. HUEY.
MR. JEROME S. CROSS.

Officers from the Chapel

MR. DAVID GRAY, Treasurer.
MR. WILLIAM J. UREN, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.
VICAR, Presiding Officer.
MISS ZULMA BISPHAM, Secretary.
MRS. DAVID GRAY, Treasurer.

THE CHANCEL GUILD

MRS. CHARLES KIRST, President.
MRS. PATRICK CULBERTSON, Vice-President.
MRS. WILLIAM MACOOL, Secretary-Treasurer.

THE CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS NELLIE PORTER, Organist.
MISS EDNA KNORR, Assistant Organist.
MRS. CHARLES KIRST, Choir Mother.

THE SUNDAY-SCHOOL

Officers

THE VICAR, Superintendent.
MR. NORMAN G. MACLOUD, General Secretary.
MISS EDNA KNORR, Organist.
DEACONESS BISPHAM, Secretary.
MISS MARION KNORR, Treasurer.
MRS. CHARLES SCHERER, Font Roll Superintendent.

SUNDAY-SCHOOL CHOIR

MR. HOWARD S. HIPWELL, Choirmaster.
MISS EDNA KNORR, Organist.
MRS. CHARLES KIRST, Choir Mother.

SUNDAY-SCHOOL TEACHERS

Kindergarten

Deaconess Bispham, Principal.
Miss Florence H. Mason.
Miss Marion Knorr.

Primary

Mrs. John Neill, Principal
Miss Martina Gordon, Assistant.
Miss Anna Johnson, Organist.

Junior

Miss Margaret Smith.
Mrs. Charles Young.
Miss Emma Huff.
Mrs. Francis Larkin.
Mrs. Emma Rapp.
Miss Edna Knorr.
Miss Katharine Knorr.
Mrs. Robert Nicholson.
Mr. Wilson Gamble.

Miss Edith Mills.
Mrs. Thomas Bauden.
Miss Claudia Haines.
Mr. Harry Collins.
Miss E. McElhenny.
Miss Gwendolen Gray.
Miss Sarah Russell.
Mrs. Harry Peoples.
Miss E. McClatchey.

Senior

Miss Bessie McGee.
Mrs. David Gibson.
Mr. Solomon Neill.

Miss Mary McKenzie.
Mr. Wallace Kleckner.
Mr. William Kincaid.
Mrs. C. F. Scherer

Post Graduate

Miss J. Dunlap.
Mr. William Huey

MOTHERS' MEETING

Mrs. Frank Williamson, Directress.
Mrs. John Collins, Assistant.

GIRLS' FRIENDLY SOCIETY

Deaconess Bispham, Branch Secretary.

Associates

Mrs. Charles Kirst. Mrs. Thomas W. Bawden.
Mrs. David Gibson. Mrs. Frank Naulty.

RED CROSS AUXILIARY, 324

Mrs. Frank Williamson, Chairman.
Mrs. Thomas H. Mooney, Vice-Chairman.
Miss May McClatchey, Secretary.
Miss Katharine Knorr, Treasurer.

GIRLS' FRIENDLY CANDIDATES

Deaconess Bispham, Directress.

Associates

Mrs. Charles Kirst. Mrs. H. Foote.
Mrs. N. Montgomery. Miss Marion Knorr.

JUNIOR AUXILIARY

Deaconess Bispham, Directress.
Miss Katharine Knorr, Associate.

BABIES' BRANCH

Mrs. Charles Scherer, Secretary.

THE MEN'S OWN

Mr. William A. Huey, President.
Mr. Harry Collins, Vice-President.
Mr. ——— Perry, Treasurer.
Mr. Harry N. Collins, Secretary.
Mr. Louis Myers, Registrar.

BROTHERHOOD OF ST. ANDREW

Vicar, Director.
Mr. Frank Naulty, Vice-Director.
Mr. Louis Myers, Secretary.
Mr. Harry Collins, Treasurer.

BOY SCOUTS

Troop 120

Mr. James Parker, District Scout Commissioner.
Mr. W. W. Shoemaker, Deputy Commissioner.
Mr. William Clark, Troop Scout Master.

TROOP COMMITTEE

Vicar Mr. Thomas Bauden.
Mr. Howard Hipwell.

YOUNG PEOPLE'S UNION

Mrs. Thomas Mooney, Directress.
Miss Elizabeth O'Neill, Assistant Directress.
Miss Violet Patton, Secretary.
Miss May McClatchey, Treasurer.

Associates

Mrs. Herbert L. Hannah. Mrs. William Oberhuber.
Mrs. William Macool. Miss Edna V. Buehler.
Mrs. Nan Montgomery.

THE CHAPEL AID

Mrs. Thomas W. Bawden, Directress.
Mrs. Harry Collins, Assistant Directress.
Mrs. Robert Young, Secretary.
Mrs. David Gray, Treasurer.

TRIANGLE LEAGUE

Mr. Alexander O'Neill, President.
Mr. Samuel S. Moore, Jr., Vice-President.
Mr. Wilson L. Gamble, Secretary.
Mr. D. V. Mangum, Treasurer.

CHAPEL BOARD OF MANAGERS

The Vicar.
Mr. Alexander O'Neill.
Mr. Louis Myers.
Mr. Wilson L. Gamble.

STONEMEN'S FELLOWSHIP

Mr. George Laurence, Chief Degree Master.
Mr. James MacIlvoy, Assistant Degree Master.
Mr. Joseph Armstrong, Chief Degree Instructor
Mr. Joseph Platenburg, Financial Secretary.
Mr. Edwin Murray, Recording Secretary.

Special Offerings

January.....Missions and Hospitals.
Domestic and Foreign Missionary Society.
February.....The Vicar's Fund.
Missions and Hospitals.
March.....Missions and Hospitals.
Chapel of St. Simon the Cyrenian.
April.....Good Friday, designated by the Vicar.
Easter Day, Special Offering for Chapel Expenses.
Theological Education.
Missions and Hospitals.
May.....Missions and Hospitals
Diocesan Board of Missions.
June.....Missions and Hospitals.
Endowment Fund.
July.....Missions and Hospitals.
Designated by Vicar.
August.....Missions and Hospitals.
Deaf Mute Mission.
September....Missions and Hospitals.
Sustentation Fund.
October.....Missions and Hospitals.
The Sunday-school.
November....Missions and Hospitals.
The Episcopal Hospital.
Thanksgiving Day, designated by the Vicar.
December....Missions and Hospitals.
Episcopal and Convention Fund.
Christmas Fund.

Standing Notices

The Clergy should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

HOLY BAPTISM

Third Sunday of every month at Morning Prayer. Meet at 10.20 A. M., in Parish House, Mrs. Charles F. Scherer in charge. In case of sickness consult Vicar.

N B.—Rubric, Prayer Book, page 251. And also warn them that without like great cause and necessity they procure not their children to be baptized in their houses."

SOLEMNIZATION OF MATRIMONY

By appointment with the Vicar. He should be consulted as early as possible in order to avoid conflicts.

BURIAL OF THE DEAD

This service most fittingly is held in the Church. Never on Sunday, unless absolutely necessary. No arrangements should be made before the Vicar has been consulted.

VISITATION OF THE SICK

The Clergy are most desirous to call upon the sick and to administer the Holy Communion to such as desire it. They are not *omniscient*, however, and have no way of knowing who is sick unless they are told. Please notice Rubric in Prayer Book, page 281. "When any person is sick, notice shall be given thereof to the Minister of the Parish." Your co-operation is requested.

CHANGE OF ADDRESSES

In order to keep our records perfect and to better serve you, members changing their residence are requested to notify the Parish Secretary or Vicar at once.

DUPLEX ENVELOPES

The Chapel is supported by Voluntary Offerings made through the Duplex Envelope System. Every member in the Parish is urged to contribute his or her share "as God hath prospered him."

This is a duty. Do not ask anyone else to pay for your church privileges.

Envelopes will be gladly furnished by applying to the Parish Secretary, Miss Mills or Mr. Hugh Gallagher, after any service.

MEMORIAL FLOWERS

The Flowers on the Altar on Sundays are Memorials to departed Loved Ones. We want every Sunday to be so memorialized. The weekly chart is in the hands of the Chancel Guild. Speak to the President of the Guild.

The Parish Register

Burials

"Blessed are the dead who die in the Lord."

January 30—Frank Gibson.
February 1—Lillian Baker.
February 4—Catherine Chaignot.
February 7—William Cooper.
February 8—Isabella M. Baker.
February 14—Thomas S. Myers.

✠ THE VICAR'S STUDY ✠

My dear people:

Lent. LENT. Yes, it is here, and with all its opportunity. We are glad that the very severe weather is over and there has been a marked increase in the number of worshippers. The old members can now be with us.

Surely we all have need of a closer walk with God. In the coming days when this country is going to demand more real sacrifice we will need the real strength that will sustain our hearts and make us real soldiers of the Christ. There is but one source of that power. Lent brings us into vital relation to it.

And yet those who sometimes are in the greatest need seem to stay from God's House until the shadows float away. That always seems strange to me. The church ought, and aims to be, the place of comfort and refreshment. "Come unto me all ye that travail and are heavy laden and I will refresh you." That is the divine invitation; an invitation for time of need. And yet we do stay from it until we have become "reconciled" or until we see the danger is passed. It would seem that the one place on earth where the weary soul could find rest is at the House of Prayer.

Religion is the companionship with an individual. Services and ritual are but the means of aiding us to approach more fully the person of Christ. "Going to Church"—is really going to keep your vowed engagement with the Master and learn of Him. I fear that many a churchgoer never feel the personal presence of the Personal Christ. Religion to all such is a sort of philosophy. And there is no real warmth in that kind of a religion.

Let us strive this Lent to get into a very personal relationship with the Son of Man. Then will the opportunity of Lent not be lost and this Holy Season will not be a mystery nor a mockery. Dear Lord we come apart with Thee; teach us to know Thee more perfectly.

Then shall Eastertide Joy be real.

Very faithfully,

H. L. Hannah.

CONFIRMATION

On Sunday, February the 17th, the Rt. Rev. Thomas J. Garland, D. D., administered the Apostolic Rite of Confirmation at the chapel. We were very glad to greet the bishop and to receive his excellent sermon. His text was taken from I Cor. 3.22 and 23.

Our class was not large this year. Nearly as many as were confirmed felt that they must wait another year. The Sunday School had few to contribute, all the eligibles having been previously confirmed. The vicar thought it wise to press not a single soul into the class who was not thoroughly persuaded in his own mind. Personally he feels that many children are urged too young to take this serious step, and that few children in these days when the family is not the centre of any religious helpfulness, do not come to the "age of discretion" at twelve years of age. The best results are seen in those who at the age of fifteen or sixteen come to Christ with a seriousness of mind and a devotion of heart that bears good fruit. We keep the converts in India waiting for three years before we administer baptism. Here we use a fine tooth comb in order to make "a record"—for ourselves.

THE RECORDS always show a sad lack of real church-going because of our easy going methods and standards. The Vicar's method is a continuance of instruction throughout the year, assisted by supplementary reading from a loan library of fifteen volumes.

The class of 1918 is as follows:

Mildred Dorothy McNeill, Elizabeth Annie Austin, Florence Charles, Thomas Edwin McFarland, Grace Elizabeth Collins, Helen Gould Huff, John Albert Davis, Arthur Joseph Beister, Mary Jane Stratton, Nan Banks Montgomery, Celestine Chaignot, Helen Main Parker, Frederick Baker, Lillian Baker.

Former religious connections represent the Presbyterian, Methodist, Baptist, Roman Catholic and German Lutheran.

PARISH PARTIES

On Tuesday, February 11, under the auspices of Chancel Guild, a very successful parish party was held. The auditorium was crowded to capacity and the gallery overflowed. The men took possession of the club rooms. Good music was a feature of the occasion, a harp, violin and drum furnishing music to the dancers. The dancing feature of the evening was the Shamrock Dance by Mr. Gray and Mrs. Harper. It is not yet decided which carried off the palm.

The stage was used for refreshments and coffee and crullers were served. Over four hundred of those good crullers disappeared and "not half enough." That speaks well for those who did the frying. They were home-made, and came hot from the pot.

The Chancel Guild is assessed $50.00 for missions, and the proceeds from this party is for that purpose.

Our next parish party and dance will take place on April 5 in the Parish House.

This is our first social rally after Easter and we hope that it will be a fine affair.

The rally is given under the auspices of Classes 11 and 20, taught by Mr. Wilson Gamble and Mr. Harry Collins. The proceeds go towards their apportionment for missions.

Give the boys a boost.

They have a fine entertainment planned.

7.45-8.00—Introduction of films and motion-picture film, "Jim Blank" and His Magic Spark.

8.00-8.15 P. M.—Film, "The Education of Mrs. Drudge."

8.15-8.30 P. M.—Stereopticon slides, "The Message of Electricity to the Home."

8.30-9.00—Film, "The King of the Rails."

9.00-11.00—Dancing. Music: Harp, Violin, Drum.

Admission—Adults, 20 cents. Children, 10 cents.

G. F. C. COMMUNION

Dear Girls:

We are looking forward to some very happy evenings together, when we hope to do a lot of work and derive much pleasure.

We cannot do this successfully unless each member realizes that we cannot do without *her*, and if absent the work cannot be complete. Will you not, then, make an effort to be present at every meeting, and let your influence for good be felt in our meeting.

I also wish to remind you of the day for the Girls' Friendly Corporate Communion. It is the 8 o'clock celebration on the third Sunday in the month, and many other branches will be uniting with us in different parts of Philadelphia at the same time, in fulfilling our Lord's last command to "do this in remembrance of Me." Will you not obey and come?

Your sincere friend,

ZELMA BISPHAM.

PROGRAMME

During Lent, working for the Valle Crucis Industrial School, North Carolina. After Lent, visiting the Episcopal Hospital once a month.

First Week—Special Work.

Second Week—Business Session; Special Speaker.

Third Week—Sewing.

Fourth Week—Recreation.

Fifth Week—Social, Mothers invited.

OUR ASSESSMENT PLAN

In January, 1918, all the Officers of the Chapel met at the Chapel Council and adopted a Missionary Budget. We arrived at this budget by taking the average offering for Missions for the past five years. For five years we gave at Easter time $4556.41, or an average of $911.27. Our average income from our Lenten fund has been $278.40. Deducting this from the $911.27, leaves us with an average of $632.87 to raise among the Chapel organizations.

Our aim therefore is to raise	$1000.00
The Sunday School is assessed	362.00
The Chapel Guilds	360.00
The average income	278.00
	$1000.00

The assessment is as follows:

Sunday School

Kindergarten and Primary	$100.00
Class 4, Miss Gray, teacher	10.00
Class 5, Mr. Chas. Young	10.00
Class 6, Miss Emma Huff	15.00
Class 7, Mr. Larkin	10.00
Class 8, Miss Edoit Mills	12.00
Class 9, Mrs. Thomas Bauden	10.00
Class 10, Miss Claudia Haines	10.00
Class 11, Mr. Harry Collins	15.00
Class 12, Mrs. Emma Rapp	10.00
Class 13, Miss E. McElhenny	10.00
Class 14, Miss Edna Knorr	10.00
Class 15, Miss Catharine Knorr	10.00
Class 16, Mrs. Charles Hillock	15.00
Class 17, Mrs. Robert Nicholson	10.00
Class 18, Miss Sarah Russell	12.00
Class 19, Mrs. Harry Peoples	15.00
Class 20, Mr. Wilson Gamble	15.00
Class 21, Miss E. McClatchy	12.00
Class 22, Miss Bessie McGee	15.00
Class 23, Miss Mary McKenzie	15.00
Class 24, Miss David Gibson	15.00
Class 25, Mr. Wallace Kleckner	10.00
Class 26, Mr. E. R. dePuy	10.00
Class 27, Mr. William Kincaid	15.00
Class 28, Mrs. Charles Scherer	15.00
Class 29, Miss J. Dunlap	15.00
Class 30, Mr. William Huey	10.00
Total	$431.00

Assessment of Organizations

Chancel Guild	$ 50.00
The Choir	50.00
Mothers' Meeting	50.00
Girls' Friendly Society	25.00
G. F. S. Candidates	15.00
Junior Auxiliary	10.00
Memorial Fund	$ 5.00
Teachers and Officers	25.00
Little Helpers	15.00
Brotherhood of St. Andrew	10.00
Men's Own	25.00
Birthday Fund	25.00
Young People's Union	25.00
Chapel Aid	15.00
Boy Scouts	15.00
Total	$360.00

This is our ideal and the apportion to each organization. Do we have to do it? Certainly not. But will we? Of course. Some of us have our assessment nearly met already. Others will have it completed by Easter.

But this assessment runs to December 31, 1918. So we do not expect to reach our ideal by Easter. The Church has decreed a new financial year, from January 1st to December 31st. Our Easter offering will not reach the high water mark, perhaps, because of this change, but will reach the goal before the financial year is closed.

So we are off for the race. Who is the first to cross the mark?

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Chapel of St. Simon the Cyrenian

TWENTY-SECOND AND REED STREETS

STAFF

REV. JOHN R. LOGAN, Vicar, 1408 S. Twenty-second Street.
Telephone—Dickinson 2218 J.
MR. CHARLES S. BROOKS, Lay Assistant, 2118 Carpenter Street.
MR. IRVIN E. HALL, Registrar, 2237 Reed Street.
MR. ARTHUR A. BOWIE, Organist and Choir Director, 1511 S. Garnet St.
MR. NOBEL RICE, Sexton, 2220 Reed Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

Tuesday and Friday, 11.00 to 12.00 A. M.
Wednesday, 7.00 to 7.30 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at 7.00 A. M.
Morning P... and Sermon, 10.45 A. M.
Sunday-scho... and Bible Classes, 2.30 P. M.
Evening Pr... and Sermon, 8.00 P. M.
Evening P... with Address, Wednesdays at 8.00 P. M.
Holy Bapt... second and fourth Sundays at 10.45 and first Sunday at 4.00 ...

ORGANIZATIONS

(... time is designated, the hour is 8.00 P. M.)
ADVISORY ... RD—Second Monday evening.
WOMAN'S ... IARY—First and third Tuesdays.
PARISH A... cond and Fourth Tuesday.
BROTHERHOOD OF ST. ANDREW—Second and fourth Tuesdays.
ST. MONICA'S GUILD—Second and fourth Fridays.
BUSY BEES—First and third Fridays.
YOUNG WOMEN'S FRIENDSHIP CIRCLE—Each Tuesday evening.
USHERS' ASSOCIATION—Each Monday evening.
ALTAR GUILD—First Friday.
FLOWER GUILD—Each Friday afternoon at 4.30.
CHOIR GUILD—Second Friday.
MEN'S CLUB—First and third Tuesdays.
LITERARY AND DRAMATIC ASSOCIATION—Third Tuesday.
YOUNG MEN'S FORUM—Third Sunday at 4.00 P. M.
BOYS' AUXILIARY—Each Tuesday evening at 7.15.

ADVISORY BOARD

HENRY A. BOOTH.
CHARLES S. BROOKS, Treasurer.
JOSEPH W. DRAPER.
ZACHARIAH FOOTE.
HARRY I. GAINES.
IRVIN E. HALL, Secretary.
JOSEPH D. HOOPER.
JAMES H. MORGAN.
ARCHIE OWENS.
THADDEUS PRICE.
EDMOND SCOTTI.
EDWARD B. VAN DYKE.

SPECIAL OFFERINGS FOR YEAR 1918

JANUARY 20....Domestic and Foreign Missionary Society.
FEBRUARY 17...Vicar's Fund.
MARCH 17.....Mortgage Fund.
29.....Good Friday. To be designated by the Vicar.
31.....Easter Day, for Parish Expenses.
APRIL 21.....Sunday-school Expenses.
MAY 19.....Diocesan Board of Missions.
JUNE 16.....Mortgage Fund.
30.....Domestic and Foreign Missionary Society.
JULY 21.....Church Pension Fund.
AUGUST 18.....George C. Thomas Memorial.
SEPTEMBER 15..Mortgage Fund.
29..George C. Thomas Memorial.
OCTOBER 20....Vicar's Fund.
NOVEMBER 17..The Memorial Endowment Fund.
28..Thanksgiving Day—Hospitals.
DECEMBER 15...Episcopal and Convention Fund.
25...Christmas Day—Church Pension Fund
29...George C. Thomas Memorial.

The Chapel is supported by the Duplex Envelope System. Each member is requested to take a package which may be gotten from any member of the Finance Committee or at the Vicar's office.

SUNDAY-SCHOOL OFFICERS

JOHN R. LOGAN, Superintendent.
PRESTON C. JOHNSON, Associate Superintendent.
JOSEPH N. FOOTE, Chief Secretary.
PAUL JONES, Assistant.
CHARLES S. BROOKS, Treasurer.
MRS. JANIVEVE S. JOHNSON, Organist.
ALONZO BAILLOU, Sunday-school Choir Director.
MISS IDA OSBORNE, Primary Department.
MISS JEANETTA BARNES, Intermediate Department.
MRS. EVELYN PIERCE, Cradle Roll.
MRS. SARAH A. MILLS, Librarian.
MRS. IDA HICKS, Assistant.

KINDERGARTEN TEACHERS

MISS IDA OSBORN.
MRS. IDA B. FRAZIER.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.

VICAR'S LETTER

My Dear Parishioners:

We are now in the midst of our Lenten Season, when the church is asking from and requiring more of us than at other ordinary times. The church not only *needs us,* but *we need* the church and all the vivifying and spiritual life and vision which it gives, that we may have strong hearts, brave endurance and Christian courage to pass through these trying and stressing times.

The church is calling us through her multiplied services and other acts of special devotion, to a deeper insight into, and a closer imitation of Him who is our Lord and Saviour.

We must realize that Lent is only a means to an end. A great many people feel that regular attendance at Lenten services, and certain acts of self-denial and self-discipline during these *forty days* is quite sufficient, but on the contrary, it is designed to help us become more regular and faithful attendants at all the services; more earnest in prayer, constant in reading God's word, and zealous in administering to the needs of others all the course of our lives, that we may continue to grow in grace and knowledge.

We are having our usual week-day services, on Wednesday and Friday evenings at 8 o'clock, and Thursday afternoons at 4.30. The Sunday

services are as usual, except that beginning the second Sunday in March, the celebrations of the Holy Communion will be at 7 o'clock instead of 7.30. We are asking this year, as last, for the confirmation classes to come for their Corporate Communion. The list of the remaining classes to come will be found in another place. These services proved helpful last year, and we feel they should this year also.

Register

Baptisms

Feb. 3—Gertrude Mildred Monk
Feb. 10—Phyllis Marvin Wynans
Feb. 10—Pocahontas Langston Major
Feb. 10—Ada Vanilla Green
Feb. 10—Mrs. Martha Anne Margaret Peterson
Feb. 14—Ruth Antonio Morris

Marriages

Feb. 11—Jerome W. Banks and Mrs. Lelia (DeRieft) Smith.

Communicants Received

Jan. 29—Noble Rice and Mrs. Etta Rice from Calvary Church, Charleston, S. C.

Burials

Jan. 25—Mrs. Florence Ashby
29—Mrs. Sadie Thomas
Feb. 6—Mabel Blanche Hall
Feb. 15—George Fitzpatrick
Feb. 16—Levy Preston Martin Gordon
Feb. 25—William W. Ingram
Feb. 25—Mrs. Rebecca Hall
Feb. 27—Mrs. Annie Wilson
Feb. 27—Ruth Antonia Morris

Personal

Our sympathy is extended to the relatives of the deceased mentioned above, in the bereavements they have recently sustained.

LENTEN SERVICES

Lent has begun and is well under way at this reading, but we give our full programme and special preachers who have been invited and kindly accepted our invitations.

Beside the regular Sunday services, services are held on Wednesday and Friday evenings, 8 o'clock, and Thursday afternoons, 4.30 o'clock. It is gratifying to state that so far these services have been well attended.

Preachers

Feb. 17—Rev. Edw. R. Noble, Rector, All Saints' Church, Norristown.
Feb. 22—Rt. Rev. Geo. Allen Beecher, Bishop of Western Nebraska.
Feb. 24—Rev. Robt. H. Tabb, Rector, Church of The Crucifixion.
Mar. 1—Rev. Richard Bright, Rector, St. Monica's Church.
Mar. 3—Rev. Wm. S. Neill, Church of the Holy Apostles.
Mar. 6—Rev. Edgar C. Young, Phillips Brooks Chapel.
Mar. 10—Rev. Chas. L. Fulforth, Rector, Church of the Messiah.
Mar. 17—Rev. Herbert L. Hannah, Vicar, Chapel of Holy Communion.
Mar. 24—Rev. Everett W. Daniel, Assistant, St. Philip's Church, New York.
Friday evenings, March 8, 15 and 22, Rev. Phillips E. Osgood, Vicar, Chapel of the Mediator, will preach a series of sermons.

During Holy Week there will be service each evening, at 8 o'clock, and on Good Friday, March 29th, Morning Prayer will be said at 10.45. The Three Hour Devotion will be conducted from 12 to 3 P. M., by the Vicar. The choir will render a Sacred Musical, 8 P. M. On Easter Eve our usual baptismal service, 4 P. M.

EASTER DAY SERVICES

Holy Communion, 6 and 10.45 A. M. Morning Prayer and Sermon at the second celebration. The Sunday School Church Service and Festival, 3 P. M. A Special Musical Programme, 8 P. M. Is it not possible for you and me to make this the most joyous and happy Easter we have ever spent?

OUR EASTER OFFERING

Our offering at Easter this year is for the deficit in Current Expenses and we hope that it will be of such an amount as to completely wipe it out. So we are asking for two dollars and more from all who can give it; one dollar from those who cannot give two, and *as much as can be given* by those who cannot give the one. Let every one do their best. God requires no more, we dare not ask for more.

CONFIRMATION

On Friday evening, February 22, the Rt. Rev. George Allen Beecher, D. D., of the Missionary District of Western Nebraska, acting for the Bishop of the Diocese, confirmed a class of 48. We were disappointed in not having our own bishop, but this disappointment was made less keen in the fact of having Bishop Beecher, whom we also had with us last year for a similar service and we felt much at home with each other. He gave to us all a sermon that will long live in our minds and hearts, and we hope we may see it in our lives. The entire service was most inspiring, as we had the pleasure of being back in the church building for this service, as we have been worshipping in the parish house on account of the lack of fuel.

There was a congregation of 469 present. The class came in, led by the choir of 24 voices, singing, "Stand Up, Stand Up for Jesus." The bishop's sermon was on "The Good Shepherd."

There were 13 males and 35 females, the average age being 27 years. Of the 48 confirmed 18 are members of the Sunday School.

The following were confirmed: Mrs. Bertina Elizabeth Anderson, Mrs. Rosa Leewood Black, Mrs. Grethel Remartha Britten, Amy May Brown, Walter Brown, Mrs. Ida Middleton Brownfield, Edwin Martin Byng, Mrs. Emily Estella Casraiss, Aubrey Sydney Cadogan, Mrs. Sadie Margaret Certaine, Mrs. Victoria Hall Erskine, Addie Pauline Erskine, John Henry Fogg, Mrs. Mary Ella Ford, Leon Gardiner, Ada Vanilla Green, Mildred Anthony Hamblin, Marie Rebecca Hardy, Ella May Harmon, Mrs. Adeline Hill, Mrs. Alice Mariah Hill, Ambrose Westley Jackson, Mrs. Epsylim Amanda Jackson, Mamie Elizabeth Jackson, Aaron Littleton Jones, Earl Elphinston McKell, Rosetta McKensie, Harriett Josephine Lymas, Charles Henry Madden, Sr., Pochahuntas Lanston Major, Lyman Beecher Milburn, Mrs. Laura Louise Mitchell, Bernice Edith Modeste, Gladys Molsom, Mrs. Mary Orice Noorwood, Mabel Lee Purdue, Mrs. Margaret Martha Ann Peterson, Mrs. Emma Ritter Reyes, Russell Wheeler Robbins, Mrs. Susie Mary Robinson, Robert Wilson Smith, Mrs. Caroline Ellen Still, Mrs. Lillian May Summers, Alice Magaretta Thomas, Mrs. Emma May Tolson, Eugene Solomon Washington, Mrs. Emma Wright and Mrs. Reba Douglas Wynans.

We welcome, with all our heart, these members into the full and new relationship in the church. Our hope and prayer is that they may prove steadfast and faithful the responsibilities and duties they owe to the Christian Church, and "grow in grace and knowledge of our Lord and Saviour Jesus Christ." Each candidate was presented with a copy of "Only a Book," the author being our own rector, the Rev. George Herbert Toop, D. D., and also given a certificate signed by the bishop and the vicar. The class will make their first communion on Sunday morning, March 10, at 7.00 A. M.

C. C. C.

This means Corporate Communion by Confirmation Classes, and we have invited them to come as is stated below:

Sundays—Feb. 17, at 7.30 A. M.....1898-1905 inclusive
Feb 24, at 7.30 A. M.....1906-1909 inclusive
Mar. 3, at 10.45 A. M....Newly Conf'd 1918
Mar. 10, at 7.00 A. M.....1910-1913 inclusive
Mar.17, at 7.00 A. M.....1914-1915 inclusive
Mar. 24, at 7.00 A. M....1916-1917 inclusive

Members of each class are asked and urged to notify and also secure a large attendance of their class.

GIFT TO THE VICAR

More than the gift, rather the feeling of interest behind the gift for my physical comfort and need, the Vicar expresses to those who on a few Wednesday evenings ago at the close of the service, completely surprised him by the presentation of a very beautiful and serviceable

cape. The surprise was complete. Sometimes we get "inklings" of things before they happen, but all this went on and was finished up to the throwing of the cape over my shoulders before I realized what had been done. Now this gift was a much needed one and will be of great service and comfort, when standing in the vestibule to personally greet *my* people and at burials in cold weather. What I most appreciate is, that back of the piece of cloth called a cape, is the thoughtfulness, interest and devotion of a loyal band of workers who think of the comfort and needs of their minister. This warms my heart as the cape my body. You know what that means to one who is striving to give his best for those committed to his pastoral care. To Mr. and Mrs. Becknell, who seemed to be the leaders, with Mrs. Mary Bradford and many others—to all of you who assisted, my very hearty and sincere thanks. Behind this gift comes another in the form of a woolen vest—this too will find its place—from the Parish Aid Guild and others. But to them I must say ditto of the above and I sincerely thank them. Faithfully and devotedly your minister,

JOHN R. LOGAN.

MEMORIAL FLOWERS FOR MARCH

Sunday, March 3—The gift of Mrs. Auber Thomas in memory of her son.

March 10—The gift of Mrs. Alice B. Scotti in memory of her mother, brother and niece. Those in the Baptismal Font, the gift of Mr. and Mrs. Jos. A. Gaines in memory of their son, Orlando.

March 17—The gift of Mrs. Annie Foote in memory of her mother.

March 24—On the Altar: The gift of Miss Lillian B. King in memory of her godmother, Mrs. Mary F. Wilson. In the Baptismal Font: The gift of Mrs. Clarissa B. R. Skinner in memory of her neice, Mary King.

March 31—Easter Day—Cut flowers on the Altar the gift of Mrs. Auber Thomas.

REPORT OF THE MID-WINTER PICNIC

Thursday evening, January 17th, we held our second annual mid-winter picnic, which was the most successful yet, as will be shown by the figures below. The program was quite entertaining and the supper very good indeed. All seemed satisfied and pleased. Mrs. Mills and her assistants worked very hard and deserve much credit for their splendid success. The Chapel League, of which she is president, has already justified itself and has been most helpful in raising funds for the needs of the Chapel. We desire to thank all who in any way whatever contributed to the fine outcome of our undertaking. The League is open for membership.

REPORT

Door Receipts	$ 7.00	
Sale of Refreshments	5.90	
Ticket Money	105.45	
Total Receipts	$118.35	
Expenses	33.15	
Balance clear		$85.20
Disposed of as follows:—		
To Chapel Expenses	$ 75.00	
To Stage Curtain Fund	5.00	
Balance in Hand	5.20	
		$85.20

MRS. SARAH A. MILLS, President
MISS LEONA GULLEY, Secretary
REV. JOHN R. LOGAN, Treasurer

SUNDAY SCHOOL NOTES

Our Missionary boxes have been distributed to teachers and scholars, and the "Spring Drive" is well under way. The opportunity for self-denial saving, work, selling the Spirit of Missions, Easter Post Cards, and the book—History of the Parish—is being taken advantage of and there is evidence of earnestness. The superintendent is asking each class to go above the record of last year. We have gotten half way in the payment of the schools Liberty Bond.

Congratulations

We express sincere good wishes and hearty congratulations to the following members of our School on their graduation: Miss Augusta Aylor, Girls' High; Daniel Taylor, South Philadelphia Boys' High School, and the following from the Grammar School: Marie Baker, Ethel

Brownfield, Helen Hall, Marie Hardy, Elizabeth Purnell and Geraldine Young. "May these go up higher."

Our Sunday School Easter Service will be held in the church on Easter Day, at 3 P. M., when the Mite Boxes are to be returned and Easter carols sung.

Sacred Concert

"Lady Catechism and Living Pictures of the New Testament" is the subject of our Sacred Concert this Lent. The time is Thursday evening, March 21st. The tickets of admission are 15 cents. This year, as heretofore, each department, class and scholar will receive credit for tickets sold. These concerts have been helpful not only from the financial side, but educational and interesting, and we have always had excellent attendance. The proceeds go for our Missionary Offering. Last year the receipts were $67.90.

Committee on Flowers

The Vicar makes the appointment of the following as committee on Flowers and Church Decoration for this Easter: Messrs. Irvin E. Hall, Thaddeus Price and Oscar Revels, Madams Catherine Crevin, Martha O. Peck, Mary Jobes and Auber Thomas. The Vicar asks for the committee the co-operation of the members of the Chapel.

JANUARY OFFERINGS

The following are the offerings of the Chapel of St. Simon the Cyrenian or the month of January 1918:

Chapel Expenses:—		
Envelopes	$168.96	
Loose	15.06	
		$184.02
Benevolences and Other Objects:		
Communion Alms	$ 13.40	
Foreign and Domestis Missions	11.81	
Geo. C. Thomas Memorial	7.87	
Vicar's Asst. Fund	6.75	
Diocesan Missions	4.81	
Church Pension Fund	3.55	
Episcopal and Convention Fund	1.08	
Sunday School	$0.18	
Mortgage Fund	.10	
Memorial Endowment	.08	
		$49.63
Total		$233.65
Sunday School		20.49
Total for Month		$254.14

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STAFF

REV. PHILLIPS ENDECOTT OSGOOD, Vicar, 5021 Pine Street.
REV. JAMES ALBERT WEAGLE, Curate, 5010 Locust Street.
MRS. A. B. HANSCOM, Vicar's Assistant, 229 Buckingham Place.
N. B. CLARKE, Organist and Choirmaster, 5233 Spruce Street
D. R. MANGAM, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. GUMPERT, Vice-Chairman of the Advisory Board, 5038 Osage Avenue.
E. H. BAUZENBERGER, Registrar, 251 S. Fifty-seventh Street.
R. E. STONEBACK, Treasurer, 4943 Walnut Street.
W. R. HEINS, Chairman of the Property Committee, 5449 Cedar Avenue.
J. W. LEGALLEZ, Scoutmaster, 5220 Irving Street.
W. K. CLYMER, Secretary of the Mediator Schools, address at the Chapel.

OFFICE HOURS

THE VICAR ... Tuesdays and Fridays at 5.15 P. M. Wednesdays at 7.15 P. M.
THE CURATE ... Wednesdays at 11.00 A. M. Saturdays at 1.30 P. M.
THE VICAR'S ASSISTANT—Daily, except Saturdays, 10.30 to 12.00 A. M.
THE TREASURER may be seen after services or on Monday evenings at the Parish Building.
The Parish Building is open daily from 8.45 A. M. to 10.30 P. M., except from 1.30 to 1.30 P. M. and 5.45 to 7.15 P. M.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Preston 437 I-J.
The Curate's telephone is Belmont 2557-J.
Mrs. Hanscom's telephone is Baring 7494-M.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

Representatives from the Vestry

ROBERT P. SHICK. J. W. PERKINS. WM. H. FUNSTE

Representatives from the Chapel

J. H. BARNDT.
E. H. BAUZENBERGER.
HERBERT E. BLACKMAN.
FRANCIS F. BURCH.
ALBERT W. CAVENDAR.
N. B. CLARKE.
W. K. CLYMER.
E. R. DURBOROW.
E. B. GUMPERT.
WILLIAM R. HEINS.
WILLARD MASTON.
R. EUGENE STONEBACK.

PROPERTY COMMITTEE RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

SUNDAY:
8.00 A. M. Holy Communion.
10.30 A. M. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 P. M. The Mediator Schools (and Adult Bible Classes).
7.00 P. M. Men's Meeting (as announced).
8.00 P. M. Evening Service and Sermon.

WEDNESDAY:
7.45 P. M. Evening Prayer.
8.15 P. M. The Vicar's Midweek Bible Class in the Life of Christ.

HOLY BAPTISM will be administered any Sunday at 12.20 or 3.45 P. M.

The Clergy should be consulted before making arrangements for Baptisms, Weddings or Funerals at which their services are desired.

General

THE ADVISORY BOARD—The Tuesday before the second Wednesday in the month at 8.00 P. M.
THE CHAPEL COUNCIL—The third Tuesday (when called) at 8.00 P. M.

For Men and Boys

THE BROTHERHOOD OF SAINT ANDREW—The first Tuesday at 8.00 P. M.
THE YOUNG MEN'S CLUB—The first Monday at 8.00 P. M. Basketball games Mondays at 8.15 P. M.
THE BOY SCOUT TROOP—Tuesdays at 7.30 P. M.
THE WAR WORK GROUP—Tuesdays at 8 P. M.

For Women and Girls

THE ALTAR GUILD (and Choir Mothers)—The Monday before the first Sunday of the month at 8.00 P. M.
THE MEDIATOR GUILD—The first Tuesday at 2.30 P. M.
THE HOME MISSIONARY SOCIETY—Thursdays at 2.30 P. M.
THE WOMAN'S AUXILIARY—Fridays at 2.30 P. M.
THE GIRLS' FRIENDLY SOCIETY—Fridays at 8.15 P. M.
THE GIRLS' FRIENDLY SOCIETY CANDIDATES AND CAMP FIRE GIRLS—Thursdays at 4.00 P. M.

THE SUNDAY-SCHOOL STAFF: SUPPER AND MEETING—Third Monday at 6.30.
THE CHOIR—Thursdays at 8.00 P. M.
MONTHLY PARISH PARTY—The last Tuesday of the month at 8.15 P. M.

SPECIAL OFFERINGS, 1918

February 17....The Vicar's Fund.
March 29.....Good Friday—The Chapel of St. Simon the Cyrenian.
31.....Easter Day—Chapel Expenses.
May 19.....The Diocesan Board of Missions.
June 16.....The Chapel of the Holy Communion.
October 20.....Religious Education.
November 17....The Endowment Fund.
28....Thanksgiving Day—To be designated by the Vicar.
December 15....The Episcopal and Convention Fund.
25....Christmas—The Clergy Pension Fund.

THE VICAR'S WORD

Dear people of the Mediator.—

The last half of Lent always seems the most important. The first few weeks get up our momentum, but in the final days we seem to come to a realization of the inner secret of Lent-keeping. You cannot begin to know what a tremendous inspiration and joy it is for a minister to work with a congregation which keeps Lent so heartily. He looks forward to it as the climax of the year's experience, and as the moment, too, when the demand for moral leadership by the congregation's help comes most near to *some* fulfilling.

It is a particularly happy coincidence that the Bishop's visitation usually comes at the center of our Lent-keeping, for it inserts into our unanimous thought the realization of Church

membership as a vital and moving power in the lives of individuals, and of that for which the whole communion stands in the life of the community. "Lest we forget." It is a splendid group of people which adds itself to us, this thirty-first of March. And may I suggest that your deep pleasure in the stand they are taking should not go unexpressed. Say to each and every one of the Confirmation Class sometime soon what it means to you personally to have his life-power added to that corporate life which is so much the source of inner vigor to you yourself.

Next to emphasis on Easter as a festival of the heart comes the practical matter of its expression. The Easter Offering is such. By now you know very well both its object and its method. We are to make our offering the summing up of our self-denial, in the form of War Savings for the Building Fund. The proverb about killing two birds with one stone comes in ever so pat. If we can both help the Nation and at the same time do our share for the Building Fund of our splendid new church, we shall do wisely.

The Canvasser's Supper comes on a date soon to be announced. There is still time and room for any who feel moved to offer their help. (All Canvassers are invited as the guests of the Finance Committee.) We hope the actual canvass of the Parish will be completed in the two weeks preceding Holy Week. May I remind you the pledges are to be made in two instalments. The first payable on Easter Day and the second on All Saints' Day. We want to raise at least $10,000. If any of the members of the congregation already have War Saving Certificates or Liberty Bonds of any denomination which they care to turn over to the Finance Committee, as part or whole substance of a pledge, it will be entirely acceptable! Patriotism and church loyalty combined!

I am personally sorry to have added to my handicap of Exemption Board work by the infected throat which has kept me from so much apparently-needed speaking and calling. But things are brighter now. Exemption Board work is slowing down a bit and I am wistfully hoping that I may get back to serve the patient parish completely—for a while, presently.

Holy Week and Easter bring moving thoughts this year. A year ago on Good Friday (according to the Church Year) we declared war. It was a symbolic coincidence. And has shown itself already as absolutely true. We are entering into the mind and joy of Christ crucified! Easter is *Ours!* Is it not? God make it so to be! Affectionately your friend,

PHILLIPS E. OSGOOD.

Register

Marriages

Feb. 16—Francis Denmead and Katherine Marion Rose.

Burials

Jan. 30—Mrs. E. Louise Fields Davison.

Communicants Received

Mrs. Clara Davis Quimby from the Church of the Saviour.

Miss Edna Campbell from St. Jude and the Nativity.

THE THREE-HOUR SERVICE ON GOOD FRIDAY

Good Friday is not a holiday, but surely should be. One wonders, nevertheless, what might not be brought to pass if those who are employed were to say, "Good Friday from twelve to three is for me a time when my church has the right to my presence. May I not be excused from the office for that time?" One notes that for Jewish Holy Days there is no expectation that an orthodox Jew will be anywhere but at his religious duties. Romanists find little difficulty in putting church before other occupation at climax-times of the church year.

The Vicar has heard many of his congregation say, "It does not seem right that I should

miss *THE* service of Lent. I wish I were not employed." He makes this suggestion then, knowing that there may be some isolated cases where difficulty will absolutely prevent.

Why not try to get Good Friday afternoon for your legitimate spiritual privileges?

Have you ever really asked, or just been wistful for that time and its higher use?

Employers are not likely to stand in the way of religious observance, as any one of them should be able to see that the three hours' service cannot strictly be had at any other time than from twelve to three.

Are we not a little apologetic about our religious life anyway?

Should we feel embarrassed to speak its object modestly, straightforwardly and sincerely? Are we not within our obvious rights to stress so great a moment as the hour of the cross?

Try and see! (and do not wait until too near the day). Can there be any sane reason why we should not allot inflexibly that early afternoon to participation in the church's commemoration of the victory that overcometh the world?

One may be sure The Mediator congregation, from its spontaneous attendance last year, will more unanimously yet attend this year, but for that increase, to start in advance will probably be wise.

MR. HAMPTON L. CARSON MARCH 19

The next Men's Smoker continues the unusual list enjoyed so far this winter. Acting on the principle "nothing venture, nothing have," the committee went after Mr. Carson and were pleasantly surprised in being able to get his promise to come. We were afraid he would have no free time. Mr. Carson is an Ex-Attorney-General of Pennsylvania, and an authority in the history of our State, an orator of ability, a man of large affairs. Beyond a doubt our men will respond to such an opportunity as his coming presents. He is a man's man and will repay any amount of personal advertising which we may care to do for the sake of the Mediator Fellowship, by returns of interest and stimulus of our minds. Everyone come and bring his friends!

CONFIRMATION ANNIVERSARIES

On Maundy Thursday we hold again our Confirmation Anniversary Service for the classes confirmed under the present Vicar. There will be four of such classes. The Vicar has appointed a certain representative in each class who will endeavor to get in touch with the other members and obtain their word that they will attend that evening.

It seems a most fitting thing that we should have an anniversary on the birthday of Fellowship which Confirmation represents. And there can be no doubt that Maundy Thursday is the most appropriate day of such rededication. It is the day of Holy Feast, which means so much to us as we grow in experience of it. It will probably be the last Maundy Thursday Communion in our beloved Upper Room; it should therefore be unusually meaningful to us all.

There are now almost two hundred who have been confirmed during the present Vicarate. Into this list enter many changes, but we hope that a substantial majority of the classes are still at hand. And as for those who may not number themselves among the Anniversary Confirmation classes, why not make the occasion an anniversary nevertheless? For each one of us needs from time to time a moment of the freshening-of-old ideals and reconsecration; and this is most surely an appropriate time.

MUSICAL HOUR

On Tuesday in Holy Week we are to have instead of the Devotional Service, an hour of the very best music. There can be nothing so helpful and so hallowing as an hour of sincere influence by the message of music. Mr. John K. Witzemann brings to us again such a contribution of superlative ability and taste through himself and his associates, that the Musical Hour promises to stand out as a time of spiritualizing

above almost any service we shall have. It is to be expected that the congregation will completely respond to the spirit of such an hour and that we shall all look forward to its coming with the best kind of anticipation. Do not forget that this is in no sense a usual "Concert," but a devotional time in which reverent stillness is beautified by the emotional appeal of an art which is in many ways beyond any necessity or possibility of words.

The reading of Charles Rann Kennedy's "The Terrible Meek," originally announced for this evening, is transferred to Monday in Holy Week instead.

EASTER FLOWERS

Any member of the congregation who cares to contribute toward the beautifying of our Upper Room for the Easter Festival, is asked to make his contribution as soon as convenient or in case one cares to send flowers instead of money that such gifts may be spoken of in advance. Might such word come to Miss Rauch at the office? Last year so many flowers came in at the very last moment unannounced, that much might have been saved of money not particularly designated for Easter Festival, which had been used because it was not known on what we could count. This year, this may be obviated by a word in time.

PARISH MEETING

Notice is hereby given that the Annual Parish Meeting occurs on Easter Monday, April 1st, at which time there will be the election of officers for the ensuing year, the reports of the preceding year and the transacting of sundry important business.

CANTATA

On Palm Sunday evening the choir will render its annual Cantata. It has been working hard upon it, and the ability of the choir was never better manifested than in this substantial rendering. Along with many other things at Easter time we come into a deepened concept of the place of the choir in church worship—we recognize indeed that our volunteer choir system does bring a high degree of faithfulness, spiritual clarity and power to us all.

HONOR ROLL EVENING

The Honor Roll evenings so abundantly justify themselves that even the Lenten schedule will not interrupt their regular coming. The next one comes on March 17th. The names for intercessions and letters possibly to be used, are requested not later than morning service on that day. With such names might there not also be mention of the particular service in which the man is engaged. The prayers will be grouped as, for instance, "for those in Naval Convoy Duty," "for those in Aviation Service," "for those on Engineering Duty" and so forth. It will help us to pray more definitely if we know in what circumstances to place our friends in imagination as a ground for prayer.

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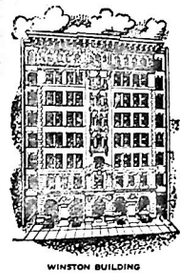
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THE MONTHLY MESSAGE

Published in the Interest of the
PARISH OF THE HOLY APOSTLES

Editor
THE RECTOR, REV. GEORGE HERBERT TOOP, D.D.
Assistant Editors
REV. PHILLIPS ENDECOTT OSGOOD REV. HERBERT LESLIE HANNAH REV. JOHN RICHARD LOGAN
Managing Editor REV. WILLIAM S. NEILL
Business Manager MR. CHARLES H. CLARKE

VOL. 2 PHILADELPHIA, OCTOBER, 1918 No. 1

EDITORIAL

No matter how the calendar may read, the coming of autumn means for most of us the *beginning of a year of work*. The Summer vacation period is really a *period* at the end of one endeavor-sentence. It marks its conclusion and a new start thereafter. In this frame of mind we come back to the privilege of church work for the ensuing season of self-giving. Realizing that, so far as the influence of our own Parish goes, it is a testing and a crucial time. The ability of the Church at large *strongly* to survive war-times and to be able to meet the inevitable demand for sane spiritual authoritativeness with which presently the world will come. All this depends more largely than we guess on our working it out in the individual unit of the Parish.

And in turn, the working out and manifestation of the authority of Christian ideals by any Parish depends on the entirety with which the individual holds himself to the same standard. With steady, gentle, relentlessness we must hold ourselves to only constructive spiritual life, and the complete realization of the authority of the Spirit in our own characters. We must be as sure and as sane and as Christ-minded as we can. We must never let ourselves slip down into pettiness or semi-selfishness or cowardice of soul in the face of iron-hard emergencies. We must not be burden-creaters in any degree, but burden-carriers. *We must be Christs!* By the indwelling life of the Christ! George Meredith says somewhere: "The curse of too much religion is that we come to God with our weakness, and not with our strength." How true such a diagnosis is! We ought to use God to strengthen ourselves, but when we have strengthened ourselves by the realization of His strength, that is only a beginning—then we must come to Him at our strongest and say, "Use me for Thy work in the world!" To be at our strongest, not at our weakest in our touch with God, means, for instance, that our prayers will not be the cryings and petitionings of grovelling souls, but that they will be intercessory and mighty by faith and love. It means that our standard of righteousness will be the positive standard of life-giving, not mere colorless blamelessness. It means that we shall find ourselves clothed upon with God's life: seeing things as He sees them, working out His Christ-work with Him because it has become our own mind and emotion, and will to "think God's thoughts after Him" and put them into action with the consciousness that we are God's agents. Christs in our degree.

"God cannot do for us what we do not let Him do as far as possible through us."

We will come to God, not weak, but *strong*. Together. Living Christ, so far as in us lies, to all our world. Through Jesus Christ our Lord.

PHILLIPS E. OSGOOD.

Roll of Honor of the Entire Parish

304 NAMES

CHURCH OF THE HOLY APOSTLES

Adams, Thomas H.
Adams, Alfred H.
Banyard, Alfred S.
Barclay, Clinton H.
Barlow, Elmer H., Yeoman
Barlow, Walter, Ensign
Barr, Charles R., Lieutenant
Bendell, William I., Corporal
Blair, George, Major
Boyd, Harold Scott
Boyd, John Winfield
Britton, William Nelson
Brown, Henry Newman
Campbell, Stuart Runkle
Carmichael, R. Lawson
Chadwick, Harriet
Chapman, William R.
Christie, J. Newman
Cross, J. Stanley
Cross, Raymond A., Ensign
Davidson, Abraham
Davis, Robert H.
Deaver, Dr. G. Gilbert
Diamond, James A.
Donaldson, William N., Lieutenant
Ebner, Charles F.
Farrar, John
Ferguson, James H., Sergeant
Foell, Louis
Fortin, Edward L.
Fortin, Fred. V.
Fresh, William
Gatter, Charles C.
Gemberling, Laura M., Nurse
Gillen, Frank
Graves, F. Mortimer, Ensign
Greer, William E.
Hall, Frederick A.
Hill, George W.
Hipwell, John B., Sergeant
Hollis, Albert C.
Hughes, George H., Sergeant
Jack, John J.
Jackson, Joseph
Jacobs, Howard M., Sergeant
Johnson, Marion F.
Johnston, William R.
Keenan, James Hudson
*Kidwell, Orville S., Sergeant-Major
Kuhl, George
Lamond, William
Lawhorne, William M.
Leeper, Thomas P.
Leonberger, Walter E.
Livingston, T. Raymond
Martin, William A.
Melvin, Samuel M.
Michael, Harry H., Yeoman
Moore, Robert B., Lieutenant
Moore, Samuel S.
Moore, William J., No. 1
Moore, William J., No. 2, Lieutenant
Morrisson, William J., Yeoman
Moyer, Gardner
Murphy, Joseph B.
McCandless, Samuel J.
McClenaghan, Herbert E.
*McBride, James Thomas
McFarland, Harry B.
*McFetridge, James B.
McGowan, Robert H.
McKay, Walter
McKenzie, Alfred
McLaughlin, David
McMeekin, Robert C.
McMonagle, Harry W.
McNally, Arthur
McWilliams, Alexander, Yeoman
Naye, Jack C.
Neibergall, James C., Corporal
Noble, Thomas N.
*Noel, William Leslie
O'Brien, Alonzo
O'Neill, Thomas Lincoln
Parkes, Christopher J.
Perkins, William
Pickwell, Harry H.
Pollock, David Herbert
Rea, Robert
Remington, George C. Thomas
Robinson, Howard West
Royle, Elmer
Royle, Herbert B., Corporal
Royle, Philip A., Q. M. Sergeant
Scott, James S.
Scott, Wesley E.
Seymour, Frank E.
Smallwood, Clarence
Smith, S. Annabelle, Nurse
Smith, Lorentza
Soulas, Fred B.
Spaeth, John W., Jr.
Sterritt, Samuel A.
Sterritt, Elmer
Thomas, George C., Jr., Captain
Thomas, Leonard M., Lieutenant
Van Vranken, J. Schuyler, Sergeant
Warnick, Albert Ernest
Weideman, Frank
Wheeler, F. Lyman
Whitlock, Edmund H., Yeoman
Wilson, George
Wilson, Henry B., Admiral
Young, John W., Commissary Sergeant
Young, Robert J.

Total 115

MEMORIAL CHAPEL OF THE HOLY COMMUNION

Army

Charles, Joseph
Charles William
Franz, Joseph
Graham, Robert
Hill, Elwood
Hill, George
Kirst, Earl
Knorr, Vinton S., Sergeant
McAnally, Andrew
McElhenny, John
McFarland Alfred
MacWilliams, George
Mackey, James
Mooney, Elmer
Norton, John
Parks, Robert
Pische, Otto
Robinson, Moncure
Russell, George
Russell, Joseph
Schiler, William
Scott, William
Sines, Charles
Wallace, Frank A.
White, Edward
Wilson, Robert
Young, Samuel

Navy

Kniland, John
McConachie, Andrew
Macool, Elwood
Macool, Ormund
McLatchey, Robert
Perry, James
Reese, Thomas
Reese, William
Schreiber, James
Taylor, Ray
Taylor, Thomas

Total, 38

*Deceased.

Roll of Honor of the Entire Parish

(CONCLUDED)

CHAPEL OF ST. SIMON THE CYRENIAN

Allison, Edward Walcott
Anderson, William
Ayles, William
Barnett, Richard
Brownfield, Charles Vincent
Brown, George
Burton, Joseph M.
Burton, Aldrich R.
Busch, William W.
Cole, Harry F.
Curtis, Rudolph
Dabney, Morris, [illegible]utenant
Draper, Edgar A[illegible]eutenant
Fogg, John Hen[illegible]
Gardiner, Georg[illegible]
Gaines, Leon
Green, John T[illegible]s
Green, Clarence I., Corporal
Green, Rudolph H.
Green, Leon W.
Hardy, William D.
McHarris, Thomas
Harbison, Leroy, Corporal
Henry, Lawrence
Hooper, Leroy
Jackson, Swinford
Jenkins, Roselle
Johnson, Everett W., Lieutenant
Johnson, Joseph L., Lieutenant
Johnson, Herbert N.
Lewin, Richard J. M.
Lewis, Joseph Rudolph
Levy, Claude C.
Matthews, Harry M.
Melbourne, Lester
Moore, Charles A.
Moore, Walker A.
Moten, James Henry
Neal, Stanley
Peck, Isaac, Jr.
Pettis, Arthur W.
Reed, William
Reyes, Adolph, Lieutenant
Scott, Stewart
Shafer, Charles
Thomas, Eugene, Sergeant
VanDyke, Edward J.
Watson, William, Corporal
Wallace, Nathan Gibson
Wiggins, Elmer

Total, 50

CHAPEL OF THE MEDIATOR

Armbruster, Robert
Austin, William, Jr.
Bacon, Howard F.
Bailey, Carleton
Balbirnie, Arthur A., Sergeant
Ballentine, Edith
Bell, Thomas, Jr.
Benham, Frederick E.
Black, Francis E.
Bonsall, Henry H., Jr.
Brett, Ethel
Brewer, Roy D.
Brewer, Scott
Budd, Harry G.
Budd, Henry Gaylor
Carey, Harry K., Captain
Cleeland, Robert M., Ensign
Cobb, Horace W.
Costa, John S.
Cox, Walter
Crockett, Harold S.
Curtin, F. Walton
Davidheiser, Horace R.
Davison, Russell, Ensign
Dudley, Oscar E., Ensign
Dunfee, Earl
Dunlop, Charles R.
*Elsner, Burtel
Epler, Ralston
*Fields, Robert Nelson
Fitzgerald, Leonard H.
Fooks, Camille
Fooks, Ernest
Ford, Mary L.
Garrett, C. Edward
Gibson, Oliver W.
Glasgow, Charles J.
*Grant, Alfred J.
Hamilton, Robert Chalmers
Hansen, William J.
Harrison, Levick
Heinitsh, George M.
Henderson, T. Alfred
*Huling, Warren R.
Imhof, Charles
Jones, Hilton E.
Keplinger, William, Major
Knowles, John Edward
Lack, Howard E.
*Kelly, Edward
Lawrence, William
Lees, Joseph R.
Luce, Thomas Russell
Lunn, James R.
Lunn, Robert
Lunn, William
Lyons, Frank Russell
McIntyre, Joseph E.
Mills, Stanley
Motherwell, Frank S.
Motherwell, Robert
Needs, Sydney John
*Neill, William A., Lieutenant
Osgood, Phillips Endecott
Patchell, Frank
Patterson, George Howell
Patterson, Ralph Duke
Patterson, Robert Wilson
*Pierce, Warren J.
Pitts, Edmund M., Sergeant
*Powell, Roger
Rae, Alexander M.
Richardson, Frank
Rodgers, A. Stephen
Rodgers, Herbert H.
*Rodgers, John L.
Shaw, William
Simpson, David, Major
Snowden, Frank, Ensign
*Smith, Charles W.
Smith, Walter F.
Smith, William Eugene
Stevens, Ernest C. M.
Stevens, Reginald W. H.
Street, Frederick J.
Sutton, William
Taylor, Harris S.
Thomas, Alfred B.
Turkington, William, Jr.
Umstead, Harry F.
Umstead, Walter R.
Walker, Wendell H.
Wallworth, Foster T.
Waters, Thomas John
Williams, Wesley, Corporal
Wilson, Charles R.
Wilson, George, Lieutenant
Woolley, Chandler S.
Wynne, Vernon
Young, Allan Dayton
Zearfoss, Charles H.

Total, 101

*Deceased.

Guide them, guard them, gird them, God!

With the Rector at Camp Dix

FIRST IMPRESSIONS.

First impressions, and yet not exactly first impressions of the camp, for I had been here on several occasions before, but first impressions in a responsible and official relation with the camp life.

As the train (nearly always late) draws near the station one sees the miles of low barracks and other buildings across the fields on the right, while on the left is the re-mount station, where one sees corral after corral of horses, used principally for officers and cavalry training. The station is picketed by members of the "M. P." (Military Police).

I expected to be met, but a misunderstanding had arisen as to the time of my arrival, and I was not. Attempts to hire a "jitney" were met by repeated failure; one kind of license permitted the bearer to do only so-and-so; another only so-and-so, and those who might have taken me were supercilious to a degree of a single fare, when they were permitted to charge only a certain price within the camp limits, and by waiting a little while they might pick up six or eight going in a direction opposite to mine. As the automobile at St. George's Club (my destination) was out and its return uncertain, I settled myself to wait. I sat and chatted two hours with members of the military fire department in front of their firehouse. They had all been firemen in civilian life, enjoying now the same salaries as when at home (their respective home cities making up to them the difference between their pay from Uncle Sam and that received before), and as they had their board and clothes provided and little work to do they were in clover.

At last a woman from the Hostess House, at the suggestion of one of the firemen (I hope he was not tired of my company) had pity on me and took me and my bag on board her car and whirled away. She was most kind and gracious, but as her hat pins would not stay in and she was frequently compelled to take her hands off the steering wheel to push them in place, and the streets were crowded with cars and big military trucks and the ditches were deep, and the car left to guide itself while the refractory pins were attended to, our escapes seemed to me to be not only hair-breadth, but miraculous.

However, escape we did, and guided a safe way through street after street lined with the one-story officers' quarters and executive offices and the two-story company barracks, with here and there some streets of tents. And everywhere khaki-clad men, white and black (twenty thousand colored troops here just now), and some red. The white men comprise chiefly a division just transferred here from Camp Cody, New Mexico, and a fine, vigorous, upstanding body of men they are. Of them I must tell you in a later letter.

At last we reached (my hat pin chauffeur—or is it "chauffeuse"—and I) St. George's Church and Club House, which was to be my residence for the next three months. That, as Kipling says, is another story, and that, too, must wait.

You were all very good to spare me to this work of the general church among her enlisted sons, and I expect to enjoy it and get much good, and, please God, do some good, but I miss my home Church and you, my home people, very much, and shall miss you every day until I return to you.

II

ST. GEORGE'S CHURCH AND CLUB.

St. George's Church and Club is the center of the work for soldiers stationed at Camp Dix which the Episcopal Church of the dioceses of Pennsylvania, New Jersey, Newark and Western New York is doing. The buildings consist of a church of plain, frame construction, a club, or hostess house, and a rectory. The resident chaplain, the Rev. Karl M. Block, and his family and some of the other workers live at the rectory. The rest of the workers live in the club-house.

Some of these workers are paid, some are volunteers. Among the latter are the Voluntary Chaplains, who stay three months; the housemother, who stays two months, and a committee of ladies who come from the dioceses mentioned above and who stay for one week.

The Club is situated just outside the camp, but has been included within the reservation by General Hugh Scott.

There is a detail of enlisted men from one of the Depot Brigades for cleaning and policing the church and club-house.

The men come to the club in considerable numbers, especially at night and find there much amusement and relaxation. It is open to all, but it is natural that we should find our closest interest in boys of our own Church.

The dances attract the men by hundreds, but the girls are always few, as we are so far away from the cities, and the accommodations here for an overnight stay are very limited. A girl is the rarest of all things here, and the most popular.

The enlisted men are a fine lot of fellows for the most part. It is a sincere satisfaction to be with them.

Besides the resident chaplain and the two voluntary chaplains, there are three others who come for two or three days each week. We spend every morning and afternoon, unless we are visiting or holding services at the Base Hospital, in looking up boys whose names have come to us from the War Commission, the Brotherhood of St. Andrew, rectors, parents and friends. Yesterday we held six services at the hospital. In the evenings we go to the barracks for short services and addresses. Last night we held four of these and in one of them I had the privilege of addressing about three hundred Philadelphia boys. When I told them I was also from Philadelphia and called for three cheers for our dear old home city they nearly raised the roof.

We have supper at five-thirty to six o'clock, usually, so as to be able to get to the baracks early, and after the services are over we hurry back to the Club to meet and mingle with, and do what we can for the boys who are there. We get through the day's work about eleven o'clock and after prayers go to bed, always thoroughly tired.

Sundays are the most disappointing of all the days here. We have a total of two or three hundred of the boys at all the church services instead of the larger numbers one expected. The other churches all have the same complaint. We are trying our best to remedy the matter, but it is difficult. The men individually all seem to be religious, but the church services do not attract them. If only I can do something to remedy that situation I shall be happy. We held four services last Sunday; two sermons, both of which I delivered.

Socially the Club is a success, and there is a home atmosphere about the place and a kindliness of service which the lads all appreciate very much. Last week we addressed over sixteen hundred men in the barracks and hospitals, so though they do not come to church we take the church to them. Somehow or other we must overcome the indifference of the army regimen to spiritual things, and teach the men of the American Army the high idealism for which General Pershing calls, and which the character of the world conflict demands.

III

THE SANDSTORM DIVISION

The Thirty-fourth Division is nicknamed the "Sandstorm" Division, because it came from Camp Cody, where the sandstorms are so severe that it is not unusual for severe illness and occasionally death by suffocation to occur from the severity of these storms. The dust there is so thick that the men have told me they frequently could not see their feet while drilling. Nearly every day a heavy wind came up, which "raised the dust" in a most unpleasant way.

The men of this division came from Texas, Arizona, New Mexico, Nebraska, Kansas, Colorado and Minnesota. They are a revelation in fine, upstanding manhood; quite the finest lot of American manhood, considered physically, which Camp Dix has yet seen. It is not at all unusual to see a group of them standing together all six feet tall or more.

The · Monthly · Message · of · the · Parish · of · the · Holy · Apostles

They very quickly established a reputation as the best drilled and most soldierly division ever sent to the cantonment. Many of them were plainsmen or cowboys back home, and their feats of skill with the lariat are both amazing and amusing.

They are a little rough on the surface and their language sometimes a little less chaste than strong, and they will gamble a bit and drink a little when chance offers, but down in the deeps of their nature one can always come upon the pure gold of decent manhood. They have come from simple homes and rude surroundings, but they do not know the way to mean acts or the ultimates of indecency. In fact, they are quick in response to the appeal of any true sentiment. They are a bit shy of giving expression to their religious feelings, but they nearly all have a simple but sure faith in God and a certainty about the efficacy of the Christ for their ultimate good, which would shame some of the members of our city churches. They are clear of eye, open-minded, and receptive to the straight appeal of the gospel truth in a way which is quite refreshing. They play no tricks with truth themselves and they expect you to play none. They are quick to detect sham and pretense and do not fail to show their dislike of them, while they are most attentive to a straightforward presentation of the truth. They very quickly won their way into the hearts of the workers at the Club and were delighted with the homelike atmosphere and friendliness they found there.

They were all keenly anxious to go overseas to get into the "big game," as they call it. An English captain, who had been with them at Camp Cody for five months for training purposes in the Signal Corps, said to me one Sunday after service, "I believe they are the best soldier-material in the world today. The people of England and France are going to open their eyes when they see them marching through their streets. I pity the Germans they go against."

The officers are plainer men than the officers we have been accustomed to in out Eastern Divisions, most of them having come up from the ranks, but soldiers to their finger tips. For the most part they have seen service on the Mexican border for a year or more.

They are stern disciplinarians when on duty, but exceedingly friendly and approachable to their men in their off-hours. An English clergyman, now living in America, said to me recently, "I believe the best hope for the future of America is to be found in these men of the West. The great cities of the East contain a polyglot population of Jews, Italians, Greeks, Slavs, etc., mixed with the people of Anglo-Saxon and Scandinavian blood, but these men are all of the best blood Europe had to give, and now in the second or third generation in America. They are a much better type as a whole than is to be found in New England, or any other of the Eastern States."

The Influenza-Pneumonia epidemic played havoc with these fine lads, but of that I must tell you in my next letter.

IV

THE INFLUENZA-PNEUMONIA EPIDEMIC

In its suddenness and severity the Influenza-Pneumonia epidemic fell like a blight upon the camp. For a few days we heard of scattered cases here and there, and then quickly hundreds fell sick each day, and at last the appalling total of about a thousand a day was reached. In the first week, more men died at the Base Hospital than in all the time since before the hospital was established. In three days every available bed at the hospital was filled. In three days more the patients already there for other diseases were removed to other places and their beds given to those stricken with the plague—and it truly was a plague. In three days more the piazzas and corridors of the hospital wards were crowded with the sick. Three days after that an area of barracks in the camp was taken over as an extension to the hospital. Doctors were overworked to the point of exhaustion, while the nurses were completely worn out and some of

them hysterical. Never in my life have I seen so great a devotion and supreme a sacrifice of self as was evidenced by these nurses and doctors.

Everybody worked to the limit of their strength, from the Commandant to the buck private, at some sort of service for the sick, but these especially emptied themselves in sacrificial labor for the poor sick lads. And the need was very great and very urgent. Never has it been my lot to experience so deep a human need and so great a human affliction. The Club and Church were closed under the quarantine, and all the women, the laymen, and the families of the clergy sent away. The resident chaplain, the Rev. Edward M. Block, the Rev. Hiram Bennet, a Volunteary Chaplain, Mr. Frank Goodall, the Brotherhood of St. Andrew Secretary, and I all elected to stay. and at Mr. Block's suggestion we removed to the rectory together with the Presbyterian, the Baptist, and two Lutheran ministers, who lived at the Church Headquarters just beyond the church.

We had an enlisted man detailed as cook. Then we all threw ourselves into the work of the hospital, going there morning and afternoon and taking turns at the night duties. There we struggled with the situation as best we could. From bed to bed, from ward to ward, from row to row of wards we went hour after hour, hour after hour, looking into hundreds upon hundreds of poor, pitiable, frightened eyes, listening to gasping words and broken confessions, administering the words of life to hungry hearts.

In its physical aspect one felt as if he were living in the lowest hell of torture and misery and suffering, and when the fathers and mothers and wives began to arrive, many of them too late, sorrow and broken hearts were added to the other horrors. Men, big strong Texans and Nebraskans and men from other States, giants in stature, many of them, died like fleas all about you, after two or three days of tortured suffering. The doctors frankly threw up their hands and said this is more a task for you than for us. Some of them who had been in the Bubonic Plague, Yellow Fever, Typhus and Spotted Fever epidemics said this was worse than any of them. The death rate in the pneumonia cases was between forty and fifty per cent. Ambulances coming to the hospitals and "dead wagons" accompanied by firing squads going from the morgue to the station were always to be seen on the streets. Nurses fell sick by tens, and soon the visitors began to be infected by scores and provision had to be made for them.

Physically, it was horror upon horror everywhere, with Death rampant and apparently insatiable. The morgue was choked with the dead and coffins were unobtainable in sufficient quantity to provide the need.

But there was another side to it all, and that was a beautiful side because it was spiritual. Never before have I felt religion to be so vital a factor in life, never have I known so deep a hunger for the "Bread of Life." Bed to bed, row upon row, ward after ward, the sick lay dying, some with a day of life left to them, some with only an hour. It was a curious feeling which came to the clergyman as he went here and there to the dying—that he and he alone had something real and permanent in a time when all about earth was slipping away and only death was left: As one prayed and read out of the Good Book and told of God and His love, of Christ and the Salvation He came to bring, a light seemed to spring up in the darkness for many a lad, and a quiet peace came into pitiable, frightened eyes. Never have I felt God so near to human life, never have I felt Christ so essential to human need. One seemed almost physically able to reach out and touch Christ's hand and place it in that of the dying. As the "assurance of things unseen" filled the dying hearts with peace, one felt his own faith becoming a more beautiful and precious thing.

There was this one thing, and this one thing only, a prayer for forgiveness, a hope through Christ for the beautiful life immortal, a reliance upon God, a rest in the great everlasting arms, which was of any worth. It was worth a lifetime of preparation to have this to bring to these dying boys. Scepticism and doubt must have fled away from any honest heart in such an

hour of faith's attesting. More than all the years of study, such weeks as these could prepare one for administering the mysteries of God. One felt that at last he had really "seen the King in His beauty," seen Him at His holy task of winning the hearts of men, and whispering as of old, "Today thou shalt be with Me in Paradise."

So there was something beautiful which came out of the black horror, beautiful and white and holy. The Presence was there and all felt it, nurses and doctors and fathers and mothers and wives as well as the clergy and all who have gone through the crucible of suffering and terror must needs be better and braver and truer men and women. If ever they hear again the familiar words of doubt they will send thought back to the side of these beds and they will smile the smile of a quiet assurance, for they have seen Christ born in the hearts of men and bringing to them the peace which passeth understanding.

The Flag

A powerful and appealing interpretation of what the American flag stands for was given in a Flag Day address delivered in June, 1914, by Franklin K. Lane, Secretary of the Interior. He was speaking during a time of peace, and to the clerks of his department; yet his simple words may well stir the souls of all thoughtful Americans in this solemn and critical hour, as they face the need of defending their nation and its flag. This is what he said:

This morning, as I passed into the land office, the flag dropped me a most cordial salutation, and from its rippling folds I heard it say: "Good morning, Mr. Flag-maker."

"I beg your pardon, Old Glory," I said, "you are mistaken. I am not the President of the United States, nor the Vice President, nor a member of Congress, nor even a general in the army. I am only a government clerk."

"I greet you again, Mr. Flag-maker," replied the gay voice. "I know you well. You are the man who worked in the swelter of yesterday straightening out the tangle of that farmer's homestead in Idaho."

"No, I am not." I was forced to confess.

"Well, perhaps you are the one who discovered the mistake in that Indian contract in Oklahoma?"

"No, wrong again," I said.

"Well, you helped to clear that patent for the hopeful inventor in New York, or pushed the opening of that new ditch in Colorado, or made that mine in Illinois more safe, or brought relief to the old soldier in Wyoming. No matter, whichever one of these beneficent individuals you may happen to be, I give you greeting, Mr. Flag-maker."

I was about to pass on, feeling that I was being mocked, when the flag stopped me with these words:

"You know, the world knows, that yesterday the President spoke a word that made happier the future of 10,000,000 peons in Mexico, but that act looms no larger on the flag than the struggle which the boy in Georgia is making to win the corn-club prize this summer. Yesterday the Congress spoke a word which will open the door of Alaska, but a mother in Michigan worked from sunrise until far into the night to give her boy an education. She, too, is making the flag. Yesterday we made a new law to prevent financial panics; yesterday, no doubt, a school teacher in Ohio taught his first letters to a boy who will write a song that will give cheer to the millions of our race. We are all making the flag."

"But," I said, impatiently, "these people were only working."

Then came a great shout from the flag.

"Let me tell you who I am. The work that we do is the making of the real flag. I am not the flag, not at all. I am but its shadow. I am whatever you make me, nothing more. I am your belief in yourself, your dream of what a people may become. I live a changing life, a life of moods and passions, of heartbreaks and

tired muscles. Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly. Sometimes I droop, for then purpose had gone from me, and cynically I play the coward. Sometimes I am loud, garish, and full of that ego that blasts judgment.

"But always I am all that you hope to be and have the courage to try for. I am song and fear, struggle and panic, and ennobling hope. I am the day's work of the weakest man and the largest dream of the most daring.

"I am the constitution and the courts, statutes and statute-makers, soldier and dreadnought, drayman and street-sweep, cook, counselor and clerk. I am the battle of yesterday and the mistake of tomorrow. I am the mystery of the men who do without knowing why. I am the clutch of an idea and the reasoned purpose of resolution. I am no more than what you believe me to be, and I am all that you believe I can be. I am what you make me, nothing more. I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this Nation. My stars and my stripes are your dreams and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts, for you are the makers of the flag, and it is well that you glory in the making."

THE DAYS OF PRAYER AND INTRECESSION FOR THE SUNDAY-SCHOOL

The third Sunday in October, and Monday following, are the Days of Prayer and Intercession for the Sunday-school, observed generally throughout the English-speaking world. Rectors and superintendents are urged to observe these days in ways best suited to local conditions, by means of services of intercession, by sermons preached on the subject of religious education, and by corporate communions of officers, teachers and communicant pupils of the school.

The Fifty-first Annual Meeting and Teachers' Institute of the Sunday School Association will be held in the Richard Newton Memorial Building, Monday afternoon, beginning at 3.00 o'clock, and continuing until 9.30 P. M., with intermission for supper at 6.30 o'clock. This will be served in the Girls' Gymnasium, and the price will be 60 cents.

A SAILOR BOY'S LETTER

U. S. S. OKLAHOMA,
Sept. 9, 1918.

My Dear Dr. Toop:

I thought perhaps you would be interested in hearing a little news from the "Okla" since the Church has so many friends on her.

We are now in European waters, trying our best to strafe the Hun and incidentally to make a name in history for our ship, which, of course, is the best in the Navy.

Every Sunday we talk of the pleasant evenings we spent as guests of the Church and think of the time when we will be able to be with you again.

I think your Church will be known and remembered by men all over the world after the war. In our band alone, thirteen different States and seven countries are represented.

I am sending you a copy of our paper which will give you an idea of our church service. Besides the regular service we had a trombone solo, a vocal solo and short talks by three Y. M. C. A. men.

We are having the most disagreeable weather we have ever experienced. The common saying here is "nine months winter and three months bad weather." So far this rule has held good.

There are several army camps near here and the foreign fellows are a fine bunch of fellows, most of them wear wound chevrons and marks for trench service.

Wishing you continued success in your work, and thanking you for the boys of the Okahoma band, for the pleasant times we spent with you, I am

Yours sincerely,
D. E. FIELD,
1st Class Musician,
U. S. S. Oklahoma.

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History of the Parish of the Holy Apostles, Philadelphia, Pa.

(Seventh Instalment)

By William G. Casner

By September, 1893, the communicants of the Chapel numbered 104, and the Sunday School had 517 officers and scholars.

In 1896 the Chapel became self-supporting, declining further aid from the Diocesan Board of Missions, through the Southwest Convocation. The communicant list this year increased to 154, and a sick diet kitchen was established, which prepared a nourishing diet each day except Sunday, and this was given out on order from a physician.

In June, 1906, the Rev. William F. Ayer asked the vestry to accept his resignation, to take effect August 1st of that year, as he had been appointed to the chaplaincy of the hospital of P. E. Church of this diocese.

Mr. Ayer had been in charge of the work from its beginning, and as the Rector the Rev. Nathaniel S. Thomas said: "Few men are endowed by nature and grace with the large sympathy and patient devotion to the sick and suffering within his care as Mr. Ayer."

In 1896 the Chapel became self-supporting, declining further aid from the Diocesan Board of Missions, through the Southwest Convocation.

By October of this year the number of communicants had risen to 154 and the members of the Sunday School about 500.

Recognizing the advantages of having the residence of the Vicar close to his Chapel, Mr. George C. Thomas offered to build a vicarage on October 8th, 1906, and this was finished in 1908 at a cost of $12,000.

The Rev. William P. Remington was elected Vicar on December 19th, 1906—after graduating from the University of Pennsylvania, where he had distinguished himself in athletics, but also had kept up his church activities, he taught for two years in De Lancey School, and in 1902 entered the Virginia Theological Seminary. On completion of his studies he entered upon his duties as assistant to the Rector of the Church of the Holy Trinity, Philadelphia.

One of the first things he did upon coming to the Chapel was to organize the Men's Club, which has been a splendid success.

In the fall of 1906 there were negotiations between the vestries of the Church of the Holy Apostles and that of the All-Saints Church, Twelfth and Fitzwater streets, looking to the possibilities of consolidation, but these were finally abandoned.

The neighborhood continued to grow, and the Chapel with it. The first year of Mr. Remington's ministry the confirmation class numbered 42 persons.

In April, 1908, Miss Fanny B. Pratt, formerly of St. Andrew's, Richmond, Va., began work at the Chapel as the first of a number of trained women who have done excellent work in the Chapel.

On Easter Monday, April 17th, 1911, the Rev. William P. Remington severed his relations with the Chapel, after five years of faithful, efficient and successful ministry, to become Rector of St. Paul's Church, Minneapolis, Minn. This moving on to a bigger field in the Master's vineyard, with its greater responsibility, was well deserved, and while the members of the Chapel felt keenly their loss, they knew it was a proper and worthy thing and wished God's blessing on his new labors.

The Rev. Alfred R. Berkeley succeeded Mr. Remington as Vicar on September 1st, 1911. He had been a classmate of his predecessor at the Theological Seminary near Alexandria, Va.; a graduate also of the University of North Carolina, and for seven years had been Rector of the Church of the Messiah at Mayodan, N. C.

Mr. Berkeley soon made his way into the hearts of the people, and being a "good mixer" gained the regards and confidence of the men, young and old alike. He did a splendid work.

It has been the custom for several years for young men while students of divinity to assist the Vicar. Many of these have been brought up in the Sunday Schools of the Parish. Some have come from outside. Among the latter was the Rev. W. H. Ramsauer, who in the fall of 1915 returned to the Chapel after an absence and re-entered upon his work as Assistant Minister, looking particularly after the boys and young men, where he was conspicuously successful.

The Rev. Alfred R. Berkeley resigned his work to accept the rectorship of St. Paul's Church, New Orleans, La., one of the oldest and strongest parishes in that State. The five years of his work had welded a strong bond between the Vicar and his people, and on his last Sunday with them, October 29th, 1916, they filled the Chapel and over 300 communed.

On January 7th, 1917, the Rev. Herbert L. Hannah became Vicar. A native of Salem, N. J., about forty years of age, a graduate of Columbia and the General Theological Seminary, New York. After graduation he was an assistant in Grace Church, New York, where he specialized in institutional work, becoming Rector of the Church of the Redeemer, at Sayre, Pa., and for the past four years at Trinity Church, Elmira, N. Y., in both of which his work has been successful and characterized by persistent, practical devotion, and now coming to us, bubbling over with zeal and energy, with his past rich experience he seems to be the ideal man to direct the big work which waits to be done.

No one can read his article in the "Message" on the "Institutional or the Seven-Days-a-Week Church" without feeling that here is a religious, holy man, with a clear, practical conception of the work before him, when he shall "speak unto the children, that they go forward," then the future will seem safe.

A Crusader

This is the letter from a Canadian private soldier to his mother, written just before going into battle:

"Mother, dear, your letters worry me, worry me considerably. It is evident that you do not understand, but I shall put it to you this way: *Do you realize that Christ was the first one to fall in the present war?*

"How? Well, simply this: The very principles for which Christ gave His life are identically those principles for which Britain is today giving her life-blood. It is an old struggle and Christ Himself was the first martyr to the cause. We are fighting for principles. Right against might. Would the world be worth living in if might and might alone prevailed?

"Therefore, mother, rather than pray that Harry and I should never be sent to the front, pray that we shall acquit ourselves like men and be strong for *we are on duty primarily for God.*

"Don't feel badly if you hear that we have been specially detailed for dangerous work. Rather look on it as an honor and special privilege that we should be chosen for special duty in upholding the cause for which Christ laid down His life. If you pray for our return and only for our return it is selfishness. Other mothers have been called on to endure greater sacrifices than any we can endure in this war.

"Pray for victory, for right; pray that we shall be able to do our duty faithfully, and if we fall in the cause of Christ, remember, mother dear, that 'greater love hath no man than this that he lay down his life for his friends.'

"Personally, I don't want to go back except with honor and a clear conscience of having done my duty. Life under any other circumstances after the war would not be worth while."

—Minneapolis Tribune.

Church of the Holy Apostles

TWENTY-FIRST AND CHRISTIAN STREETS

STAFF

Rev. George Herbert Toop, D.D., 332 S. Twenty-first Street.
Rev. Charles P. Bispham, 2051 Christian Street.
Rev. William S. Neill, 2201 Madison Square.
Deaconess Brookman, 2035 Montrose Street.
F. Lyman Wheeler, Organist and Choirmaster, 313 S. Broad Street.
John Brooks, Sexton, 2035 Montrose Street.

TELEPHONES

The Church telephone is Dickinson 6-60.
The Rector's telephone is Locust 6-57.
Mr. Bispham's telephone is Locust 8-01-J.
Mr. Neill's telephone is Locust 24-20-W.
The Deaconess's telephone is Dickinson 37-62-R.

STAFF OFFICE HOURS

The Rector—Daily, 11 A. M. to 1 P. M.
Mr. Neill—Monday, Wednesday and Friday, 9 to 10 A. M.
Deaconess—Daily, except Monday, 9.30 to 10.30 A. M.

HOURS OF SERVICE

Holy Communion..... 9.00 A. M.
Morning Prayer and Sermon..... 10.30 A. M.
Public Baptism..... 12.00 N.
Sunday-school and Bible Classes..... 2.30 P. M.
Evening Service..... 7.45 P. M.

USHERS' ASSOCIATION

William G. Casner, Secretary.

SPECIAL OFFERINGS

January 20....For the Domestic and Foreign Missionary Society.
February 17...For the Rector's Fund.
24...For the Chancel Guild.
March 17.....For the Sunday-school.
29.....Good Friday—Chapel of St. Simon the Cyrenian.
31.....Easter Day—Church Expenses.
April 21.....For the Endowment Fund.
May 19.....For the Diocesan Board of Missions.
June 16.....For the Memorial Chapel of the Holy Communion.
July 21.....For Religious Education.
August 18.....For the Deaf Mute Mission.
September 15..For the Sustentation Fund of the Diocese.
October 20....For the Chapel of the Mediator.
November 28..Thanksgiving Day—For the Episcopal Hospital.
December 15...For the Episcopal and Convention Fund.
25...Christmas Day—For the Church Pension Fund.

Organizations

VESTRY

Meets second Wednesday evening.

Rector's Warden, William R. Chapman, 1215 S. Broad Street.
Accounting Warden, George W. Jacobs, 1628 Chestnut Street.
Secretary of the Vestry, Alfred M. Gray, 219 S. Melville Street.

William R. Chapman.
J. Lewis Smith.
George W. Jacobs.
William G. Casner.
Alfred M. Gray.
William A. Huey.
Jerome S. Cross.
Joseph A. Perkins.
William R. Chapman, Jr.
William H. Funston.
Robert P. Shick.
Joseph L. Bailey.

CHANCEL GUILD

Meets second Monday evenings.

CHURCH PERIODICAL CLUB

MOTHERS' MEETING

Meets Friday afternoons.

WOMAN'S AUXILIARY

Meets first Thursday afternoon, 2.30 o'clock.
No. 1, Junior (Girls)
Meets Tuesday afternoons.
No. 1, Junior (Boys)
Meets Wednesday afternoons.

No. 2, Junior (Girls)
Meets Monday evenings.
Babies' Branch

YOUNG WOMEN'S GUILD

Meets Tuesday evenings.

SISTERHOOD OF ST. MARY

Meets fourth Monday evenings.

DORCAS GUILD

Meets Thursday afternoons, 2 o'clock.

WOMEN'S BENEFICIAL ASSOCIATION

Meets third Tuesday evenings.

"BUSY BEES"

Meets first and third Tuesday Evenings.

MEN'S BENEFICIAL

Meets second Tuesday evenings.

BROTHERHOOD OF ST. ANDREW

Meets fourth Wednesday evenings.

Junior Chapter

Meets every Tuesday evening.

BOY SCOUTS

Meets every Monday evening.

RED CROSS AUXILIARY, No. 47

Meets Mondays, Wednesdays and Thursdays.

Sunday-School

Superintendent
Mr. William G. Casner.
Assistant Superintendents
Rev. William S. Neill.
Miss Mary A. Warwick.
Secretary
Mr. Joseph L. Bailey.
Treasurer
Mr. Joseph Henry.
Librarian
Mr. J. Lewis Smith.

PRIMARY DEPARTMENT

Mrs. J. Lewis Smith.

INTERMEDIATE DEPARTMENT

Miss Lillian Wallace.

SUNDAY-SCHOOL ASSOCIATION

Mr. James Flood, Jr., Secretary.

SUNDAY-SCHOOL COUNCIL

Meets third Friday evening.
Mr. Joseph L. Bailey, Secretary.

TEACHERS

Primary: Mrs. Smith. Intermediate: Miss Wallace.

A. Deaconess Brookman.
B. Mr. Neill.
C. Mr. Weeks.
D. Mrs. Anderson.
E. Mrs. Cobb.
F. Mrs. McIntyre.
G. Miss Patton.
H. Mrs. Wall.
I. Miss Rosalie Smith.
J. Miss Clara W. Smith.
K. Miss Warwick.
L. Mrs. Thomas.
M. Miss Dupuy.
O. Mr. McIntyre.
P. Mr. Bispham.
Q. Mr. Neibergall.
R. Mr. Jacobs.
S. Miss Satterfield.
T. Miss Gloster.
U. Mrs. Gray.
V. Miss Wilkinson.
W. Mr. P. M. McIntyre.
X. Mr. Bishop.
Y. Mr. Flood.
Z. Miss Holson.
1. Miss Dunbar.
3. Miss Burt.
5. Miss Macpherson.
7.
9. Miss Dunegan.
11. Miss Woodle.
13.
15. Miss Dugdale.
21. Miss Van Vranken.
23. Miss Marshall.
25. Miss Carmint.
27. Miss Devine.
29. Miss Confer.
31. Miss Whiteside.
33. Miss Grace Hall.
35. Miss Anna Dunegan
37. Miss Wilson.
39. Miss Bishop.
2. Mr. Anderson.
4. Mr. Burgess.
6. Mr. Hamill.
8. Mr. Oberhuber.
12. Miss Gamble.
16. Miss Ormsbee.
18.
22. Miss Gilbert.
28.

Register

Births

To Mr. and Mrs. Samuel A. Fleming, a son, Samuel Arthur.
To Henry and Louise (McGowan,) Seybert, a son, Henry George.
February 10—To Mrs. Jennie Kelly, a daughter, Margaret Matilda.
December 4—To Mr. and Mrs. Frank T. Bulley, a son, Frank Thomas.
May 9—To Mr. and Mrs. James R. Mc Cord, a daughter, Susanna Finnissa.
April —To J. Lawrence and Dorothy G. (James.) Bacon, a son J. Lawrence.
April —To Francis K. and Kathryn (Gray.) Hyde, a daughter.
July —To Delmar P. and Edith J. (Mc Clelland.) Arrants, a daughter, Dorothy Compton.
To C. Adrian and Irene (Kirkpatrick.) Casner, a son, Horace Alexander.
To Mr. and Mrs. Archibald McCullough, a daughter, Marian Frances.
To William and Mary B. (Guy) Scott, a son, William John.
July 24—To Mr. and Mrs. Paul L. Dornheim, a daughter, Alice Laura Elizabeth.
September 20—To Turbott L. and Mary M. (Jacobs.) Wright, a son.

Baptisms

February 24—Ruth Marie Swain.
March 3—William Joseph McDermott.
March 17—William Hall Barker.
17—Louise H. MacIntosh.
24—Daniel Thomas Barr.
24—John Blair McCracken.
30—Mary Frances Alexander.
30—Mary Cordelia Kessler.
April 14—Samuel Arthur Fleming.
28—Frank Thomas Bulley.
28—Margaret Matilda Kelly.
May 5—Horace Alexander Casner.
5—John Ludwig Bernius.
June 2—Henry George Seybert.
9—Susanna Finnissa McCord.
16—Walter Bartley Hamilton.
23—Fannie Matilda Young.
30—Margaret Angerstein.
July 21—Marian Frances McCullough.
22—Mary Madeline Messick.
28—William John Scott.
28—Louis Charles Junod.
August 4—Dorothy Elizabeth Fisler.
25—Mary Elizabeth McVeagh.
September 8—Dorothy Compton Arrants.
22—Alice Laura Elizabeth Dornheim.
August 16—Dorothy and Margaret Summerfield.

Marriages

March 30—Harry B. McFarland and Mabel Shaw.
April 27—Gardner H. Patterson and Virginia Katharine Bailey.
May 4—Edward C. Reid and Dorothy Elliott.
May 14—Leon Kenna and Evelyn Owens.
June 27—Roy Nathaniel Springer and Kathryn Leidy.
July 6—William Booth Klark and Cecelia Guilmant Strang.
24—Hugh W. Kennedy and Clara Esther Plush.
August 7—Arthur Franklin Conley and Mrs. Elizabeth C. (Harbison) Anderson.
12—Martin Stokes and Alice M. Jones.
September 7—Frederick Watson Hastings and Helen Laflin Allen.
11—Howard Alexander Marsh and Hariet Margaret McClelland.

Burials

February 25—Miss Sarah Elizabeth Baltz.
March 1—Eugene Dos Passos.
March 4—George McClintock.
March 15—William E. Hemphill.
March 19—John T. Knowles.
March 19—Frank Michener.
March 21—David Logan.
March 23—Mrs. Clara Roberts Litchfield.
24—Mrs. Anna Bernius.
25—William Clark.
28—Robert S. Shearer.
29—Samuel Human.
April 1—Thomas Donaghy.
8—Mrs. Clara Jones.
22—John W. Johnson.
23—William Perkins.
May 6—George W. Marshall.
14—Robert Henry.
21—James Moody.

	23—	Joseph Liming.
	23—	Alvin Thompson.
	29—	Mrs. Caroline Carns.
June	12—	John Ludwig Bernius.
	15—	James B. Erskine.
	27—	Aaron Allen.
July	8—	Margaret Angerstein.
	8—	Mrs. Anna Huhn.
	17—	Mrs. Mary Cook.
	29—	Mrs. Sarah A. McQuillan.
	30—	Mrs. Rachael K. Whetstone.
	31—	James Love.
August	23—	Dorothy Summerfield.
	28—	Joseph Valentine Gemberling.
	28—	Mrs. Anna Pollock.
September	3—	Margaret Summerfield.
	4—	Mary Ada Gilbert.
	9—	Percy Sutcliffe.
October	1—	William Henry Frederick Hahn.
	2—	Mrs. Mary Osborne Painter.
October	10—	Clarence M. Simpson
	11—	Mrs. Elizabeth Stevenson Rodan.
	12—	John R. Huhn
	12—	Mrs. Margaret Kendig Schwartz.
	15—	James Hutchinson Craig.
	15—	William J. Hamilton.
	16—	George Henry Seybert.
	16—	Mrs. Katharine McGowan Eccles.
	16—	Elsie A. Ebner.
	17—	John S. McCuen.

Communicants Received

March	18—	Mrs. Elizabeth Christie Tumbro, from Chapel of the Prince of Peace.
April	15—	Miss Elizabeth Searle, from St. Elizabeth's Church.

Communicants Transferred

February	27—	Marguerite W. Kehr, to St. John's Church, Washington, D. C.
March	11—	Mrs. Susan Goudy Pyle, to St. Michael's Chapel.
March	25—	Mrs. Eliza R. McElhinney, to Chapel of the Prince of Peace.
April	15—	Mrs. Marie Whitehead Schnerring, to Chapel of the Mediator.
May	20—	Mr. and Mrs. Richard H. Young, Misses Annie J. and Gertrude L. and Richard J. Young, Jr., to Holy Trinity Chapel.
May	20—	Mrs. Eliza Baker Renshaw, and Margaret Maud Renshaw, to Chapel of the Mediator.
October	5—	James G. Funston, to Chapel of the Mediator.

Communicants Removed

April	4—	Ruth M. Erskine.
June	12—	Mrs. Blanche Elliott Kulp.
September	1—	Margaret E. Lawrence.

Personal

We tender our sympathy to Mr. and Mrs. Richard R. Carmichael, Mr. and Mrs. Joseph T. Carmichael, Miss Margaret A. Baltz, Mr. H. Frederick McIntyre and family, Mr. J. Lewis Smith, Mr. and Mrs. John R. Huhn, Mr. and Mrs. Paul Rohn, Mr. and Mrs. William S. Jenkins, the relatives of the late John T. Knowles, Mrs. Frank Michener and family, Mrs. Elizabeth L. Smith, Miss Eliza J. Logan, Mrs. Lidie Murray, Mrs. Thomas Morrow and family, Mr. Joseph S. Perkins, Miss Mary Henry, Mrs. James Moody, Mr. and Mrs. Irvin T. Douglass, Mr. and Mrs. William C. Guier, Robert Carns, Mrs. James B. Erskine and family, Mrs. R. Franklin Hill, Mr. and Mrs. Harry V. Hall, Mrs. Aaron Allen and family, Mrs. Ethel O. Herron, the Misses Marie, Elvira L. and Margaret Cook, Andrew A. McQuillan and family, Mrs. Caroline L. Fritz, David Herbert Pollock, Mrs. Joseph V. Gemberling, Miss Marian A. Gilbert, Henry Sutcliffe and family, John McBride and family, Miss Margaret McBride, Mrs. James C. Neibergall, Mrs. J. Carl Hagerman, and Mr. and Mrs. Frederick Hahn and family in the bereavements they have recently sustained.

MOTHER'S MEETING

This live organization of about thirty members had its closing party on June 28, keeping open nearly two months longer than usual this year. We meet each Friday afternoon during the winter and do all kinds of things, principal among them being "growing ten years younger each week."

Besides this remarkable feat we do a number

of serious things—sewing, knitting, making rag rugs and the like; and in with it all we have a fine social time, so that most of our members look upon Friday afternoon as the time when the every-day cares and little worries are completely dropped.

To specify what our work has been, the "Mothers" have made 178 aprons for the members of the Church of the Holy Apostles and their friends; these are made at a small profit, so that we may be able to make our Lenten Offering of ten dollars. Besides we have 76 knitted garments to our credit, and the following institutions have given us material and we have made it up for them:

The Fatherless Children of France,
Philadelphia Home for Children,
Church Home for Children,
Children's Hospital.

In all we made over 500 garments, gave $10 to the Lenten Offering and $10 to the Red Cross at Holy Apostles, and are eagerly looking to another winter of activity and pleasure combined. We have one insatiable desire and that is for new members; so please, whether you are a mother or no, if you are at leisure or can plan to be at leisure on Friday afternoons, consider this a most cordial invitation to be with us at two o'clock, and each Friday thereafter.

H. S. B.

INDUCTION SERVICE

At this annual service of the Junior Chapter, Brotherhood of St. Andrew, held June 16, Mr. Oberhuber, the director, presented James Acton, Kenneth McKenzie and Edward Kirk. They were received by Mr. Bispham, who made a practical address to them after the induction service.

CONGRATULATORY

Our congratulations are extended to the Misses Marion V. Walk, Muriel Victoria Graves and Matilda McCandless, upon their graduation from "The William Penn High School," June 23.

The following additional scholars have won the prizes offered by Mrs. George C. Thomas (a beautiful badge breastpin) for reciting the "Star Spangled Banner," "My Country, 'Tis of Thee" and the "Battle Hymn of the Republic": Frances Dempster, Marian McClister, Margaret Cook, Dorothy Marsh, Margaret Fresh, Alice McKenzie, Bessie Leadbitter and Laura Van Stan. Their names have been placed upon the Honor Roll of the school.

SERVICE NOTES

Private Thomas Lincoln O'Neill (of Mr. Neill's Bible Class), while at Camp Gordon, Atlanta, Ga., was confirmed, March 17, at the Church of the Holy Trinity, of that city. Shortly after going "over seas," he was captured in one of the engagements, and is now a German prisoner.

Privates Lorentza Smith, Frank E. Seymour and Joseph Jackson have met in France. They were in different departments here. Ensign Raymond Cross and Lieut F. Mortimer Graves, of the Aerial Squad, have also met.

THE ORCHESTRA

Six months ago the Endowed Scholarship Plan for Musical Training was adopted in Holy Apostles Sunday School. There has been a hearty response on the part of our boys and girls, and those who signed the agreement for lessons on the different orchestral instruments have proven by their marked progress at this time that the "Plan" has been worth while. ....The Scholarship Plan means that any boy or girl, member of Holy Apostles, will be provided the very highest order of instruction on an orchestral instrument at a very low price. Lessons that usually cost $1.50 to $3.00 will be given for fifty cents....the Endowment Fund being provided to pay the additional expense of reputable teachers....

But all of the Scholarships are not filled; here is the opportunity for Holy Apostles boys and girls to gain a musical training at such little cost that it seems almost unbelievable.

When a sufficient period of training has passed there should develop an orchestra of twenty pieces which shall render services in the sessions of the Sunday School and other services where music is an attraction.

Should any boy or girl desire to take advantage of the Scholarships that remain for violin, etc., please speak to Mr. Wheeler or Mr. J. W. Leman's assistant teachers, Miss Smith and Mr. Epstein, who teach at the Church on Wednesday evenings.

MAY FESTIVAL REPORT

The following is the account of the receipts and expenditures of the May Festival held in the Richard Newton Memorial Building on the evenings of May 27 and 28, 1918:

The Gross Receipts

Rummage Sale, Woman's Auxiliary	$88.70
Refreshments, Dorcas Society	68.57
Varieties, Sisterhood	62.54
Flowers and Stationery, The Choir	38.00
Tickets,	36.25
Candy, Junior Auxiliary No. 1	32.20
Busy Bees, Children's Choir	20.75
Entertainment, Children's Choir	13.50
Photographs, Junior Auxiliary No. 2	10.35
Lemonade, Junior Auxiliary No. 2	7.65
Obstacle Golf, Junior Brotherhood	10.25
Dancing,	5.45
	$394.21

The Expenses:

Sign Painting	$ 2.25	
Laundry for Muslin	3.10	
Ribbons for Dancing	.70	
Music	17.50	
Ice Cream	35.15	
Printing	6.00	
Decorative Paper, Muslin, Wrapping Paper, Twine, etc.,	9.15	
		73.85
		$320.36

Balance turned over to Rev. George H. Toop, D. D., for the Ship and Tent Club

Respectfully submitted,

Joseph L. Bailey,
Treasurer.

SUNDAY SCHOOL COUNCIL

A special meeting was held on September 22, at the close of the session of the school. The superintendent called attention to the use of the Lesson Leaflets furnished the scholars, and expressed the hope that it be more general. It was deemed advisable to have the quarterlies cut and the leaves distributed each week for the lesson of the succeeding Sunday. He suggested that the teachers urge the scholars to make more use of them.

The question of the superintendency of the school was then considered. It was thought that better results might be attained if a layman filled the office. After full consideration the rector suggested the name of Mr. William G. Casner. There was a unanimous expression of approval of the candidate.

(Mr. Casner is so well known to our people that it seems superfluous to attempt to extol his abilities and his fitness for the position. He consented to accept the office and entered upon his duties on the 6th inst. The rector bespeaks for Mr. Casner the loyal support and encouragement of every teacher and officer of the school. This, we are sure, will be accorded.

ALBERT BAUZENBERGER

INTERIOR DECORATOR
PAINTING
PAPER HANGING

408 S. 20TH STREET
PHILADELPHIA
Bell Telephone: Spruce 2845

BOTH PHONES

WILLIAM R. SCHOFIELD

Funeral Director

1127 SOUTH TWENTIETH STREET

PHILADELPHIA

Memorial Chapel of the Holy Communion

TWENTY-SEVENTH AND WHARTON STREETS

The Chapel Directory

Staff

Rev. H. L. Hannah, Vicar, 2631 Wharton St. Telephone, Dickinson 1054.
Deaconess Bispham,
Mr. Howard S. Hipwell, Choirmaster, 6041 Chestnut St. Telephone, Belmont 2612-J.
Mr. Charles Young, Sexton, 1257 S. 24th St.

OFFICE HOURS

The Vicar—Tuesday and Friday, 11.00 A. M. to 1.00 P. M. Thursday, 7.30 P. M.
The Parish Visitor—Monday, Wednesday and Thursday, 10.00 A. M. to [illegible] P. M. Thursday, 7.30 P. M., and Saturday, 1.30 P. M. to 2.30
Note—[illegible] come to the Cloister door for all Parish calls. In case of [illegible] need, call any time.

Calendar

THE SERVICES

Sundays

8.00 A. M. [illegible]ly Communion (every Sunday).
0.30 A. M. [illegible]oly Communion. First Sunday in the month (second celebration).
10.30 A. M. [illegible]orning Prayer and Sermon.
12.00 M. [illegible]e Men's Own.
2.30 P. M. Sunday-school.
7.45 P. M. Evensong and Address.

Week Days

7.45 P. M. Wednesday. Service and Address.
10.00 A. M. Holy Days. Holy Communion.

WEEKLY MEETINGS

Monday:
7.45 P. M. Girls' Friendly Society.
8.00 P. M. Brotherhood of St. Andrew.
8.00 P. M. Men's Own Club.

Tuesday:
4.00 P. M. Girls' Gymnasium.
7.30 P. M. Boy Scouts.
8.00 P. M. Men's Own Club.
8.30 P. M. Fife and Drum Corps.

Wednesday:
4.00 P. M. Girls' Friendly Society Candidates.
7.45 P. M. Mid-week Service.
8.00 P. M. Men's Own Club.
8.30 P. M. Sunday-school Choir Practice.

Thursday:
4.00 P. M. Boys' Gymnasium.
8.00 P. M. Choir Practice.
8.00 P. M. Men's Own Club.
8.00 P. M. Stonemen's Fellowship.
8.00 P. M. Triangle League.

Friday:
1–5.00 P. M. Mothers' Meeting and Red Cross Auxiliary, 324.
8.00 P. M. Men's Own Club.

Saturday:
10.00 A. M. Junior Auxiliary.

MONTHLY MEETINGS

8.00 P. M. First Monday. Business Session, Men's Own.
8.00 P. M. Second Monday. Business Session, Girls' Friendly Society.
8.00 P. M. Third Monday. Business Session, Brotherhood of St. Andrew.
11.00 A. M. Parish Staff Meeting, Church of Holy Apostles.
8.00 P. M. Advisory Board of Chapel.
7.30 P. M. Social Session, Boy Scouts.
2.30 P. M. First Wednesday. Business Session, Chapel Aid.
4.00 P. M. Business Session, Girls' Friendly Society Candidates.
2.30 P. M. Fourth Wednesday. Business Session, Chancel Guild.
8.00 P. M. Triangle League.
7.00 P. M. Third Thursday. Conference, Choir Staff.
7.00 P. M. First Friday. Chapel Council Conference.
8.00 P. M. Second Friday. Teachers' Meeting.
8.00 P. M. Third Friday. Social Session, Men's Own.
8.00 P. M. Fourth Friday. Business Session, Young People's Union.
10.00 A. M. First Saturday. Junior Auxiliary.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

Mr. George W. Jacobs. Mr. William A. Huey.
Mr. Jerome S. Cross.

Officers from the Chapel

Mr. David Gray, Treasurer.
Mr. William J. Uren, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.
Vicar, Presiding Officer.
Miss Zulma Bispham, Secretary.
Mrs. David Gray, Treasurer.

THE CHANCEL GUILD

Mrs. Charles Kirst, President.
Mrs. Patrick Culbertson, Vice-President.
Mrs. William Macool, Secretary-Treasurer.

THE CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Nellie Porter, Organist.
Miss Edna Knorr, Assistant Organist.
Mrs. Charles Kirst, Choir Mother.

THE SUNDAY-SCHOOL

Officers

The Vicar, Superintendent.
Mr. Norman G. MacLoud, General Secretary.
Miss Edna Knorr, Organist.
Deaconess Bispham, Secretary.
Miss Marion Knorr, Treasurer.
Mrs. Charles Scherer, Font Roll Superintendent.

SUNDAY-SCHOOL CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Edna Knorr, Organist.
Mrs. Charles Kirst, Choir Mother.

SUNDAY-SCHOOL TEACHERS

Kindergarten

Deaconess Bispham, Principal.
Miss Florence H. Mason.
Miss Marion Knorr.

Primary

Mrs. John Neill, Principal
Miss Martina Gordon, Assistant.
Miss Anna Johnson, Organist.

Junior

Miss Margaret Smith.
Mrs. Charles Young.
Miss Emma Huff.
Mrs. Francis Larkin.
Mrs. Emma Rapp.
Miss Edna Knorr.
Miss Katharine Knorr.
Mrs. Robert Nicholson.
Mr. Wilson Gamble.
Miss Edith Mills.
Mrs. Thomas Bauden.
Miss Claudia Haines.
Mr. Harry Collins.
Miss E. McElhenny.
Miss Gwendolen Gray.
Miss Sarah Russell.
Mrs. Harry Peoples.
Miss E. McClatchey.

Senior

Miss Bessie McGee.
Mrs. David Gibson.
Mr. Solomon Neill.
Miss Mary McKenzie.
Mr. Wallace Kleckner.
Mr. William Kincaid.
Mrs. C. F. Scherer

Post Graduate

Miss J. Dunlap.
Mr. William Huey

MOTHERS' MEETING

Mrs. Frank Williamson, Directress.
Mrs. John Collins, Assistant.

GIRLS' FRIENDLY SOCIETY

Deaconess Bispham, Branch Secretary.

Associates

Mrs. Charles Kirst. Mrs. Thomas W. Bawden.
Mrs. David Gibson. Mrs. Frank Naulty.

RED CROSS AUXILIARY, 324

Mrs. Frank Williamson, Chairman.
Mrs. Thomas H. Mooney, Vice-Chairman.
Miss May McClatchey, Secretary.
Miss Katharine Knorr, Treasurer.

GIRLS' FRIENDLY CANDIDATES

Deaconess Bispham, Directress.

Associates

Mrs. Charles Kirst. Mrs. H. Foote.
Mrs. N. Montgomery. Miss Marion Knorr.

JUNIOR AUXILIARY

Deaconess Bispham, Directress.
Miss Katharine Knorr, Associate.

BABIES' BRANCH

Mrs. Charles Scherer, Secretary.

THE MEN'S OWN

Mr. William A. Huey, President.
Mr. Harry Collins, Vice-President.
Mr. ——— Perry, Treasurer.
Mr. Harry N. Collins, Secretary.
Mr. Louis Myers, Registrar.

BROTHERHOOD OF ST. ANDREW

Vicar, Director.
Mr. Frank Naulty, Vice-Director.
Mr. Louis Myers, Secretary.
Mr. Harry Collins, Treasurer.

BOY SCOUTS

Troop 120

Mr. James Parker, District Scout Commissioner.
Mr. W. W. Shoemaker, Deputy Commissioner.
Mr. William Clark, Troop Scout Master.

TROOP COMMITTEE

Vicar Mr. Thomas Bauden.
Mr. Howard Hipwell.

YOUNG PEOPLE'S UNION

Mrs. Thomas Mooney, Directress.
Miss Elizabeth O'Neill, Assistant Directress.
Miss Violet Patton, Secretary.
Miss May McClatchey, Treasurer.

Associates

Mrs. Herbert L. Hannah. Mrs. William Oberhuber.
Mrs. William Macool. Miss Edna V. Buehler.
Mrs. Nan Montgomery.

THE CHAPEL AID

Mrs. Thomas W. Bawden, Directress.
Mrs. Harry Collins, Assistant Directress.
Mrs. Robert Young, Secretary.
Mrs. David Gray, Treasurer.

TRIANGLE LEAGUE

Mr. Alexander O'Neill, President.
Mr. Samuel S. Moore, Jr., Vice-President.
Mr. Wilson L. Gamble, Secretary.
Mr. D. V. Mangum, Treasurer.

CHAPEL BOARD OF MANAGERS

The Vicar.
Mr. Alexander O'Neill.
Mr. Louis Myers.
Mr. Wilson L. Gamble.

STONEMEN'S FELLOWSHIP

Mr. George Laurence, Chief Degree Master.
Mr. James MacIlvoy, Assistant Degree Master.
Mr. Joseph Armstrong, Chief Degree Instructor
Mr. Joseph Platenburg, Financial Secretary.
Mr. Edwin Murray, Recording Secretary.

Special Offerings

January.....Missions and Hospitals.
Domestic and Foreign Missionary Society.
February.....The Vicar's Fund.
Missions and Hospitals.
March.....Missions and Hospitals.
Chapel of St. Simon the Cyrenian.
April.....Good Friday, designated by the Vicar.
Easter Day, Special Offering for Chapel Expenses.
Theological Education.
Missions and Hospitals.
May.....Missions and Hospitals.
Diocesan Board of Missions.
June.....Missions and Hospitals.
Endowment Fund.
July.....Missions and Hospitals.
Designated by Vicar.
August.....Missions and Hospitals.
Deaf Mute Mission.
September....Missions and Hospitals.
Sustentation Fund.
October.....Missions and Hospitals.
The Sunday-school.
November....Missions and Hospitals.
The Episcopal Hospital.
Thanksgiving Day, designated by the Vicar.
December....Missions and Hospitals.
Episcopal and Convention Fund.
Christmas Fund.

Standing Notices

The Clergy should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

HOLY BAPTISM

Third Sunday of every month at Morning Prayer. Meet at 10.20 A. M., in Parish House, Mrs. Charles F. Scherer in charge. In case of sickness consult Vicar.

N B.—Rubric, Prayer Book, page 251. And also warn them that without like great cause and necessity they procure not their children to be baptized in their houses."

SOLEMNIZATION OF MATRIMONY

By appointment with the Vicar. He should be consulted as early as possible in order to avoid conflicts.

BURIAL OF THE DEAD

This service most fittingly is held in the Church. Never on Sunday, unless absolutely necessary. No arrangements should be made before the Vicar has been consulted.

VISITATION OF THE SICK

The Clergy are most desirous to call upon the sick and to administer the Holy Communion to such as desire it. They are not *omniscient*, however, and have no way of knowing who is sick unless they are told. Please notice Rubric in Prayer Book, page 281, "When any person is sick, notice shall be given thereof to the Minister of the Parish." Your co-operation is requested.

CHANGE OF ADDRESSES

In order to keep our records perfect and to better serve you, members changing their residence are requested to notify the Parish Secretary or Vicar at once.

DUPLEX ENVELOPES

The Chapel is supported by Voluntary Offerings made through the Duplex Envelope System. Every member in the Parish is urged to contribute his or her share "as God hath prospered him."

This is a duty. Do not ask anyone else to pay for your church privileges.

Envelopes will be gladly furnished by applying to the Parish Secretary, Miss Mills or Mr. Hugh Gallagher, after any service.

MEMORIAL FLOWERS

The Flowers on the Altar on Sundays are Memorials to departed Loved Ones. We want every Sunday to be so memorialized. The weekly chart is in the hands of the Chancel Guild. Speak to the President of the Guild.

The Parish Register

Baptisms

Aug. 14—Henry Smith.
Aug. 18—George Booth Fleming.
Aug. 18—Marion Jeanette Hamilton.
Sept. 15—Charles John Sines.
Sept. 15—Amy May Milligan.
Sept. 15—William Henry Kenyon.

Marriages

Sept. 5—Emil Hohn and Ida Winton.
Sept. 5—William Paylor and Anna C. Sloss

Burials

Aug. 19—Lillian Wilson.
Aug. 27—James Stomato.
Aug. 29—Henry Smith.
Sept. 11—Emma Buehler.
Sept. 30—Lillian Freeman.
Oct. 4—Harry N. Simpkins.
Oct. 8—Agnes Kelley.

✠ THE VICAR'S STUDY ✠

My Dear People.:

Once again I am able to greet you through the Parish Message. I have not seen some of you since the vacation month. We have delayed a little in starting some activities because of the nature of the times. These are days to set us thinking and there is much food for thought these troublous times.

Most of us are overworked through a sense of our patriotic duty. And this shifts burdens on all the rest. The increased cost of living, the coal situation, the losses and sorrows caused by the epidemic—these have multiplied our anxieties.

Dear people, we are in troublous times. It is coming home to us more and more. I look for much more distress and hardship before it is all righted. In the meantime we need all the faith and optimism and helpfulness at our command.

Do you know that I have keenly felt all this burden which the Chapel family is bearing? You all seem to be carrying some secret which has made you a little sad. We all feel it and are yet unable to clearly define it. "The world is out of joint," so many say. Yes, that is surely true.

But we cannot flee from it. The world has grown so small that there is no ideal place of refuge from the storm. The world is suffering for the sins of men, and as usual the innocent must suffer with the guilty. And there is only one way to meet that sacrifice. It is our contribution for a better world. Maybe we cannot afford to buy many Liberty Bonds; maybe have no son to offer. Then we can bear patiently, endure inconvenience with resignation during these days, as a sign of our patriotism.

And if we are to live cheerfully and bravely we need to keep our faith in the wisdom and love of God. He rules and will usher in the brighter day.

Very faithfully,
Herbert L. Hannah.

A LOOMING DANGER

"The fool hath said in his heart there is no God." And some foolish people who are unable to understand all the suffering of this present time are inclined to neglect the things of the spirit. Some in their greater prosperity, others in their increased troubles, neglect the Church which stands to offer the only hope we have out of the chaos of the times. True it is that a double portion of the world's work has fallen to our lot. But we are falling into a bad habit if we allow all our strength to go into daily toil and leave no time to seek from the Christ that refreshing which he promised to all "who travail and are heavy laden."

THE COAL SITUATION

We do not know whether we will get enough coal this winter to carry on our busy life as a parish. If not, some of the activities must be given up for a while.

But we do want to take care of the young people. Our boys and girls have been called the hope of the world. The youth of Europe will be crippled and scarred both in body and spirit. After the war there will be much drudgery to do over there to rebuild those crippled cities. We over here have been scarcely touched by some of those things. We who live under the Stars and Stripes have a great destiny. And we have a great responsibility as well as being the hope of the world.

And we must get our young boys and girls ready for it. We must ask them to do more than dolling themselves up and loafing on the street corners and reading the sporting page.

And if our boys are not to fail us and our girls are not too weak and faint hearted, they must have in their hearts the fear and love of Christ, and be faithful unto Him.

And so we are not going to neglect the young. We are going to try to make their work go on. The Sunday School, the choir work, the Boys' Scout movement and all that tends to help the young, be ready for their future task.

THE CHAPEL OR PARISH HOUSE?

And if we are unable to have but one building open this winter, the Church or the Parish house, we are going to place the religious side first. These times are too serious to play only, even for the young. We want good men and women in the future rather than clever ones. Whether we clearly see it or not at present, we need a place at hand where the tired and weary men and women can go and find God's presence and be refreshed.

So our services will be there to comfort, help and cheer us all on.

It is patriotic to work with all our might these days. But the motive for that patriotism and the inner power of it comes from our religious life. It is patriotism to buy a bond. Yea, it also is patriotism to teach in the Sunday School. It is a noble thing to help right the kingdom of men, and it is a nobler thing to be true to the Kingdom of God.

A WORD OF CAUTION

Take care therefore that your excuse for neglecting your religious life is a valid one—one which will not make you speechless before the King. Better make a little less money rather than crowd out all that worship due Christ. I have not seen some of the men and women in Chapel for some time. Is your excuse valid? Are you holding fast the faith? Will it satisfy after awhile if we lay it aside "until after the war?"

Let us keep that heart life of ours bright and bear one another's burdens and unite in the common life of God around His altar, and refuse to be discouraged, or cast down, or fearful, or neglectful, in this hour of crisis. Let us put our religious life and faith to the test and see that it is sufficient for us. That though others fail, Christ does not fail those that fear and serve Him. That though we sorrow, yet we find our comfort in Him.

Let our common meeting place then be His house, where with united prayer and reverent worship we pour out our common need and find our richest blessing.

OUR FIRST GOLD STAR

Harold Watson Knorr was our first boy to give his life for his country. He died at Camp Wadsworth, South Carolina, September 4th. While not well at the time of his last writing, his death was a great shock to us all.

Harold Knorr was a very manly fellow and won friends wherever he went. At his funeral the chapel where he worked was crowded. This speaks of the affection with which he was regarded by all who knew him.

During his membership in this Chapel, Harold was always at some post of helpfulness, doing his part well. And when he went to live in the South he soon became the Rector's right hand man. He did not look for a soft place in the "big" church there, but sought out a mission station and gave his best energy and love to that. He became as near

assistant minister as a layman can be, and he left behind his earnest life a fragrant memory.

And knowing the goodness of his life, we know that he received the best of all invitations at the last, "well done, good and faithful servant; enter thou into the joy of thy Lord."

Our hearts go out in love and sympathy to his loved ones, and while our hearts are bruised with his going, yet we rejoice in the sure knowledge that all is well with him. And we know that his sacrifice was for us who are left behind, and that it will enrich the world for Christ's sake.

"Greater love hath no man than this, that he lay down his life for his friend."

RED CROSS AUXILIARY, 324

Our Chapel Auxiliary worked all summer long, during all the heat, with no vacation. We realized how important the work was and that everything we could make would be speedily needed. And a great deal of work was done—we doubt if any unit its size did more work.

Too much praise cannot be given the brave, self-sacrificing women for what they have accomplished.

But there is room for more workers. Those rooms ought to be full to overflowing. You would think that every woman would be very anxious to do even a little. And there has been some slacking in this respect. Those rooms are opened every Friday from 1.00 P. M. to 5.00 P. M., and the women can come and go at will, even though their time be but an hour for this service.

Surely everyone has been invited, were that necessary, and a cordial welcome awaits all, and the work is always ready for the sewers. The splendid leadership of Mrs. Williamson insures abundance of work, a place for all and a welcome.

Are you active? Why not? Suppose it was your boy who needed that very thing waiting to be made?

Let all of the women try to bring some one along with them to share in this fine work.

PARISH RALLY AND SUPPER

If the epidemic passes away and the Parish House can be opened, we are planning a big rally for the twenty-fifth of October.

Last spring we sat down to the number of two hundred. This time we want three hundred.

We are sorry that so many things have been against us this fall, but we are going to be of good courage. We want a chance to all get together, and the last occasion was so pleasant that we are planning for good things at this one.

The Parish Aid will help as before and about twenty waitresses will be needed. The Pure Food supper is promised to be better than before.

Mr. Hipwell, unless he is in the next draft, will lead us in singing. You remember what a fine time we had singing before. New songs are added to that list.

We are asking a number of our friends to help us sell those tickets. They are Thirty-five Cents apiece—surely low enough for a good dinner. Do not be afraid to buy them, for if the dinner cannot be held on account of the epidemic, we will refund money.

Do not forget the date.

Friday, October 25.

WILLIAM H. CHEW

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Chapel of St. Simon the Cyrenian

TWENTY-SECOND AND REED STREETS

STAFF

REV. JOHN R. LOGAN, Vicar, 1408 S. Twenty-second Street.
REV. A. MYRON COCHRAN, Curate, 2122 Reed Street.
MR. CHARLES S. BROOKS, Lay Assistant, 2118 Carpenter Street.
REV. A. MYRON COCHRAN, Musical Director.
MR. IRVIN E. HALL, Registrar, 2237 Reed Street.
MR. Adolphus H. Thomas, Sexton, 2039 Reed Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

The Vicar—Tuesday and Friday, 11.00 to 12.00 A. M.
Wednesday, 7.00 P. M.
The Curate—Wednesday and Thursday, 11.00 to 12.00 A. M.
Saturday 4.00 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at [illegible] A. M.
Morning Prayer and Sermon, 10.45 A. M.
Sunday-school and Bible Classes, 2.30 P. M.
Evening Prayer and Sermon, 8.00 P. M.
Evening Prayer with Address, Wednesdays at 8.00 P. M.
Holy Baptism, second and fourth Sundays at 10.45 and first Sunday at 4.00 P. M.

ORGANIZATIONS

(Unless time is designated, the hour is 8.00 P. M.)

ADVISORY BOARD—First Monday evening.
WOMAN'S AUXILIARY—First and third Tuesdays.
PARISH AID—Second and Fourth Tuesdays.
BROTHERHOOD OF ST. ANDREW—Second and fourth Tuesdays.
ST. MONICA'S GUILD—Second and fourth Fridays.
BUSY BEES—First and third Fridays.
YOUNG WOMEN'S FRIENDSHIP CIRCLE—Each Tuesday evening.
USHERS' ASSOCIATION—Each Monday evening.
ALTAR GUILD—First Wednesday.
FLOWER GUILD—Each Friday afternoon at 4.30.
CHOIR GUILD—Second Friday.
MEN'S CLUB—First and third Tuesdays.
YOUNG MEN'S FORUM—Third Sunday at 4.00 P. M.
BOYS' AUXILIARY—Each Tuesday evening at 7.15.

ADVISORY BOARD

HENRY A. BOOTH.
CHARLES S. BROOKS, Treasurer.
JOSEPH W. DRAPER.
ZACHARIAH FOOTE.
JAMES H. FLOOD.
IRVIN E. HALL, Secretary.
JOSEPH D. HOOPER.
JAMES H. MORGAN.
ARCHIE OWENS.
THADDEUS PRICE.
EDMOND SCOTTI.
JACOB TURNER.

SPECIAL OFFERINGS FOR YEAR 1918

JANUARY 20....Domestic and Foreign Missionary Society.
FEBRUARY 17...Vicar's Fund.
MARCH 17.....Mortgage Fund.
29.....Good Friday. To be designated by the Vicar.
31.....Easter Day, for Parish Expenses.
APRIL 21.....Sunday-school Expenses.
MAY 19.....Diocesan Board of Missions.
JUNE 16.....Mortgage Fund.
30.....Domestic and Foreign Missionary Society.
JULY 21.....Church Pension Fund.
AUGUST 18.....George C. Thomas Memorial.
SEPTEMBER 15..Mortgage Fund.
29..George C. Thomas Memorial.
OCTOBER 20....Vicar's Fund.
NOVEMBER 17..The Memorial Endowment Fund.
28..Thanksgiving Day—Hospitals
DECEMBER 15...Episcopal and Convention Fund.
25...Christmas Day—Church Pension Fund
29...George C. Thomas Memorial.

The Chapel is supported by the Duplex Envelope System. Each member is requested to take a package which may be gotten from any member of the Finance Committee or at the Vicar's office.

SUNDAY-SCHOOL OFFICERS

JOHN R. LOGAN, Superintendent.
A. MYRON COCHRAN, Associate Superintendent.
PRESTON C. JOHNSON, Assistant Superintendent.
JOSEPH N. FOOTE, Chief Secretary.
FRANCIS PURNELL and PAUL JONES, Assistants.
CHARLES S. BROOKS, Treasurer.
MISS MARIE HILL, Pianist.
MISS IDA OSBORNE, Primary Department.
MISS JEANETTA BARNES, Intermediate Department.
MRS. ALICE B. SCOTTI, Cradle Roll.
MRS. SARAH A. MILLS, Librarian.
MRS. IDA HICKS, Assistant.

KINDERGARTEN TEACHERS

MISS IDA OSBORN.
MRS. IDA B. FRAZIER.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.

VICAR'S LETTER

My Dear Parishioners: After a Summer full of sunshine and heat, with some rest, we are all back home and down to our usual church work. The Vicar had one of the most enjoyable vacations in many years, which included visits to his home town, and other places associated with former charges and Church work, meeting many of his old friends of several years ago. Asheville, Morganton, Lincolnton, and Charlotte, N. C., and Danville, Virginia, were in the list of places visited. The splendid hospitality and kindness extended was a genuine manifestation that the past twelve years of separation had in no wise blotted out the friendships formerly made. It did his heart good to see them, clasp their hands and look into their kind faces; we missed some of them, dear good souls; they were, no, not dead, they had gone away to that better country and "Land of pure delight where Saints immortal dwell."

We desire to have our work this year not "usual," but unusual, because we are living in such unusual times and have such unusual opportunities for larger and greater work for God and His Church. Our community is filling up more and more with our people and we want the influence of the church to reach them.

At last we have been able to secure our assistant in the person of the Rev. A. Myron Cochran, of Charlotte, N. C. The need has long been evident. The Vicar feels that he has gotten the best qualified man he knows for the service most needed, and one who is not a stranger, but a faithful and loyal friend of many years. With his assistance—*plus yours*—we hope to make this winter's work the banner year in the history of the Chapel, as this year will close the first quarter of a century in the life of St. Simon's. We welcome most heartily Rev. and Mrs. Cochran and their four children into our church family life, with the hope that they all may find in the good people here a cordiality and at-home-ness, for which we are noted. Then further, there is another request and obligation we are to meet—each member is asked to contribute 25c per month for the Curate's support. There are envelopes provided for that purpose marked "For Salary of Vicar's Assistant." Get yours and use them regularly, as well as your weekly envelopes. The cost of running the church, like all other things, has been soaring higher and higher, and we are compelled to ask that you give as liberally as you can for Church Support. Where it is possible for you to increase your weekly contribution please do so. If you are behind, try to catch up. If you cannot catch up, begin anew and *keep* up. Now one more *if*—if you are not already a contributor through our envelope system, ask for a package and "do your bit" to support your church. The loyal and faithful co-operation of many of you in the past gives me the assurance that it will continue.

Yours for the Fourth Liberty Loan,

Faithfully your minister,

JOHN R. LOGAN.

Register

Baptisms

March 8—Margaret Estelle Britten.
Charles Anderson Britten, Jr.
March 8—Edward Augustus Matthews.
March 10—Charles Harvey Henderson.
March 24—Catherine Juanita Cuffeea, Janon Regina Fuller.
March 30—Edythe Blanche Robbins, Orice Jean Norwood, Seibert Durval Beckford, Sadie Imogine Barnes, Theodore Edward Graves, [illegible]yd Shogi Ama, Elizabeth Idonia Mc Nash, Charlotte Ida Spence, [illegible]lia Mildred Spence, Edward [illegible]xter Mackey, Ida May Hines, Mary [illegible]en May, Anarcher Norella, Jeffri
April 14—Dorathy Elizabeth Wiggins, [illegible]nie Eleanor Brogden.
April 24—Emma Marie Pegram.
April 26—Luncinda Gross.
April 29—John Thomas Green.
May 8—Gladys Gross, Beatrice Gross.
May 9—Ruth Elizabeth Price, Ethel Louise Price, Mildred Francenia Hodges, Harold Orall Hodges.
May 12—Elizabeth Bartra Whitaker, William Henry Hooper, Thelma Elizabeth Truitt.
May 20—Emmett Gordon Jones.
June 8—Subenia Gilliam, Harold Gilliard Wilson, James Nerohn Wilson, Nona May Saunders.
June 9—Harold Price Reed.
July 24—Helen Gallman.
July 25—Josephine Victoria Johnson, Willie Sarah Terry.
August 4—Marie Louise Jones.
September 8—Etta Veronica Adams.

Marriages

Mar. 6—Chester Williams and Libby Wright
Mar. 14—Nayman Brown and Alice Jackson
Mar. 28—Allen M. Herbert and Annie C. Johnson
Apl. 10—Emiliano Lima and Edith M. James
Apl. 24—George W. Bucker and Margaret Smith
Apl. 27—Cyprian Sidney Adams and Lottie Louise Farnum
May 4—William P. Blanton and Grace E. Tasco
May 18—William Luff and Estella Purnell
May 23—Thomas J. Warren and Rochelle Fortson

Jne. 4—Ferdinand Harmon, Jr., and Minnie B. Gould
Jne. 5—Joseph L. Johnson and Estellena Gardiner
Jne. 12—Paul F. Keene and Josephine B. Hebron
Jne. 18—Emmett Dodson and Emma J. Bond
Jne. 25—Clarence F. Morgan and Minerva H. Cuff
Jne. 26—Charlton D. Piddeaux and Rebecca E. Bryant
Jne. 26—George H. Clare and Ethel A. Taylor
Jne. 29—William Henry Hollis and Bertha Dewitt Draper
Jly. 2—Ralph Judson Hill and Nettie Johnson
Jly. 30—Benjamin A. Holder and Marian L. Moore
Jly. 31—Clarence V. Smith and Beatrice M. Smith
Aug. 2—Charles H. Jones and Mrs. Ethel C. Ford
Sept. 5—William A. Willis and Laura Moody Sulsey
S[illegible]. 11—Frank Salli and Sadie Carrington
S[illegible]. 11—Clarence A. Yeager and Helen Johnson, (Timberlake)
S[illegible]. 12—Robert Porter and Mamie Drew
S[illegible]. 16—James E. Rodgers and Josephine Rosey
S[illegible]t. 30—Earl E. McKell and Mary E. Henry

Communicants Received

Mar. 10—Mrs. Frances Ledgester Coverdale, from St. Mary's Church, Jamaica, B. W. I.
Jne. 2—Solomon D. Whittaker, from St. Mark's Church, Brownstown, Jamaica, B. W. I.
Jne. 9—Miss Ida D. Allen, Mandeville Parish, Jamaica, B. W. I.
Jne. 9—Miss Vida M. Allen, from St. Patrick's Church. Winchester. Jamaica. B. W. I.
June 9—Miss Ruth Helen Sandiford, St. Peter's Church, Barbados, B. W. I.
Jne. 11—Mrs. Lucy Perry Reed. from St. George's Church, Jamaica, B. W. I.

Burials

Mar. 6—Mrs. Pauline Easton
Mar. 9—Mrs. Anna Elizabeth Bond
Mar. 21—Jeneva M. Harmon
Apl. 2—Mrs. Anna Gertrude Green
Apl. 5—William Wilson
Apl. 11—Henri Hanstron DeVigne
Apl. 13—Mrs. Elizabeth Jackson
Apl. 26—Harrison Hemsley
Apl. 27—Mrs. Annie Groce
May 4—Joseph John Howard
May 4—Alben Queen
May 7—Elizabeth Booker
May 8—John Westley Jenkins
May 15—Jonathan B. Beckford
May 22—Frank Keyshoi Ama
May 24—Emmett Gordon Jones
May 27—Gertrude Gwendolyn Reed
Jne. 6—Violet Harris
Jne. 7—Norwood A. Mayo
Jne. 13—Mrs. Beatrice Cheyney
Jne. 19—Lattimore Sylvester Williams
Jne. 28—Mrs. Hawkins
Jne. 29—Miss Eliza Scott
Jly. 1—Juanita Lee
Jly. 2—Oscar Charles Wallace
Jly. 15—Robert M. Taylor
Jly. 16—Mrs. Beulah B. Phillips
Aug. 10—Mrs. Mary J. Ayles
Aug. 19—Leroy W. Bryan
Sept. 15—Mrs. Louise Holmes Glascoe
Sept. 16—Mrs. Rachel Price
Sept. 24—Mrs. Edna May Battesste Bookhammer

Personal

Our sympathy is extended to the relatives of the deceased mentioned above, in the bereavements they have sustained.

REPORTS

The following is the report of our entertainment given by the Woman's Auxiliary on September 12 for the benefit of delegates' expense to Conference of Church Workers, to be held at Raleigh, N. C.:

RECEIPTS

From door	$ 7.46
From Refreshments	8.29
Donations of members	3.05
Mrs. Becknell's Friends	3.95
Total	$22.75
Expenses	10.75
Balance Clear	$12.00

MRS. MODESTE, THOMAS & BECKNELL,
Committee.

PICNIC AND OUTING, JULY 19, 1918

The following is the report of our Anuual Picnic and Outing of the Chapel and Sunday School, at Maple Grove, Thursday, July 19, 1918:

We had the largest number in attendance (over 1400, including Sunday School) we have ever carried and by over One Hundred Dollars

in clear receipts of any previous picnic. Every thing went off in fine fashion and the members worked faithfully and deserve the commendation of us all, and they, with every one else who in any way contributed to this, the best picnic in our history, have the sincere appreciation of the Vicar.

RECEIPTS

Dame of Fortune	$ 4.90
Cloak Room	5.20
Amusements	8.30
Cash Donations	36.65
Dining Room	49.65
Refreshments	92.07
Total	$196.77
Gate Receipts	252.25
Total	$449.02
Expenses	136.64
Balance Clear	312.38
Designated to:	
Chapel Expenses	100.00
Mortgage Fund	100.00
Vicar's Asst. Fund	50.00
Sunday School	25.00
Stage Curtain Fund	12.38
Vicar's Fund	25.00
Total	$312.38

JOHN R. LOGAN,
Chairman General Committee.

THE KINDERGARTEN

September is here and we find ourselves back with the little ones. On Monday, September 9th, 53 were registered, the number has reached 85, with a total enrollment of 138 and 6 on the waiting list. To see the look of disappointment on the faces of some of these little ones when they know they cannot stay, makes us wish there was room for them all.

REPORT FOR SEPTEMBER

Largest number attending	101
Smallest number attending	8
Full Attendance	1020
Average Daily	78.4

MISS IDA A. OSBORN,
MRS. IDA B. FRAZIER,
Teachers.

OUR CURATE AND MUSICAL DIRECTOR

Arthur Myron Cochran was born in Charleston, S. C., September 27, 1878. He received his primary and grammar school education at Avery Institute, in Charleston, during which latter years he served as a member of the choir and of the Sunday School Orchestra in St. Mark's Church. After graduation from Avery in June, 1896, he entered the Senior College Preparatory Class of Fisk University, at Nashville, Tenn., where while serving as organist of Hoffman Hall, he remained for six years, finishing the college course of the University in June, 1901, and the music course in June, 1902. During the six years of life in Nashville, Mr. Cochran was active in the mission work of the Church, spending all of his Summer vacations in working at mission chapels in Sewanee and Chattanooga, Tenn., under the direction of Bishops Quintard and Gailor. It was Mr. Cochran's privilege to develop a very intimate and pleasant friendship with the late Rt. Rev. Charles Todd Quintard.

After graduation in 1902, Mr. Cochran taught a music class in Birmingham, Ala., where, in April, 1903, he married Miss Sarah J. Bly, who, after completing the High School course of her home town, Haverhill, Mass., entered the Senior College class at Fisk (becoming a class mate of Mr. Cochran) and, at the time of their marriage was teaching in St. Mark's School under the Rev. Mr. Brooks. In the Fall of 1903 Mr. and Mrs. Cochran went to Charlotte, N. C., where they served as Assistant Principal and teacher, respectively, in the St. Michael's Training and Industrial School, under the late Primus P. Alston, for seven years. Upon the death of Rev. Alston in 1910, Mr. Cochran became Principal of the school and for two years had the charge of both St. Michael's School and Church in the capacity of Lay Missionary.

Previous to the death of Rev. Alston, Mr. Cochran had been entered as a candidate for Holy Orders by Bishop Cheshire, but the many duties connected with the principalship of St. Michael's, which he held for seven years, prevented his making the necessary preparation for meeting the examinations for the Diaconate. In 1917 the St. Michael's Training and Industrial School was permanently discontinued and Mr. Cochran accepted the principalship of the Vicksburg Industrial School, at Vicksburg, Miss., under Rt. Rev. Theo D. Bratton, and at the end of one year's service there resigned the principalship, passed his examinations for the Diaconate, being examined by the Revs. Owens and Osborne, of Charlotte, and on September 5, 1918, in Holy Cross Church, at Statesville, N. C., where during the seven years of his principalship of St. Michael's School, Charlotte, he had held mission services regularly each month, he was ordained deacon by Rt. Rev. Jos. B. Chesire, being presented by Rev. James E. King, present Rector of St. Michael's and All Angels' Church, Charlotte.

Rev. Mr. Cochran comes to us highly recommended and we feel we have secured the right man for the right place, because of his qualifications for the sort of service so much needed here at St. Simon's.

SUNDAY SCHOOL NOTES

We had a rally Sunday on September 22, with a very good attendance, which we hope may continue all through the year. Mrs. Mary E. Flood and Mr. Robert Harris have been appointed teachers in the Main School and Mrs. Alice B. Scotti, mother of the Cradle Roll.

Our Annual Fair will take place the first week in December, and the Vicar has re-appointed the same officers of last year. We want our Fair to surpass our record made by the picnic.

The secretary of the School desires us to have all teachers hand into his office the changes made in the addresses of the scholars.

The Superintendent has appointed a committee consisting of Messrs. Scotti, Perry, Hardy, Misses Osborn, Barnes, Mrs. Frazier and Dickens on the Teachers' Supper and Social, to be held at an early date in October. All of the teachers and officers are invited and urged to take part.

MUSIC IN THE CHURCH

The prominence and great importance of music in the worship of the Church are universally recognized and too much consideration of its nature, preparation and presentation cannot be given to the same in order that it may accomplish its purpose. Occupying, as it does, a place in the worship of the sanctuary next in importance to that of the sermon, the chief object of the music in the service should be to lead the worshippers into lives of fuller consecration and devotion. When the preparation is done, as sometimes it is done, in a spirit which is perfunctory and thoughtless, we cannot hope that the hearts of the worshippers will swell with joy and gratitude as a "Te Deum Laudamus" is sung; nor can we hope that, led on by singers who seemingly may not duly appreciate the privilege of the service which they render, will the worshippers be brought into a state of heart and mind which will produce in them those points of beautiful character which distinguish the real Christian—humility, gentleness, love. The music for a service prepared in a state of mind on the part of the player or the singer which will make him or her ever cognizant of the fact that the largest possible salary could never equal the privilege of the opportunity to serve which is his or hers, and rendered as "unto God" will never fail to lift men and women out of the commonplace things of every day life, take them into the very presence, as it were, of God and thus strengthen them for the further trials which will surely come.

It is to be hoped, then, that those who lead in the musical phases of our church life will strive to realize the privilege of the service they render, for many a man, many a woman would perhaps be lost if it were not for the singing or even the playing of some soul-stirring tune.

Nothing short of just this kind of preparation and renditon of the music of the sanctuary

could produce in singer or worshipper the spirit of consecration set forth in these lives.

"Higher than the highest heaven,
Deeper than the deepest sea,
Lord, Thy love at last has conquered;
Grant me now my soul's desire,
None of self, and all of Thee."

THE CURATE.

OUR SUFFRAGAN BISHOPS

At last the Church has recognized the need of Suffragan Bishops for work among Colored People and has elected two men of the race for that high and holy office.

On Sunday, September 29, Feast of St. Michael and All Angels, the Venerable E. Thomas Demby was consecrated Suffragan Bishop of Arkansas in All Saints' Church, St. Louis, Mo.

On Friday, October 18—Feast of St. Luke the Evangelist, the Venerable Henry B. Delany will be consecrated Suffragan of the Carolinas in St. Augustine's Chapel, Raleigh, N. C. This service is to be held in connection with the Conference of the Church Workers Among Colored People, which meets at St. Augustine School, October 15-18. These men will stand in need of the united prayers of the whole Church for Grace and Wisdom in so hard and arduous a work.

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REV. PHILLIPS ENDECOTT OSGOOD, Vicar, 5021 Pine Street.
MRS. A. B. HANSCOM, Vicar's Assistant, 229 Buckingham Place.
N. B. CLARKE, Organist and Choirmaster, 5233 Spruce Street.
D. R. MANGAM, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. GUMPERT, Vice-Chairman of the Advisory Board, 5038 Osage Avenue.
E. H. BAUZENBERGER, Registrar, 251 S. Fifty-seventh Street.
R. E. STONEBACK, Treasurer, 4943 Walnut Street.
W. R. HEINS, Chairman of the Property Committee, 5449 Cedar Avenue.
W. P. GEORGE, Secretary of the Mediator Schools, address at the Chapel.

OFFICE HOURS

THE VICAR—Tuesdays and Fridays at 5.15 P. M. Wednesdays at 7.15 P. M.
THE VICAR'S ASSISTANT—Daily, except Saturdays, 10.30 to 12.00 A. M.
THE TREASURER—May be seen after services or on Monday evenings at the Parish Building.
The Parish Building is open daily from 8.45 A. M. to 10.30 P. M., except from 12.30 to 1.30 P. M. and 5.45 to 7.15 P. M.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Preston 4371-J.
Mrs. Hanscom's telephone is Baring 7494-M.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

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PROPERTY COMMITTEE RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

SUNDAY:
8.00 A. M. Holy Communion.
10.30 A. M. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 P. M. The Mediator Schools (and Adult Bible Classes).
7.00 P. M. Men's Meeting (as announced).
8.00 P. M. Evening Service and Sermon.

WEDNESDAY:
7.45 P. M. Evening Prayer.
8.15 P. M. The Vicar's Midweek Class for Teachers and other Adults.

HOLY BAPTISM will be administered any Sunday at 12.20 or 3.45 P. M.

The Clergy should be consulted before making arrangements for Baptisms, Weddings or Funerals at which their services are desired.

General

THE ADVISORY BOARD—The Tuesday before the second Wednesday in the month at 8.00 P. M.
THE CHAPEL COUNCIL—The third Tuesday (when called) at 8.00 P. M.

For Men and Boys

THE BROTHERHOOD OF SAINT ANDREW—The first Tuesday at 8.00 P. M.
THE BOY SCOUT TROOP—Tuesdays at 7.30 P. M.
THE WAR WORK GROUP—Tuesdays at 8 P. M.

For Women and Girls

THE ALTAR GUILD (and Choir Mothers)—The Monday before the first Sunday of the month at 8.00 P. M.
THE MEDIATOR GUILD—The first Wednesday at 2.30 P. M.
THE HOME MISSIONARY SOCIETY—Thursdays at 2.30 P. M.
THE WOMAN'S AUXILIARY—Fridays at 2.30 P. M.
THE GIRLS' FRIENDLY SOCIETY—Fridays at 8.15 P. M.
THE GIRLS' FRIENDLY SOCIETY CANDIDATES AND CAMP FIRE GIRLS—Thursdays at 4.00 P. M.

THE CHOIR—Thursdays at 8.00 P. M.
MONTHLY PARISH PARTY—The last Tuesday of the month at 8.15 P. M.

SPECIAL OFFERINGS, 1918

October 20.....Religious Education.
November 17...The Endowment Fund.
28...Thanksgiving Day—To be designated by the Vicar.
December 15....The Episcopal and Convention Fund.
25....Christmas—The Clergy Pension Fund.

THE VICARS LETTER

Dear, dear people of this "family" here!

I want my first letter-word to be a personal witness. After the summer parenthesis, I come back to the Mediator family and re-discover with more force than ever that the things about the "Mediator spirit" we have been repeating are truer than ever! It comes upon me with a fresh surprise that the family-feeling and the wholesome realness of our mutual life is so completely what we have said it is! It is better to be back than even we thought it would be! I can testify, for I am, with you, a re-discoverer of it all. Heaven help us if we grow used to blessed things. As Chesterton says somewhere, woe to the day that does not find us falling in love all over again with those who are dearest to us! And one of his whimsical books tells the story of

the man and wife, who, to keep their love-story vivid, disappeared every once in awhile from home and would turn up, apparently strangers to each other, in some odd corner of England and go through the whole process of first love, of courtship and of elopement as of old! In a way, that is what vacation ought to do for us, if the Mediator life is as unusual as we have thought! It ought to re-prove its valid authority over us. We ought to reproduce our former happiness of first appreciation. But not at all that we shall let it turn our heads. Only that with a daily increasing sense of humility that we may set ourselves to be worthy of so great a gift by greater obligations of Christhood fulfilled in our sphere of influence everywhere God keeps us tinglingly, appreciatively, thrillingly humble and consecrated.

As your minister, I have tried to give each season of work its key-note, upon which all the growing variation of the season-harmony might build. It seems wiser to let our minds and wills dwell upon some single comprehensive motto, in order that co-operative unity might more surely be brought about. May I review these key-notes of the past few years and add the present one?

At first we tried to realize a double fact of mutual life in the faith. "The Parish belongs to the Parishioners, for the Parishioners are the Parish." This realization has been reached. We do know now that the only strong Parish-life is that in which each and every member bears constantly in mind that the responsibilities and opportunities of the Church are not merely those of a specialized minority, called the ministry; but that, as in democracy, the individual is the responsible authority, and that the Parish must be just one large associate ministry.

Therefore, to the first motto, we added a second: "We cannot expect God to do for us what we do not let Him do as far as possible through us." This lifts us from parasitism upon God to the noble possibility of His agent-workers. We are "ambassadors of Christ." We are not children to be watched over, guarded, guided, provided for, in our childish inefficiency; but called upon to rise to a sense of *mission,* to the glad consciousness that God is using us to work His works!

So comes the third motto, last year's—"Members one of another in the body of Christ upon earth, His Church." Our "togetherness" should be the fusion of our sense of God-agency. Together we might make a Christ-body, animated by His spirit and personality. Then with war breaking in upon our hearts with more and more bewildering might, we used our "togetherness" just to hold tight to each other and wait until the sun pierced the smoke and we could see to fight. When things began to be plainer, did we not most of us become gradually aware, that, by a happy accident, those same three mottoes had given us a rallying note of certainty for action? The realization that *we are the Church,* and that its power depends upon *our* action and thought in the crisis: the realization of God's dependence upon us to get Himself into life: the realization of the strength that comes for God's self-giving to the world through us when we apply "E Pluribus Unum," either in the nation or in the Church. How it has been an unconscious preparation for the testing moment!

So the motto for this year endeavors to sum up all the preceding ones: "We will bring ourselves in strength, not in weakness, to our God." (Turn back to the editorial where this concluding and containing thought has an amplified saying.) In all our work and thought together can this principle be the back-bone reminder? Can we not lift ourselves by resolute purpose to a degree of Christhood?

"Be strong!
We are not here to play, to dream, to drift!
We have hard work to do and loads to lift.
Shun not the struggle: face it! 'Tis God's gift.
Be strong!"

Confidently and devoutly a believer in you all,

PHILLIPS E. OSGOOD

Register

Baptisms

May 12—Earle Monroe Blackman
May 12—Rebekah Jane Diedrich
May 26—Fred Gassner Clark
May 27—Gloria Gertrude Frazier
Jne. 9—William James Foss
Jne. 9—Edna May Taylor
Jne. 9—Lillian Frances Adams
Jne. 9—Catharine Eckard Warnock
Jne. 9—Lou Grist Frazier
Jne. 9—Malcolm Grist Frazier
Jne. 16—Harry Morris Mitchell Rugg
Jne. 16—Margaret Allene Shearman
Jly. 21—Marjorie Ethel Conlon
Sept. 22—Margaret Constance Tuck
Sept. 29—Florence Elise Alexander

Marriages

May 25—Harry Richard Slawter and Mary Catherine Krewson
Jne. 15—Gustavus Cosmos Seidel Welzel and Frances Holmes

Burials

May 2—Elizabeth Battures
May 8—Joseph Stuart
May 9—Mary E. C. Baxter
May 13—Lucy Frances (Wray) Irwin
Jly. 10—Isabella C. Johnston
Sept. 30—Robert N. Barber

Communicants Received

Martin K. Klein from St. James, Fort Edward, N. Y.
Mrs. Martin K. Klein from St. James, Fort Edward, N. Y.
Mrs. Bessie J. Jones from Gloria Dei, Philadelphia.
Mrs. Leroy Over from Gloria Dei, Philadelphia.
Mrs. Charlotte Shields from St. Andrews, Princess Anne, Md
Mrs. M. R. Bromall from St. Andrews, Philadelphia.
Mrs. Christine Gassner Clark from Redemption, Philadelphia.
Mrs. Eliza Baker Renshaw from Holy Apostles, Philadelphia.
Miss Margaret Maud Renshaw from Holy Apostles, Philadelphia.
William H. Russell, Jr., from St. Mary's, Ardmore.
Albert Edward Hurst from Epiphany, Sherwood.
Mrs. Bertha Shearer from St. Philip's, Philadelphia.
Mrs. Kate Margaret Force from St. James, Kingsessing.
Wesley Williams from St. Andrews, Ayer, Mass.
Edward Colson from St. Andrews, Barberton, Ohio.
Mrs. Mary Hoffer, By Request.

By Confirmation

Harry K. Carey and Constance Beddoe Carey, September 18, 1918, at the Church House.

Communicants Transferred

Sept. 16th—Margaret E. Austin and Ethel Austin to St. John's Church, Clinton, Iowa.
Sept. 19th—William H. Ridings, Anna M. L. Ridings and Grace I. Ridings, to Atonement, Philadelphia.

JOTTINGS FROM THE HONOR ROLL

We hear that a postal has come from Scott Brewer, so long missing. The postal is mysterious, but reassuring. "Safe and well. Cannot tell you where I am." That is all, but it seems like an answer to our united prayers that at last *some* word should have come.

Edmund Pitts writes that he has an eight days' furlough, his first time off since he reached France. But he doesn't see how he is going to get back to the Mediator for his furlough! At which he is disappointed and hurt!

Captain Carey ("Bob" Armbuster's uncle) got sudden orders to report at Yale the other day. Before he went, the Vicar was able to arrange for a special confirmation service at the Church House, when Bishop Garland confirmed the Captain and his wife. Such services are meaningful and splendid; and bring to the Church itself an influence and inspiration, as well as comfort and calm courage to the individual.

Bob Armbuster is "making good" at Cape May in ways we are pleased to hear. His music (as we would know) has made him most popular. He is in demand for all sorts of functions

and "sings." A snapshot just at hand shows him smiling, with a light of satisfaction in his eye that comes from having a part in the "great crusade," no matter at what apparent sacrifice. And he's getting heavier! Almost stout enough to aviate.

Arthur Balbirnie was wounded some time early in August. Both legs "shot up" with shrapnel. He is coming on well, he writes from Base Hospital 27. Has improved as far as crutches. He will surely have "some story" to tell when he comes back.

Fred Street's name was on the casualty list of September 29th, as having been wounded. No particulars are yet known.

Oliver Gibson was wounded and was awarded the Croix de Guerre in July. For "conspicuous bravery." It would be fine to know more of the story that goes with this news, but little more is told us.

Bob Cleeland has graduated at Annapolis and is now an ensign.

Wasn't it good to see Russell Davidson at church the other day? His unusual "flying letters" have given Honor Roll Nights so much of interest and picturesqueness that we all feel we know him well. In no letters, one reads anywhere, is there a better chance to learn how it feels to fly! It is safe to guess that the Senior School is extremely proud of its President and the progress he has made.

Corporal Wesley Williams was confirmed at Camp Devens just before sailing for France. It so chanced that he was presented for confirmation by a Chaplain the Vicar knows well, and confirmed by Bishop Lawrence, who is the Vicar's "own" Bishop. So the Vicar feels he had a part in the service after all, and through him that the Mediator congregation, which saw him baptized (with his baby) just before he left for Massachusetts, has almost witnessed the fulfillment of his Baptismal beginning of membership!

Miss Mary Ford writes from Gibraltar en route for Italy and France a characteristic, humorous, good letter of her experiences going across. Not a submarine even sighted. But plenty of other happenings. Miss Ford was our first feminine entrant on the Honor Roll, and we are proud of her in every way. She will make her place as a real personality wherever she serves the Red Cross work. Our representation is now complete in all lines of the service.

The next Honor Roll Night is October 20th. Already the Vicar has several fine letters to read. And will welcome more.

The "Crusader" letter used last Honor Roll Night, which made so deep an impression, is printed, by request, elsewhere in this issue of "The Message."

BELONG!

The worship-life of the Parish is, of course, its reason for existence to a certain extent. But the workside of its life is just as important. "There is no impression without expression," we hear from all sides. No parishioner can be quite content with his or her parochial affiliation unless it contains the possibility of doing good in some constructive way. The organization of a parish exist to spread, not its influence, but the influence of Christianity. Individualistic work is at bottom not economical nor efficient; it is work together that has vital power.

The various organizations of the Mediator parish are getting headway now. Now is therefore the time to "join up" for the sake of expressing Christian principle in action. No parishioner ought to be unenlisted or unlisted somewhere in the working life of the Parish.

One realizes with grief that pettiness is sometimes expected in organizationalism. Little of this will be found here and now, particularly in the cleansing presence of a tremendous emergency and time of self-finding. Every organizational ideal has been modified and vitalized both by the immediacy of the new church and the patriotic immediacy of self-forgetfulness. In some way every organization will have its fitting war task to do and will relate its activities to the moment.

That moment sounds a rallying trumpet! There is no channel through which self-giving may more sanely express itself than through the Church. The Red Cross work, its Home Service work, the sense of mission; all these and more, get extra power and vitality when expressed *via* the Church. Let the Church, therefore, enlist you somehow, somewhere, according to your aptitudes or desires. In order that the Church may get the reputation it deserves that it has risen to the emergency! If you work through other agencies, but leave the Church agency (doing the same kinds of work for the same ends) without your co-operation, just bear in mind you have added one more example the anti-Church critic can use to prove the contention that the Church is failing to meet its hour of opportunity. Think it over! Do!

THE MEDIATOR SCHOOLS

As a war expedient, the Mediator Schools are adapting the Christian Nurture principle with less grading details this coming year. The Junior and Senior Schools are studying more nearly the same thing at the same time. This gives the Vicar the opportunity, by weekly meetings with the teachers, to work out with less expenditure of energy, but a maximum of effect, a consistent and thorough course of training. Already the school shows an increase of efficiency and of enthusiasm. It is a constant teacher-training class for the teachers, and enables all scholars to feel "team play" more indubitably than before.

The Christian Nurture principles have not been abandoned in the least; they are clearer than ever. But the Christian Nurture course is elastic enough to be adapted to the needs of the moment by simplifications here and there.

The parents of all school pupils are urged more seriously than ever to co-operate with the school by assistance with home assignments, by maintaining steadiness of attendance, by constantly expressed loyalty to the school and its ideals (if there is criticism, let the Vicar hear it first, in fairness), by occasional visiting of the school sessions, by appearing in every way to think the school important in the life of the child.

Surely we all realize, as never before, the necessity of a belief not lightly or indifferently held, but gripping the will and enthusiasm with directing command. *Our children have the future in their hands to do with as they see fit. We must, therefore, see to it as our most urgent task that they shall spontaneously mould that future according to Christian principles. And where may that training in Christian principles so constructively come as through religious education by the Church?*

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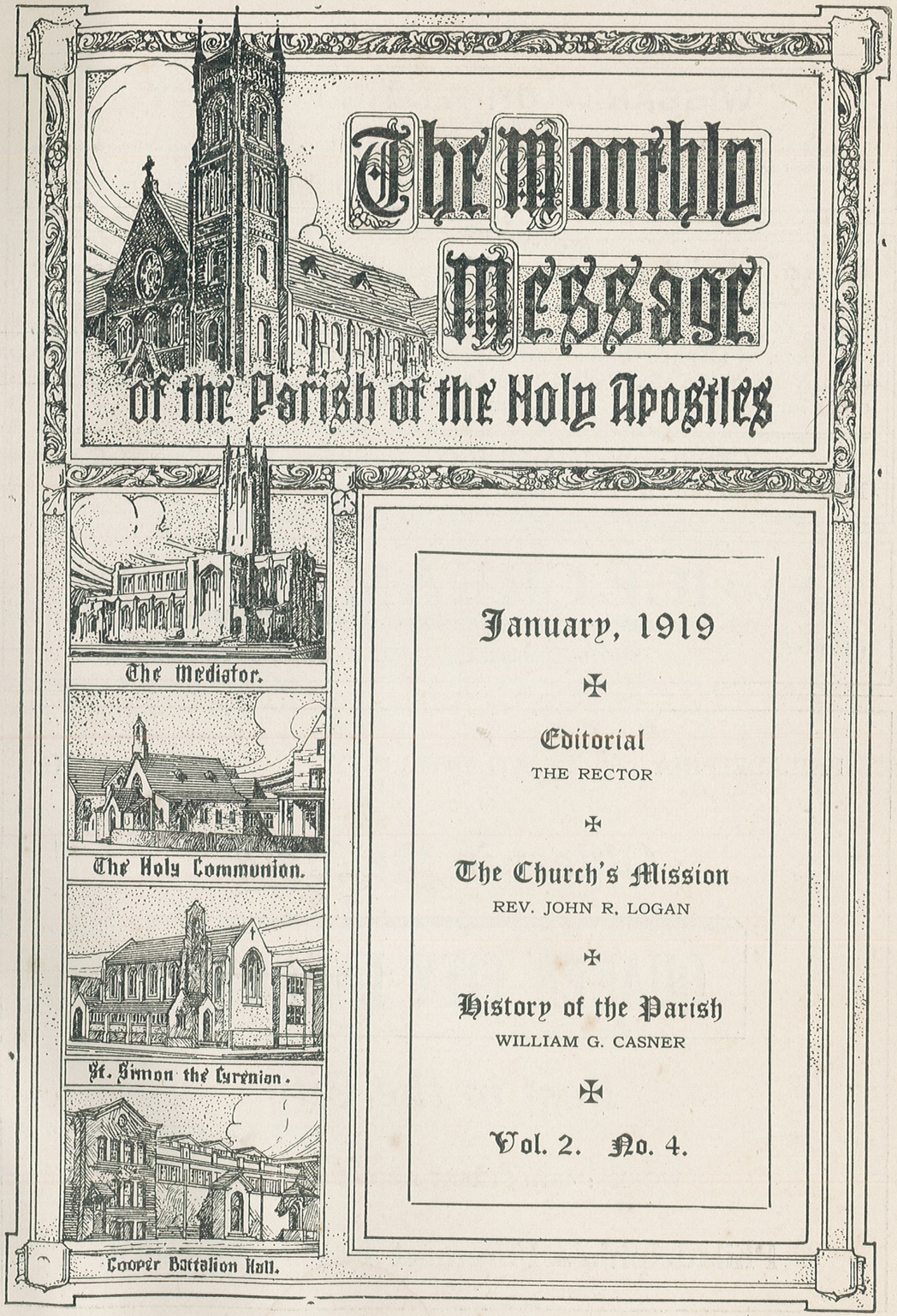

The Monthly Message

of the Parish of the Holy Apostles

January, 1919

✠

Editorial
THE RECTOR

✠

The Church's Mission
REV. JOHN R. LOGAN

✠

History of the Parish
WILLIAM G. CASNER

✠

Vol. 2. No. 4.

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Roll of Honor of the Entire Parish

348 NAMES

CHURCH OF THE HOLY APOSTLES

Adams, Thomas H., Corporal
Adams, Alfred H., Sergeant
Banyard, Alfred S.
Barclay, Clinton H.
Barlow, Elmer H., Ensign
Barlow, Walter
Barr, Charles R., Lieutenant
Bendell, William I., Corporal
Blair, George, Major
Boyd, Harold Scott
Boyd, John Winfield
Britton, William Nelson
Brown, Henry Newman
Burgess, William J.
Campbell, Stuart Runkle
Carmichael, R. Lawson
Chadwick, Harriet, Nurse
Chapman, William R.
Christie, J. Newman
Cross, J. Stanley
Cross, Raymond A., Ensign
Davidson, Abraham
Davis, Robert H.
Deaver, Dr. G. Gilbert
Diamond, James A.
Donaldson, William N., Lieutenant
Ebner, Charles F.
Farrar, John
Ferguson, James H., Sergeant
Foell, Louis
Fortin, Edward L.
Fortin, Fred. V.
Fresh, William
Gatter, Charles C.
Gemberling, Laura M., Nurse
Gillen, Frank
Graves, Edgar B.
Graves, F. Mortimer, Ensign
Greer, William E.
Hall, Frederick A.
Hill, George W., Sergeant
Hipwell, John B., Lieutenant
Hollis, Albert C.
Hughes, George H., Sergeant
Jack, John J.
Jackson, Joseph
Jacobs, Howard M., Corporal
J nney, Dr. Nelson
Janney, Benjamin F.
Johnson, Marion F.
Johnston, William R., Sergeant
Keenan, James Hudson
*Kidwell, Orville S., Sergeant-Major
Kuhl, George
Lafferty, Joseph W.
Lamond, William
Lawhorne, William M.
Leeper, Thomas P.
Leonberger, Walter E.
Livingston, T. Raymond
Martin, William A.
Melvin, Samuel M.
Michael, Harry H., Yeoman
Moore, Robert B., Lieutenant
Moore, Samuel S.
Moore, William J., No. 1
Moore, William J., No. 2, Lieutenant
Morrisson, William J., Yeoman
Moyer, Gardner, Corporal
Murphy, Joseph B.
McCandless, Samuel J.
McClenaghan, Herbert E.
*McBride, James Thomas
McFarland, David
McFarland, Harry B.
*McFetridge, James B.
McGowan, Robert H.
McKay, Walter
McKenzie, Alfred
McLaughlin, David
McMeekin, Robert C.
McMonagle, Harry W.
McNally, Arthur
McWilliams, Alexander, Yeoman
Naye, Jack C.
Neibergall, James C., Corporal
Noble, Thomas N.
*Noel, William Leslie
O'Brien, Alonzo
O'Neill, Thomas Lincoln
Parkes, Christopher J.
Perkins, Alfred H.
Perkins, William
Pickwell, Harry H.
Pollock, David Herbert
Rea, Robert
Remington, George C. T., Corporal
Robinson, Howard West
Royle, Elmer
Royle, Herbert B., Corporal
Royle, Philip A., Q. M. Sergeant
Scott, James S.
Scott, Wesley E.
Seymour, Frank E.
Smallwood, Clarence
Smith, S. Annabelle, Nurse
Smith, Lorentza
Soulas, Fred B.
Spaeth, John W., Jr.
Sterritt, Samuel A.
Sterritt, Elmer
Thomas, George C., Jr., Captain
Thomas, Leonard M., Lieutenant
Van Vranken, J. Schuyler, Q. M. Sgt.
Warnick, Albert Ernest
Weideman, Frank
Wheeler, F. Lyman
Whitlock, Edmund H., Yeoman
Wilson, George
Wilson, Henry B., Admiral
Young, John W., Commissary Sergeant
Young, Robert J.

Total 122

MEMORIAL CHAPEL OF THE HOLY COMMUNION

Bauden, Thomas W., Jr.
Charles, Joseph, Corporal
Charles, William
Chew, Joseph
Collins, Simeon
Collins, Harry
Cooper, Gerald I.
Edwards, Adam
Franz, Joseph
Gibson, Arthur
Graham, Robert
Handel, George
Hess, William
Hill, Elwood, Sergeant
Hill, George
Kelley, Robert
Kirst, Earl
Kniland, John
*Knorr, Harold W.
Knorr, Vinton S., Sergeant
Lunn, William
Mackey, James H.
Macool, Elmer
Macool, Ormond
MacWilliams, George
McAnally, Andrew
McClatchey, Elizabeth, Yeowoman
McClatchey, Robert
McConachie, Andrew
McElhenny, John
McFarland, Charles O.
Mink, Leonard
Mohn, Harry
Mooney, Elmer
Norton, John
Naulty, Frank
Parks, Robert A.
Patton, George
Perry, James
Pischee, Otto
Reese, Thomas C.
Reese, William
Robinson, Moncure
Russell, George W., Captain
Russell, Joseph A., Lieutenant
Schieler, William
Schrieber, James
Scott, William
Seiss, Albert S.
Sewell, James
Sines, Charles
Smythe, William
Taylor, Ray
Taylor, Thomas
Wallace, Frank
White, Edward, Sergeant
Wilson, Robert
Young, Samuel

Total, 58

*Deceased.

Roll of Honor of the Entire Parish

(CONCLUDED)

CHAPEL OF ST. SIMON THE CYRENIAN

Allison, Edward Walcott
Anderson, William
Ayles, William
Barnett, Richard
Brooks, Wylie
Brownfield, Charles Vincent
Bucker, Herbert S.
Burton, Aldrich R.
Burton, Joseph M.
Busch, William W., Sergeant
Cole, Harry F.
Curtis, Rudolph
Dabney, Morris, Lieutenant
Draper, Edgar A., Lieutenant
Fields, Harold S.
Fogg, John Henry
Gaines, Leon
Gardiner, George
Green, Clarence I., Corporal
Green, John Thomas
Green, Leon W.
Green, Rudolph H.
Harbison, Leroy, Corporal
Hardy, Edward
Hardy, William D.
Henderson, Solomon
Henry, Lawrence
Hooper, Leroy
Jackson, Swinford
Jenkins, Roselle
Johnson, Everett W., Lieutenant
Johnson, Herbert N.
Johnson, Joseph L., Lieutenant
Levy, Claude C.
Lewis, Joseph Rudolph
Lewin, Richard J. M.
Matthews, Harry M.
McHarris, Thomas
Melbourne, Lester
Montier, Hiram
Moore, Charles A.
Moore, Walker A.
Moten, James Henry
Neal, Stanley
Peck, Isaac, Jr.
Pettis, Arthur W.
Reed, Theodore
Reed, William
Reyes, Adolph, Lieutenant
Scott, Stewart
Shafer, Charles
Thomas, Eugene, Sergeant
*VanDyke, Edward J.
Walker, Owen E.
Wallace, Nathan Gibson
Watson, William, Corporal
Wiggins, Elmer

Total, 57

CHAPEL OF THE MEDIATOR

Armbruster, Robert, Yeoman
Ashton, Charles, Lieutenant
Austin, William, Jr.
Bacon, Howard F.
Bailey, Carleton
Balbirnie, Arthur A., Sergeant
Ballentine, Edith, Am. Red Cross
Beck, Ambrose
Bell, Thomas, Jr.
Benham, Frederick E.
Black, Francis E., Sergeant
Bonsall, Henry H., Jr., Lieutenant
Brett, Ethel
Brewer, Roy D.
Brewer, Scott
Budd, Harry G.
Budd, Henry Gaylor
Carey, Harry K., Captain
Cleeland, Robert M., Ensign
Cobb, Horace W.
Cook, William
Costa, John S.
Cox, Walter
Crockett, Harold S.
Curtin, F. Walton
Davidheiser, Horace R.
Davison, Russell, Ensign
Dudley, Oscar E., Ensign
Dunfee, Earl
Dunlop, Charles R.
Elsner, Burtel
Entwistle Clare, Am. Red Cross
*Epler, Ralston
Fields, Robert Nelson
Fitzgerald, Leonard H.
Fooks, Camille
Fooks, Ernest
Ford, Mary L., Am. Red Cross
Garrett, C. Edward
Gibson, Oliver W.
Glasgow, Charles J.
Grant, Alfred J.
Hamilton, Robert Chalmers
Hansen, William J.
Harrison, L. Levick
Harrison, Rollin
Heinitsh, George M.
Henderson, T. Alfred
Huling, Warren R.
Imhof, Charles
Jacobs, Ellwood R.
Jones, Hilton E.
Keplinger, William, Major
Knowles, John Edward
Lack, Howard E.
Kelly, Edward
Lawrence, William
Lees, Joseph R., Y. M. C. A.
Luce, Thomas Russell
Lunn, James R.
Lunn, Robert
*Lunn, William
Lyons, Frank Russell
McIntyre, Joseph E.
Mills, Stanley
Motherwell, Frank S.
Motherwell, Robert
Needs, Sydney John
Neill, William A., Lieutenant
Osgood, Phillips Endecott
Patchell, Frank
Patterson, George Howell
Patterson, Ralph Duke
Patterson, Robert Wilson
Pierce, Warren J.
Pitts, Edmund M., Sergeant
Powell, Roger
Rae, Alexander M.
Richardson, Frank
Rodgers, A. Stephen
Rodgers, Herbert H.
Rodgers, John L.
Shaw, William
Simpson, David, Major
Snowden, Frank, Ensign
Smith, Charles W.
Smith, Walter F.
Smith, William Eugene
Spaeth, Paul
Spears, Wm. McIndoe, Lieutenant
Stevens, Ernest C. M.
Stevens, Reginald W. H.
Street, Frederick J.
Sutton, William
Tashiian, Levan
Taylor, Harris S.
Thomas, Alfred B.
Tuckwood, Harold
Turkington, William, Jr.
Umstead, Harry F.
Umstead, Walter R.
Walker, Wendell H.
Wallworth, Foster T.
Waters, Thomas John
Williams, Wesley, Corporal
Wilson, Charles R.
Wilson, George, Lieutenant
Woolley, Chandler S.
Wynne, Vernon
Young, Allan Dayton
Zearfoss, Charles H., Lieut. Com'nder

Total, 111

*Deceased.

Guide them, guard them, gird them, God!

THE MONTHLY MESSAGE

Published in the Interest of the
PARISH OF THE HOLY APOSTLES

Editor
THE RECTOR, REV. GEORGE HERBERT TOOP, D.D.
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VOL. 2 PHILADELPHIA, JANUARY, 1919 No. 4

EDITORIAL

The New Year

"Ring out the old, ring in the new."

"Ring out the old" ideas of national selfishness which made for war, ring them out forever.

"Ring out the old" isistences upon types or phrases of Christianity rather than the whole program of the Kingdom of God—ring them out forever.

"Ring out the old" political party disseverances which serve only to array class against class—ring them out forever.

"Ring out the old" personal frailties which lower our value for service to mankind—ring them out forever.

"Ring in the new" League of Nations which shall forever make war impossible—ring it in this year.

"Ring in the new" Church Unity which shall enable the Kingdom of God to come with power—ring it in at once.

"Ring in the new" political conception which shall have honesty and service and the common-good as its watch-words—ring it in today.

"Ring in the new" manhood which begins the warfare for the world's regeneration by conquering the faults in self—ring it in in us.

For all this there is one thing needed, and one thing only:

To catch a vision of "The King in His beauty." When once we have really caught that vision we shall have found the cure for all our ills, and the world shall become the fair garden of our desires. But to catch the vision we must first do away those things of which our eyes are holden.

G. H. T.

The Church's Mission

John R. Logan

"For the Son of man is come to seek and save that which was lost." St. Luke 19:10.

The above verse is the grandest proclamation in the New Testament. They are the words of our blessed Lord in answer to the uncharitable remarks of those who had wondered at His going to be "guest with a man that was a sinner."

Our Lord declares that such persons had only displayed their ignorance of the great purpose for which He came into the world. He had come into the world to save sinners.

He was not ashamed to visit such people as Zacchaeus, and to receive them into the number of His disciples. In short, He had come "to seek and to save that which was lost."

The context of our text is familiar Scripture. Our Lord's passing through the City of Jericho with great crowds of people following Him. There was in that City a man of small stature who was most anxious to see the Lord. There were difficulties in his way that prevented him from satisfying his curiosity—this shortness of height and the great number of people about our Lord. Zacchaeus overcame these difficulties by climbing up into one of the trees on the way our Lord went in order that he might get a good look at this man who was attracting so many people about Him.

The crowd was startled when the Master stopped, looked up and commanded Zacchaeus to make haste and come down, as He was going to be a guest in his (Zacchaeus') house that day.

This man Zacchaeus was hated by the people of the City because he was head of the tax collectors and in their sight a great sinner, because he had grown rich by extortion.

The contact between the two changed Zacchaeus to a liberal Christian, returning fourfold all he had gotten by false accusation and dividing by half to the poor his honestly gotten wealth. We see a wealthy publican become a disciple of Christ, and a tax-collector transformed into a liberal Christian. Truly He comes to heal the sick and bind up the broken hearted.

The lost,—What is it to be lost? It is to be outside the sphere where your highest and most efficient service is made possible. To be lost is not to find your true self, not to live your true life, to live a selfish life that desires to possess rather than to give. To be lost is to be a wanderer from your Father's house and giving yourself up to the pleasures and follies of the world, the flesh and the devil. To be lost is to be in the power of the evil one, enslaved, disobedient, foolish, unwise. All such, Jesus Christ came into the world to seek and to save. None are so far away or so low but His love can find them and His grace can save them. We should never be afraid to maintain that Christ is "able to save to the uttermost," and that the vilest of sinners may be freely forgiven if they will only come to Him with true **repentance** and sincere **faith.**

"He that cometh to me, I will in no wise cast out."

"Look unto me and be ye saved all the ends of the earth." "Behold I stand at the door and knock; if any man hear my voice and *open* the door, I will come in to him and sup with him and he with me." All of these quotations show the gracious calls of the Gospel and the willingness to save. Jesus Christ came to bring that Salvation. That is His mission and it is the greatest mission ever recorded and He the greatest Missionary that ever came into the world. Men have gone forth on different missions—to conquer the world, to subdue enemies, in search of knowledge, to explore distant regions and many good men have gone on errands of mercy, but our blessed Saviour came forth from heaven into the world that He might be able to save guilty men from their lost condition.

He is a divine-human Saviour. He is one who partakes both of the nature of God and of the nature of man.

He is the Mediator between God and man. He knows God by experience, for He is God; He knows man by experience, for He is man. Our text calls Him the Son of man.

This Epiphany season through which we are passing in the teachings of His Church from His revealed word brings out the manifestation of His divinity and humanity. He knows our hearts and lives as man; as God he is willing and able to save. His Mission is the Church's Mission and you and I are the Church. The great Missionary enterprise of the Church is especially brought to us at Epiphany. It is the duty of every member of Christ's body, His Church, to go to the prodigal sons of God and to persuade them to come home again, however far off they are. We must follow them to the distant country, and we must refuse to come back without them. Yes, if we have the mind of Christ we must follow the wandering sheep into the wilderness and never rest until we find them. The mission of Church is to seek and to save the lost. There are many who do not look upon the Church as such. They think it a place to get in good society, as the writer has heard some say (that's true, but not the sort of society about which they are thinking!) a social clique, or an isolated group, satisfied only with being in themselves with no concern or care for the thousands on the outside who know not Christ as Saviour. The Church of God is the great hospital of human souls for all sorts and conditions of men and from which none are ever sent away as incurables if they adhere strictly and obediently to all the rules and means of grace with a faith in the Great Physician who never lost a case. Oh! if we only felt the blessedness of the Gospel to our own lives it would so inspire and enthuse us that we would never rest as long as there was one soul to be saved. "No one cares for my soul." One man upon being invited to the house of God said, "It is the first time in seven years that any one has ever said one word to me about coming to Church." In this New Year, when the Church during this particular time has one of its best opportunities to manifest the life and love of the Christ, be about the Father's business.

The way God is manifesting the life of His only begotten Son is through the lives of men. He has come and was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life. Then by letting Him work through us, giving back to Him the best we have of time, our money, ourselves, for the seeking and saving of others, we shall be co-workers and partners with Him in bringing a lost world to the feet of the Saviour.

History of the Parish of the Holy Apostles, Philadelphia, Pa.

(Tenth Installment)

By William G. Casner

COOPER BATTALION HALL AND GYMNASIUM

Breathes there a man with soul so dead
Who never to himself hath said,
"This is my own, my native land."
—*Sir Walter Scott.*

In 1898 the United States was at war with Spain, and Mr. George C. Thomas was greatly impressed with the importance to the young men who might desire to avail themselves of the opportunity of being instructed in the manual of arms.

He therefore invited the members of the Men's Bible Classes and of some of the older scholars of the school, to meet him on Sunday afternoon, May 22nd, 1898, after the Sunday School session. About one hundred responded, and after

a meeting full of interest, eighty-eight handed in their names, signifying their desire to avail themselves of the privilege. Subsequent meetings resulted in the formation of the Charles D. Cooper Battalion into two companies.

A military instructor was obtained and the companies drilled on alternate nights in the Gymnasium, as there was not room for both companies to drill at the same time.

Soon after, however, the use of the First Regiment Armory, N. G. P., was secured for drill, and both companies were trained at the same time, and by September the Battalion numbered 150 men completely uniformed and equipped.

In September, 1899, the Battalion held its first encampment in Fairmount Park, near Belmont Mansion.

October 16th, 1899, was the date on which the drill floor of Odd Fellows Temple, Broad and Cherry Streets, was used for the first time. The Battalion improving rapidly, held its second encampment outside the city at Milmont, Pa.

In October, 1900, the Battalion went back to the Gymnasium in the Parish Building, for drill.

At the meeting of May 6th, 1901, Mr. Thomas stated that he had purchased a piece of ground on Christian Street, below 23rd Street, having a frontage of 152 ft. and a depth of 75 ft., and proposed erecting thereon, during the summer, a building suitable for gymnasium and drill purposes, entirely for the use of the men and boys of the Parish, with the provision of the building being used as a hall for entertainments and other purposes.

Messrs. Duhring, Okie and Ziegler were the architects, designing a building with a large auditorium or drill room, galleries, stage and anterooms on the first floor, with billiard, locker and other rooms on the basement level.

The hall was used for the first time for holding Christmas exercises of the Sunday School, on December 29th, 1901, on an exceedingly stormy night, when nearly one thousand persons were present.

Mr. Thomas retained the ownership, but provided for the maintenance of the hall, which the Battalion began to use regularly on January 27th, 1902.

That the hall was of immense value to the community is shown from the fact that between December 29th, 1901, when first used, until March 1st, 1903, 68,309 persons had entered the doors.

The Battalion continued to use the hall for drill and social functions, and held their encampments for several years at the seaside resorts of Cape May and Wildwood, N. J., providing not only familiarity with camp life, but splendid outings during the summer vacation time.

So that out of the inspiration born of patriotism also came opportunities for recreation, health and amusement, which reached out in many forms to not only the people of the Church of the Holy Apostles, but to the community in the southwest section of Philadelphia.

In May, 1910, the Church received from the trustees of the estate of Mr. George C. Thomas, the deed for the property and also a generous contribution from the trustees for the support of the hall during that year, and on May 10th, 1911, the managers of the Hall reported that they had closed the year entirely free of debt.

On September 10th, 1913, the directors of the Hall, under whose direction the institution had been managed from its beginning, tendered their resignations, and the Rector, the Rev. Mr. Capers, took over the entire responsibility for the management and finances, but at his request a treasurer was elected.

In the present war with Germany the hall has been of fine service in recruiting and will no doubt continue to be of patriotic, as well as social, service to the community.

"It is not a time to embarrass in any degree those who have the responsibility by any private utterances. They have the facts. They have the duty. They have our sincere, loyal co-operation.

A Municipal Creed

Thomas C. Hinckley

Said the Spirit of the Modern City:

I Believe in myself—in my mission as a defender of the liberties of the people and guardian of the light of civic idealism.

I Believe in my people—in the sincerity of their hearts and the sanity of their minds—in their ability to rule themselves and to meet civic emergencies—in their ultimate triumph over the forces of injustice, oppression, exploitation and iniquity.

I Believe that good food, pure water, clean milk, abundant light and fresh air, cheap transportation, equitable rents, decent living conditions and protection from fire, from thieves and cut-throats and from unscrupulous exploiters of human life and happiness, are the birth-right of every citizen within my gates; and that in so far as I fail to provide these things, even to the least of my people, in just this degree in my fair name tarnished and my mission unfulfilled

I Believe in planning for the future, for the centuries which are to come and for the many thousands of men, women and children who will reside within my gates and who will suffer in body, in mind and in worldly goods unless proper provision is made for their coming.

I Believe in good government and in the ability of every city to get good government; and I believe that among the greatest hindrances to good government are obsolete laws—which create injustice; out-grown customs—which are unsocial; and antiquated methods—which increase the cost of government and destroy its efficiency.

I Believe that graft, favoritism, waste or inefficiency in the conduct of my affairs is a crime against my fair name; and I demand of my people that they wage unceasing war against these municipal diseases, wherever they are found and whomsoever they happen to touch.

I Believe that those of my people who, by virtue of their strength, cleverness or thrift, or by virtue of other circumstances, are enabled to lead cleaner lives, perform more agreeable work or think more beautiful thoughts than those less fortunate, should make recompense to me, in public service, for the advantages which I make it possible for them to enjoy.

I Believe that my people should educate their children in the belief that the service of their city is an honorable calling and a civic duty, and that it offers just as many opportunities for the display of skill, the exercise of judgment or the development of initiative as do the counting houses and markets of the commercial world.

Finally, I Believe in the Modern City as a place to live in, to work in, and to dream dreams in—as a giant workshop where is being fabricated the stuff of which the nation is made—as a glorious enterprise upon whose achievements rests, in large measure, the future of the race.

ANNUAL MEN'S DINNER

The Victory Dinner. Every Worth-while Man to a Worth-while Dinner.

Rev. Dr. Hugh Birckhead, of Baltimore, who has been in England and France, and has a mighty interesting story to tell, is to be one of the speakers.

It is hoped that Admiral Bowles will be another.

BIG MEN WITH BIG MESSAGES

A Good Dinner
Good Speakers
Good Singing
Good Fellowship

Every Worth-while Man at a Worth-while Dinner

THE VICTORY DINNER

Cooper Hall
Jan. 30th

APPRECIATION OF THE SHIP AND TENT CLUB

U. S. S. Dent,
December 21, 1918.

Mr. C. Adrian Casner,
Managing Secretary,
The Ship and Tent Club,
23rd and Christian Streets,
Philadelphia, Pa.

My dear Mr. Casner:

I am in receipt of your letter of December 18, in which you so generously offer the privileges of your Club to the crew of this ship. A large number of the crew are on leave, probably many of them in Philadelphia and a great majority of the others must remain on board, so I am afraid few can take advantage of your invitation. Please do not think that a lack of attendance signifies a lack of appreciation, because all of us have a very warm spot in our hearts for the Ship and Tent Club and are very grateful for the warm hospitality extended us while at Philadelphia.

Please accept my thanks for all of us for your invitation.

With best wishes for the season, I am,
Very sincerely yours,
B. C. ALLEN,
Commander, U. S. Navy,
Commanding U. S. S. Dent.

The Epiphany-tide.

A season of the Church's year?
A time for "candle services?"
A time for *preaching* missions?
Just that and nothing more?

More, much more. It is a time for stressing the primary obligation of our religion. It is a period for *practising* more than for *preaching* Christianity.

It is a time for applying the teachings of our faith.

One instinctively dislikes the phrase "preaching the Gospel to the heathen."

Perhaps because the intelligent heathen might so aptly advise us to make a "beginning at Jerusalem."

"Heathen" are everywhere. In Africa, in China, in Philadelphia.

We must spread the Kingdom everywhere.

Let us have our "candle-services" by all odds, if they help. But better still is it to light candles of faith and love in human hearts. And that we can do only by having a candle lighted in our own heart. Mayhap our Epiphany task this year must begin very closely at home. It may be that our "Story of the Crucified" has not convinced others because we were not convinced; our "Song of the Redeemer" been without avail for others because it came from our lips only and not our hearts. How shall we make Christ manifest to others unless He first have been manifested to us?

Our first Epiphany song must be:

"O Jesu, shine around us with radiance of Thy grace;
O Jesu, turn upon us the brightness of Thy face."

Then our second Epiphany song finds natural and triumphant expression:

"Christ for the world we sing!
The world to Christ we bring,
With joyful song;
The new-born souls, whose days,
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong."

G. H. T.

FIFTY-FIRST PARISH ANNIVERSARY

We had hoped to celebrate our fifty-first anniversary at the Chapel of the Mediator in the service of dedication of the new memorial. Owing to unforeseen and most trying delays the dedication must be postponed to a date to be announced later.

This means, therefore, that the Anniversary Service will be held as usual at the mother church. The clergy of the chapels and their choirs will join with us as usual.

The whole parish has borne a worthy part during the days of the war. It must now set its face toward the tasks on ahead.

They are mighty tasks, challenging to the faith even of the strong.

This service it is hoped will in some measure strike the key-note of our corporate purpose for the future.

Let us make it a great service full worthy the greatness of the time.

G. H. T.

Covet earnestly the best gifts.—St. Paul.
They are slaves who dare not be,
In the right with two or three.
—Lowell.

FROM "THE OUTLOOK"

The desultory reader sometimes comes across queer scraps in old books that fling a prophetic light on our day. Take this from Heine's "Pictures of Travel" (written in 1826): "The German mediatized princes—these persons have of late suffered great injustice, inasmuch as they have been robbed of a sovereignty to which they had as good right as the greater princes. But for the greatly divided Germany it was a benefit that this array of sixteenmo despots were obliged to resign their power. It is terrible when we reflect on the number which we poor Germans are obliged to feed, for although these mediatized princes no longer wield the scepter, they still wield knives, forks, and spoons, and do not eat hay, and, if they did, hay would still be expensive enough. *I imagine that we shall eventually be freed by America from this burden of princes*" (italics ours).

Both Phones

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REGINALD B. CHASE
Secretary and Treasurer

W. S. TASH
Asst. Sec'y and Treasure

JOHN B. WALTZ
Title Officer

Parish Notes—Church and Chapels

...Church...

Register

Baptisms

December 15—Laura May Boerner.

Marriages

December 18—Samuel Townsend Haberle and Sophia Sabarth Fisher.

Burials

December 27—E. Lester Porter.
December 31—Thomas Fulton.
1919
January 2—John Lewis Smith.
January 2—John McGowan.

Communicants Transferred

December 28—To Chapel of the Mediator, Mrs. Alice Margaret and the Misses Ethel E. and Alice Wilson, and the Misses Lillian B. and Margaret B. Baud. To Grace Church, Mt. Airy, Mr. and Mrs. Andrew Donaldson, Jr., and the Misses Isabella and Elizabeth Patterson Donaldson.

Personal

We tender our sympathy to Mrs. Ella Porter, Mr. and Mrs. Henry Shimwell, Mr. Robert Fulton and family, Mr. William H. McGowan and family, Mrs. J. Lewis Smith and family, Mr. John and the Misses Dunegan, in the bereavements they have recently sustained.

To-morrow does not exist—don't worry. To-day is here—use it.

Create in me a clean heart, O God.—Psalms.

RECTOR'S LETTER

The Rector's Fifth Anniversary

May first will mark that momentous event—momentous at least to the rector. For nearly five years now we have summered and wintered together in our intimate relationship. I doubt if there has been a waking hour in all that time when, either collectively or individually, you have been out of my mind. I do not boast of this—in fact I think it has been a mistake. In all probability it would have been much better for us both and for the work if I could have lost myself for a time in other pursuits. But the fact remains as it is. The five years have witnessed many changes, and I hope some advance. The details will be taken up at a later time, and one nearer to the actual anniversary.

My reason for speaking of the matter now is to ask you, if you wish to please me, to begin now to prepare to do something for me or for us all to signalize the anniversary.

Since I came here we have redecorated the interior of the Richard Newton Building, the Phillips Brooks Building, the Girls' Gymnasium, the choir rooms and Cooper Hall. The one place we did not do is the church, which perhaps we should have done first of all. It needs going over badly, and some changes made, especially in the lighting. We should, it seems to me, get one of the church decorating companies to make a study of the interior and advise us what can be done and furnish estimates of cost.

Before the interior be done there is a big

job to be done on the exterior. For years we have patched and patched the roof only to patch it again. The truth is that the slate on the church is so rotten that there is about as much slate broken as there is repaired each time repair is attempted. Before the interior be touched, therefore, the roof must be re-slated. Otherwise leaks would soon spoil our work inside.

It all presents us a big task, but not too big for us, I feel confident, if we all enter upon it enthusiastically, as I hope will be done. I have consulted no one about the matter and only throw it out as a suggestion. If you feel it cannot be done, or might better be postponed, I shall try not to be too much disappointed.

But please remember that I have had my hope set upon this making more worthy the house of our worship for all the time I have been here. I know you will do it if you can, and if you cannot I also know your disappointment will equal mine. If the matter be proceeded with I would suggest that a central committee be appointed, and then every organization in the church be allotted a share of the total expense and that they in turn appoint committees to raise their various allotments. This is but a suggestment. Some other plan may be more feasible. If nothing be done be sure that I shall know it is not because you will not do it, but because you cannot, and I shall still be

Affectionately your rector,

G. H. T.

NEW YEAR

A new beginning! New, and yet not new, for one of the profoundest of the sayings of the Wise Man is that "There is no new thing under the Sun." There is no possible way of beginning the New Year de novo.

The new beginning means elimination, not addition. We drop a lot of things we have tried and found wanting. We do not begin the year with a whole set of new acts or words.

We just make new combinations of the old acts and words. But that is how wisdom declareth herself. A fool could choose new beginnings, if new beginnings were possible for anyone. In fact it is just what a fool would be inclined to do. It takes sense to so take account of the past as to make it serve us in the future.

The weaker a man is the more given is he to good resolutions. The strong man directs his attention not to his mistakes, but to his successes; but he does not repeat his mistakes. This is not to say that no resolutions should be made, but rather that when made they should be born out of the wisdom begot of past performances rather than of the vague imaginings of future hopes.

The wise merchant takes stock not only to ascertain the amount of his goods, but to determine whether or no certain lines of goods are profitable. If they are not he determines upon either one of three courses of action—(1) he decides to drop the unprofitable venture, or (2) he changes his method of dealing with the unprofitable line so as to insure a profit, or (3) he frankly accepts the situation as it is and continues the unprofitable line of goods, making good the loss out of the profit in other lines.

Of the three courses, I should think number two the best method of procedure, and if after sufficient trial it failed, I should certainly have recourse to number one. Number three is a bad plan because it is unfair to all the other lines to make them carry a greater burden of profit than they should. After a while the overburdened goods will inevitably show a shrinkage in sales, and so less and less be able to help the "dead" line.

So, it seems to me, is it in building up the house of life. There are certain good lines of conduct which up-build the character, and certain other lines which tend to vitiate or destroy it. We spend far too much time in trying to improve bad habits. The best thing to do is to drop them overboard. But a word of caution

is necessary just here. To have recourse again to the merchant.

He would be unwise, if after dropping his unprofitable line of goods he did not increase his stock of profitable goods so as to keep his organization as fully employed as before.

The difference being that now it is all profitably employed.

So in the house of life. If we are content merely to put out a bad habit another bad habit is likely to take its place. If one is wise in the ways of life he puts a good habit in place of the bad one. Bad habits will take care of themselves if we fill our lives with good ones. There will be no room for the bad habits. Herein is all the philosophy of successful living. It is good opera we go to hear, not the bad. It is good art we go to the galleries to see, not the poor. It is the successful merchant we buy our goods of, not the failure. It is the good man whose friendship we seek, not the bad. And the good anything is not the reformed bad, but the good so crowded full of the good that there isn't any room in it for the bad.

And so a Happy New Year to you—A Prosperous, Successful and *Good* New Year.

G. H. T.

CONFIRMATION

The holy rite of confirmation will be administered at the Church of the Holy Apostles on Sunday morning, March 30th. Lectures on the Christian life preparatory to confirmation will be begun on the first Thursday night in February, and will continue each Thursday night until the day of confirmation. These Thursday night lectures will be given by the Rector. They are open to anyone who may wish to attend.

On Sunday afternoons, immediately after the session of the Sunday School, lectures by the Deaconess for the women and girl candidates, and by Mr. Neill for the men and boys, will be given.

This is a wonder-time of spiritual experience. A whole world is being refashioned. The King is calling for volunteers for the service of reconstruction in the Army of Progress. It is a glorious time in which to associate one's life with God and to determine to help Christ fulfill His mission to the world.

Pray God there be none left outside the ranks this year.

G. H. T.

THE SUNDAY SCHOOL MEMORIAL FONT AT THE CHAPEL OF THE MEDIATOR

The Sunday-school of the Church of the Holy Apostles was in a very peculiar sense the creation of Mr. George C. Thomas. It is animated by his spirit, fired by his zeal in faith, and given to a passionate desire for the spreading of the Gospel over the world as he was. It was probably closer to his heart than any other organization with which he was associated. And it is to be doubted if anywhere in all his many relationships with life he found anywhere else so much sincere love and devotion as in the Sunday-school.

It is fitting, therefore, that the Sunday-school should want to have a special memorial to its beloved founder in the chapel which is being erected to his name. And there could be no memorial more exquisitely apt for the school to give than the Baptismal Font, wherein for generations to come children will be made God's children by adoption and grace.

The Font is to have a unique setting, being placed at the transverse of the central and west aisles, or directly in the face of all who enter the church through the main entrance. So always it will present the challenge of Baptism to all who come into the church. It will be answer and balance to the other great sacrament of the Holy Communion at the other end of the church.

Every member of the Sunday-school of the Church of the Holy Apostles will desire to have part in this memorial. It is felt, too, that many old members of the school will welcome such an opportunity to attest their affection for one who meant so much to them in the days that are gone, and whose influence still lingers on beneficently in their lives.

The committee-in-charge is Mr. Jos L. Bailey, Miss Lillian Wallace and Mr. Geo. W. Jacobs.

G. H. T.

...The Memorial Chapel...

The Parish Register

Baptisms

"Hereby made children of grace"

December 15—Elmer Freeman Teears.
December 15—Anna May Ellison.
December 15—James Grier Harvey Anderson.
December 15—Dorothy Helen Sloss.
December 15—Arthur Henning.
December 15—Raymond Alexander Dunn.
December 29—Sarah McKinley.

Marriages

"Till death us do part"

December 18—William S. Miller, Jr., and Helen Sutton.
December 23—Alexander Orr and Sara A. Perry.
December 26—Robert G. Mayberry and Anna M. Reilly.

Burials

"Blessed are the dead who die in the Lord"

November 25—William Porter.
December 23—Robert James Simenton.

VICAR'S LETTER

My Dear Parishioners:

A Happy and Blessed New Year to you all. The nineteen-nineteen youngster certainly came in under rainy skies, but for all that we were unusually glad to see him.

This New Year seems different from all those preceding. Indeed, there is something distinctive about it. Clouds of war are more than clouds bearing refreshing rain—let us hope that the former have passed away forever.

I believe that this New Year marks the beginning of an Era. In the progress of civilization new visions, new gifts, new values triumph. Those triumphs are not always for the best. Militarism has triumphed, and materialism has had its conquests.

But this New Year, I believe, ushers in the Triumph of the Spirit. Never in all man's struggles has the devotion to spiritual ideals been so manifest. Men have gladly died for them.

Men have been divided into two camps. One representing what he calls his "interests"—meaning those material resources so richly bestowed upon him by nature. The other camp, enthroned ideals. It has been a struggle between the savagery of interests, and the performance of right, and the idealists have conquered. Physical force has fallen before mind force. Spirit has triumphed over matter—and men have laid down life for no other reward than the triumph of spiritual ideals.

This marks a new and wonderful event. It enthrones conscience upon the throne of the world.

It ought to be, for God made it. He is not of money and the tyranny of power—this world is to be a God-fearing world.

It ought to be, for God made it. He is not going to let a few destroy it. The Incarnation is a re-declaration that Divine ideals can be brought to a practical realization.

That means a new view-point. It means that our problems must not be solved by old means. They must be solved on no narrow limits—but on world lines.

The whole world has shrunk. The telephone, cable, wireless, airship, steamer, has made all people neighbors. The ideal of the Spiritual is to make them brothers. Brotherhood is founded only on God's Fatherhood. And there can be no Peace on Earth, Good Will Towards Men unless the world is as great Spiritually as she is limitless in resources. And so, dear people, we who believe in and are striving for the spiritual, let us hold firm and carry on. The Spirit of Christ is bound to triumph. When it does it will usher in the new Earth—and each one of us can hasten the day by being true to the spiritual within each life—enthrone it at whatever cost, and it will cost something of sacrifice.

So New Year—this is the happiness mark of you—the enthronement of conscience—the Triumph of the Spiritual—This is our toast to thee, and our wish to every child of man.

Faithfully yours,

H. L. H.

CHRISTMAS FESTIVAL

It was a real Xmas this year. For four gloomy years something held back our cheer. But Peace has come and we feel we had earned the right to be merry.

So the Chapel had the finest Xmas it was possible to have.

The Church was really festive with an abundance of evergreens. The men really outdid themselves in the decorations.

The Sunday before Xmas the School held a manger service. A real manger was made and placed in the Church and we could almost imagine the cattle hard by. The manger was five feet long. At the opening of the service the whole school marched past the manger, depositing money or some article of food. The manger was filled to overflowing; $17.00 was given for the Armenians; 88 articles of food were packed in fifteen Xmas baskets.

It was a fine sight to see our boys and girls presenting their gifts to the Christ Child before they held their own festival.

The Sunday-school Festivals were held on Friday, December 27. At 4.00 P. M. the Primary Department assembled to the number of 197. A merry play followed and Santa Claus Nielly livened things up and distributed the presents. A present from the School and a box of candy from Mrs. Thomas and Mrs. Volkmar were given to each one.

In the evening at 7.45 P. M. the Senior School gave a fine Cantata under the able leadership of Mr. Hipwell. It was fine, and we know of no body of children that could have done better. Three hundred and thirty-five were present. It certainly was a fine sight.

Each member of the school received a box of candy and the awards for the year distributed.

The lists follow:

Those not missing a single Sunday:

Perfect Attendance

James Barrow	Calvin Craig
Emma Charles	Emma Austin
Mary Kidd	Charlotte Gibson
Ruth McFarland	Mildred McNeil
Edna Young	Marion Uren
Katherine Crawford	Madeline Crawford
J. Carson Hill	Charles Scherer
Robert Peoples	Isabella Peoples
Hannah McCaughan	Florence Charles
Robert Whittaker	Margaret Peoples
Brace Whittaker	Elizabeth Young
Martin Norton	Elizabeth Charles
Albert Bauer	Anna Young
Robert Hill	Miss Kate Smith
Margaret Charles	Mrs. Thomas Watson
Elmer McBlain	

Missed Once

Katherine Duenhardt	John Peoples
John Williamson	Eva Elliott
James Pollock	Esther McKerney
Anna Williamson	Anna Reese
James Crawford	Katherine McElhenny
William O'Neill	Katherine Pollock
Louisa Young	Jennie Darrah
Nora Barrow	Anna Kidd
Marion Russell	Anna Charles

Certificates

Edna Barron	Hester Shaw
Edna Richardson	Joseph Young
Isabella Richardson	Matilda Camac
Edna Rothwell	Robert McCullough
Carl Bauer	Violet Norton
Byron Austin, Jr.	Florence Gillen
John Ireland	Anna Donaldson
Byron Sprague	Alexander McElhenney
Elsie Bauden	Thomas Galbraith
Emily Bauer	William Williamson
Isabella Ireland	Elizabeth Galbraith

Teachers

Perfect Attendance and Faithfulness

Mrs. Gibson	Harry Collins
Mrs. C. Scherer	Wilson Gamble
Katherine Knorr	Miss Dunlap

Banner Class for 1918

Miss Bessie Magee, Class 22, for second year.

The Chapel is supported by the Duplex Envelope System. Each member is requested to take a package which may be gotten from any member of the Finance Committee or at the Vicar's office.

GIRLS' FRIENDLY SOCIETY

At the Sunday evening service, December 15th, the following Probationers were admitted as members of the G. F. S.:

Eugenia Knight	Alma Newman
Anna Kidd	Katherine McElhenney
Margaret Sullivan	Ada Strong
Anna Donaldson	Isabella Peoples
Elizabeth Austin	Mildred McNeil
Helen Newman	Sadie McCord

We extend a hearty welcome to each one, and believe that the Holy Communion Branch will be better and stronger as each one takes up her work as a member of the Society.

Speaker for February 3rd, Miss Gillen, from the Board of Health.

The way to fare well is to do well.

...Chapel of St. Simon the Cyrenian...

Register

Baptisms

December 15—Angelica Maria Lima.
December 15—Lilla May Williams.
December 22—Rachel Lydia Hardy.
December 22—Margaret Inez Allyne.
December 22—Katherine Annie Briscoe.
December 22—Isaac L. Briscoe.

Marriages

December 12—Robert Henry Ware and Mildred Virginia Mitchell.
December 14—Joseph E. Bailey and Hazel L. Carter.
December 18—William H. Stuart, Jr., and Marian Boyd.
December 18—Fred Nash and Estelle L. Taylor.
December 22—Mohamed Alliz and Edna L. Morgan.
December 24—Lloyd E. Glover and Jennie Cooper.
December 26—Robert F. Jordan and Mildred E. Harris.

Communicants Received

December 29—Mrs. Claretta (Griffith) Broomes-Lord from St. Barnabas Church, Barbadoes, B. W. I.
December 29—Mabel M. Johnston from St. John's Church, Newport, R. I.
December 1—Mrs. Miriam L. (Moore) Holder from the Church of the Messiah, Philadelphia, Pa.

VICAR'S LETTER

Dear Members:

We write it now 1919, for we have come into a new period of time—a New Year. We send our usual New Year's greeting—Happy New

Year, with the hope and prayer that it may be one of the most blessed you have ever had.

The past year has been one full of hard and trying experiences for many of us—with its sickness, sadness, suffering and death—yet it could have been worse; we thank God, take courage and press onward in this new day so full of hope and service. At last the darkness begins to disappear and the day breaketh and we begin to see more clearly our way and our duty, and we hear the command "Go forward" into the coming day, the coming year with a full realization that God is Leader and Guide. Although the future is unknown we will fear no evil for He is with us to comfort and support. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you." With this blessed assurance we go forward to the coming days undaunted and afraid, doing well each day the things our hands find to do. These words from an unidentified source—Courage of Hope—emphasize this truth and point out a new year's lesson:

"As a dead year is clasped in a dead December,
So let your dead sins with your dead days lie.
A new life is yours and a new hope. Remember
We build our own ladders to climb to the sky.

Send out in the sunlight of promise, forgetting
Whatever the past held of sorrow or wrong.
We waste half our strength in a useless regretting;
We sit by the old tombs in the dark too long.

Have you missed in your aim? Well, the mark is still shining.
Did you faint in the race? Well, take breath for the next.
Did the clouds drive you back? But see yonder their lining.
Were you tempted and fell? Let it serve as a text.

It is never too late to begin rebuilding,
Tho' all into ruins your life has been hurled,
For see how the light of the New Year is gilding
The wan, worn face of the bruised old world."

Faithfully your Minister,

JOHN R. LOGAN.

OUR CHRISTMAS CELEBRATION

The first event of the Christmas season was the celebration of the Holy Communion on the morning of Christmas Day, when at 7 A. M. 58 persons made their Communion. A second celebration was held in conjunction with the Morning Prayer Service at 10.45 A. M., and at this time 56 from the attendance of 115 came forward to partake of the Holy Sacrament. The total for the day was thus 114, which perchance at first thought might seem to be fairly good; a second thought, however, in the light of two facts, that our list of communicants about 600 names, and second, that the Church Calendar marks December 25th in the following ways. "Double (Fast) of the First Class" and "Holy Day of Obligation"—makes us feel a sense of disappointment that more of our people did not come to one or the other of the celebrations. We earnestly hope that the time may come when it will be the ambition of the majority of our members to receive of the Life-giving and Life-sustaining Sacrament on at least the great festival days of the Church year. The beautiful greens in the decorations which were so tastefully arranged by the Usher's Guild contributed much to the joyousness of the day, and an inspiring sermon from the text which formed the message of the angels on that first Christmas morning, made the hearts of all the worshippers thrill with great joy. A choir of 25 voices assisted by the organ and violin, clarinet and trombone, made the day additionally bright by the singing of the beautiful Christmas hymns, Stults' Te Deum, Willmore's Jubelate Deo and Morrison's "The New Born

King," which was used as the Offertory selection.

On the 26th and 27th pleasing programs of carols and recitations were given by the members and friends of the Clinic and Sunday School department respectively. On both of these days it was thoroughly delightful to see the joy of the little people as Santa Claus appeared to gladden their little hearts with presents of toys and sweets.

On Sunday, the 29th, much of the music of Christmas Day was repeated at the morning service, and at night the choir of 36 voices and instruments gave a pleasing rendition of E. S. Loreny's cantata, "The Lord's Anointed." Many kind expressions concerning the work of the soloists and the choir as a whole have been received. It is not the desire of the Musical Director to give these programs as mere programs for the entertainment of the congregations. But even while that may be the case we must realize that our hope to lead them in acts of deep devotion can most fully be realized in so far as we give proper emphasis and enunciation to the various phases and words of the selection to be rendered. The rendition on the 29th was lacking in some of these respects and in the tendency of some voices to shift from one register to another, singing bass sometimes and tenor sometimes. This criticism but emphasizes the importance of regular attendance upon the rehearsals in order that we may enter promptly, heartily and confidently into the interpretation of the musical motives—a thing which some of the soloists failed to do in this rendition.

These criticisms will most certainly inspire us all to greater and more faithful effort. The beautiful and serious-toned Dudley Buck "Song of the Night" was pleasingly rendered between 11 and 12 P. M., on Tuesday night the 31st, and served as a helpful preparation for the Celebration of the Feast of the Circumcision which followed immediately upon the coming of the New Year at midnight. The Choir will sing selections from the Christmas music at the Eastern Penitentiary on January 5th, and on the 12th of January, the first Sunday after the Epiphany, the second musical will be given, the features of which will be solo and duet numbers by a baritone and soprano of the choir. It is hoped that special musical numbers may be had on at least two Sunday nights in each month. The Director hopes to present the choir in a pleasing operetta, "The Pennant," on the 27th of January.

The following are the offerings of the Chapel of St. Simon the Cyrenian for the month of December, 1918:

Chapel Expenses

Envelopes	$187.36	
December Rally	407.00	
From Fair	250.00	
Loose Offering	20.62	
Total		$864.98

Other Objects

Mortgage Fund	$101.92	
Vicar's Fund	51.44	
Church Pension Fund	48.53	
Hospitals	36.23	
Communion Alms	32.24	
Vicar's Assistant Fund	17.25	
Episcopal and Convention Fund	11.75	
George C. Thomas Memorial	7.32	
Memorial Endowment Fund	4.65	
Diocesan Missions	.50	
To be designated by the Vicar	.35	
		312.18
Total		$1,177.16
Sunday School		28.20
Grand total for the month		$1,205.36

This is the largest offering of any one month, and it is due to the splendid response of the people at the December Rally and the excellent results of our Fair.

CHARLES S. BROOKS,
Chapel Treasurer.

FAIR REPORT

The following is the financial statement:

Contest

Great Britain—Mr. Booth	$143.37
United States—Rev. Cochran	106.48
France—Mr. Scotti	24.21

Russia—Mr. Becknell	21.67	
Liberia—Mr. Hicks	18.00	
Belgium—Mr. Price	11.47	
Liberia—Mr. Gaines	9.76	
Italy—Mr. VanDyke	6.00	
Japan—Mr. Morgan	5.70	
Roumania—Mr. Turner	4.85	
Montenegro—Mr. Seamon	2.00	
Total		$353.51
From tickets sent by mail	$20.50	
From Booths and Door	313.33	
From Cash Donations	17.35	
Total		351.18
Total Receipts		$704.69
Expenses		97.93
Balance Clear		$606.76
Distributions		
Current Expenses	$250.00	
Mortgage Fund	100.00	
Sunday School	75.00	
Vicar's Fund	50.00	
Curtain Fund	40.00	
Emergency Fund	91.76	
		$606.76

The contest resulted with:
Mr. Booth, No. 1.
Rev. Cochran, No. 2.
Mr. Scotti, No. 3.

(Signed)
Miss Ida Osborn, President.
Miss Jeannetta Barnes, Secretary.
Rev. John R. Logan, Treasurer.

THE EVERY-MEMBER CAMPAIGN

The Diocese is planning to have this Every-Member Campaign the latter part of March, and every Parish and Mission is asked and urgently requested to take part. It is to be educational, financial and religious. We are to learn more about our own local work, our Diocese and the Church at large, to find out the needs of each and to have our own lives deepened and reconsecrated to the great task of extending the Kingdom of God at home and abroad. To this great work and for this Campaign the Chapel of St. Simon's will enter. We are forming a large committee which will be sub-divided into smaller committees to effectively co-operate in this Campaign. We think it will greatly help us here at the Chapel and the Bishop says in his letter speaking of this Campaign: "I am more and more convinced that we have before us a very wonderful and unique opportunity for the extension of the Kingdom."

OUR VISITORS

During the month of December we had two visiting Clergymen at our Chapel. One, the Ven. E. L. Baskerville, Archdeacon of work among Colored People in the Diocese of South Carolina, and the other the Rev. N. H. B. Cassell, of Monrovia, Liberia, Africa, President of Liberia College.

Both gentlemen spent a Sunday with us, and at one of the services made very urgent appeals on behalf of their work and the people they represented. A small offering was given Rev. Dr. Cassell, and we hope to take up a special offering in this month for the work in South Carolina. Welcome, brethren, we are glad to see and hear you and hope you may come again.

NOTES

News reached us last month from Lincoln Hospital and Home, New York City, of the death of Mrs. Mary M. Simpson, one of our members, who has been an inmate in that institution for nearly four years. The Vicar had the opportunity a few days before she passed away to go over and administer to her the Holy Communion.

The Confirmation Class has begun its meetings and meets each Wednesday evening. We are still enrolling those who desire to join.

The envelopes for 1919 are being distributed and we would be pleased to place a package in the hands of each member who is not using them.

The Annual Mid-Winter picnic will be given by the Chapel League on Friday evening, January 31st. Excellent program and good supper.

SPECIAL OFFERINGS FOR YEAR 1919

January	19	Domestic and Foreign Missionary Society.
February	16	Vicar's Fund.
March	16	Mortgage Fund.
March	30	Geo. C. Thomas Memorial.
April	17	Chancel Guild.
April	18	Good Friday. To be designated by the Vicar and the Advisory Board.
April	20	Easter Day, for Parish Expenses.
April	27	Sunday School Expenses.
May	18	Diocesan Board of Missions.
June	15	Mortgage Fund.
June	29	Domestic and Foreign Missionary Society.
July	20	Church Pension Fund.
July	27	Diocesan Board of Missions.
August	17	Geo. C. Thomas Memorial.
September	21	Mortgage Fund.
October	19	Vicar's Fund.
November	16	The Memorial Endowment Fund.
November	27	Thanksgiving Day—Hospitals.
November	30	Geo. C. Thomas Memorial.
December	21	Episcopal and Convention Fund.
December	25	Christmas Day—Church Pension Fund.

The Chapel is supported by the Duplex Envelope System. Each member is requested to take a package which may be gotten from any member of the Financial Committee or at the Vicar's office.

APPRECIATION

The Vicar, Mrs. Logan and children, and the Curate, Mrs. Cochran and children, desire in this manner to express to the members of the Chapel and their other friends their very sincere thanks and appreciation for the many evidences of remembrance, love and affection during the past Christmas season.

...Chapel of the Mediator...

Register

Baptisms

November 17—Mary Heins.
December 1—Edward Maurice Wood.

Burials

November 18—William Algeo.
November 19—Charles Leon Gumpert.
November 21—William Bruce Negley.
December 20—Lester George Richards.
December 24—Alfred A. Stockbridge.
December 26—Ida J. Ferry.
December 27—E. Lester Porter.
December 30—Penrose A. McClain, Jr.

Communicants Removed

Henry J. McCaully from St. John's, Lansdowne.
Eleanor C. McCaully from St. John's, Lansdowne.
Mrs. Mary M. Walker from the Church of the Holy Apostles.
Joseph Walker from Old Mediator.
Clifford S. Pearson from Holy Comforter.
Helen Vivian Pearson from Holy Comforter.
Albert N. Dawson from Holy Comforter.
Edna Uber Dawson from Holy Comforter.
Guido F. Rondinella from Holy Trinity.
Helen Mary Loane from Holy Apostles.
Mrs. Anne Elizabeth Miller from St. Elizabeth's.
William C. Carey from Christ Church, Woodbury, N. J.

Communicants Transferred

Albert E. Hurst to Epiphany, Sherwood.
Dorothy Tapley to St. Michael's, Germantown.
Grace Tapley to St. Michael's, Germantown.

THE VICAR'S LETTER on THE PARISH ANNIVERSARY

Dear Mediator Folk:

It is, of course, a great disappointment that we are not able to have the Consecration Service of the new Church for the Parish Anniversary. But patience must replace the happier anticipation that we had.

The usual Parish Anniversary Service will

therefore occur at the "Mother Church" on the evening of January 26. Our own evening service is, as always on this Sunday, omitted. The Vicar and Advisory Board urge a greater attendance on the part of our congregation than ever before.

Our Chapel is in a little different situation in its relationship to the Mother Parish than the other Chapels probably are, because a much greater proportion of our congregation is not brought up in close relationship with the Parish of Holy Apostles. The present Mediator Parish is almost entirely composed of families who have come to West Philadelphia not only from other parts of the city, but from other places. Few of them had known more than impersonally of the remarkable Parish of the Holy Apostles, until, coming to the Mediator, they discovered it was, in some vague way they did not at first understand, a Chapel of that Parish. They heard much of the "Mother Church" from then on, however, and when the new church began to rise a more intimate knowledge of its implications, antecedent history and associations began to move them to admiration and to gratitude for the present wonderful consummation of a parochial life in which they now took part.

The theoretical objections to "Chapelhood" that such parishioners might have held before they knew this relationship here soon vanished. For this was no subordinated mission-relationship. The Mediator and the other Chapels were members of a parish-family, with adult freedom given for individual self-direction, with only a friendly helpfulness as the bond to the "Mother Parish," and with equipment and "sinews of war" provided from her to make possible strong and constructive work. What if the Mediator congregation had had to cut the garment of its work according to the cloth of its already-given support? What if there had been no confident underwriting of forward venture by the Rector and Vestry? What if there had been no Mother-Church-relationship to bring to pass the new Church, so largely a memorial to him who has been called "the greatest layman of the Episcopal Church?" The Chapel of the Mediator would have been more tentative, more handicapped, less able to do strong work, less attractive because of inability to meet the challenge of this community, less sure of solidity of spiritual substructure. To have found such complete freedom in all local affairs, to have such whole-hearted and confident backing in ventures of faith (where would we have been this last difficult war-year with our necessity either of curtailing work or of keeping things going "as always" at the risk of deficit, until the skies should clear?); to have the machinery of adequacy put at our disposal so largely without our personal earnings; all this creates a sense of gratitude that must underpin all our future work. We can do so little for the Mother-Parish that has done so greatly for us! The Mother-Parish is content if we in our turn do good in our community; an amount of good which is partly its own self-extension. For Holy Apostles we can do little but manifest our gratefulness and our loyalty. But when the opportunity comes, for instance, at a Parish Anniversary Service, we ought (whether as "own" or as "adopted" children) to render a volume of recognition and affection that would be tremendous!

I feel this all very sincerely and movingly myself as Vicar. But do we not all comprehend how much we owe to such wonderful encouragement and generosity as that of the Parish of the Holy Apostles?

Your friend and minister, and (I hope) interpreter of such things.

PHILLIPS E. OSGOOD.

CONFIRMATION

The Vicar is desirous of knowing soon the names of those who are considering Confirmation this year. This will be the first Confirmation Class in the new Church. The date is therefore a little indefinite; but the probabilities are such that the Class ought to start its instruction almost immediately. The first meeting of those interested will be held on January 19th, immediately after Sunday School (i. e., at 3.45 P. M.), to decide among other things the most convenient meeting time from then on.

One knows there will be a splendid group altogether. It will be one indicative of our parochial strength. Already there are certain inquiries that show an increase of desire over former years for some who have been "putting it off" some time. The new emphasis on the witness-power of a Christian in the new era has come home. Even if one is already confirmed the fact of membership in the Church probably has been rediscovered in vitality of meaning. And now, if ever, is the time when any honest-hearted and Christian-minded person ought to "stand up and be counted" for Christ and His Church and undertake to carry a share of the associated ministry of witness and service thenceforth. The spiritual slacker has gone out of fashion even in the phases of life where he used to assume such lofty superciliousness and authority. We have as a whole learned that worthwhile people are not neutral in such a fight of betterment. We enlist in the corporate army of Him who makes all things new with the same or even a deeper thrill that the soldiers of any noble cause feel in their souls when the bugle sounds its call, "Fall in!" Confirmation is enlistment. Confirmation is mobilization of the Church Militant so far as new strength is concerned. It is induction into the living agency of the cause that makes even Liberty and Democracy possible—the bringing in of the Kingdom of God. It is a pledge of allegiance. It is the putting oneself into contact with the central Strength. It is to be associated with Christ and all the mightiest spirits of earth and Heaven. It is to be indwelt by a life greater than one's own. It is to be LIVED by God and Christ and the Holy Spirit,—if dedication has been what it ought to be.

Think of the significance, then of that first confirmation class standing before the Bishop in our new Church of Witness in the threshold day of Newness for all the world and saying the "I will!" that sends one forth as the agents of the Church Militant in its moment of greatest and consummating opportunity! Can one's heart but be stirred!!! Can one who takes existence seriously and desires to make the one life-power the individual has to expend count in the history-re-creation which dates from the day of Victory!

THE DIOCESAN EVERY-MEMBER CAMPAIGN

The Mediator people have heard much already of the belief that now is the day of the Church's unique opportunity. And that there should be a revival of responsibility and privilege on the part of its entire membership that the moment of opportunity may not slip. That former ideas of Church membership must be vivified and unanimously reconsecrated until we shall have more nearly than the world has ever known before the "priesthood of all believers." It is a strengthening to that word to know that not only here and there does an individual diagnose the situation thus, but that the whole Church sees the same ideal for its Today. Sweeping over the country is the wave of enthusiasm for the Church's unanimity of deepened faith and mission. Our own Diocese enlists in the Campaign.

The Diocesan Every Member Campaign is the co-operative plan of all the parishes of the Diocese to galvanize the entirety of latent strength within them and to bring home to each and all the urgency of vital participation in the work of the Church. The Campaign emphasizes many things; Church attendance, more progressive leadership both on the part of clergy and laity, devotional life of much deeper intensity than before, because the opportunity is greater; a greater working force along all lines of Christian activity; an ennobled sense of responsibility for the happiness and efficiency of others at home or abroad; the new realization of what it means to be Christian! It is CHURCH MOBILIZATION! It is the vote of our Advisory Board that we as a parish cannot stay out!

There is only one word that needs to be said to our own congregation. Other parishes may

not have had the Budget basis for their work. There will be a part of the campaign devoted in such parishes to establishing what we happen already to have. In the literature that is sent out from the Church House it is only fair, therefore, to say to our own people who have done so splendidly these past few weeks, that they may disregard that portion of the urgency if their conscience is already at rest on that matter! It is, in fact, only on the assurance that the literature sent out from the Church House is to deal almost entirely with matters of devotion and service, and information as to the work the Church is doing that the Vicar and Advisory Board acceded to the Bishop's request and gave a copy of our mailing list. Of course, if some people are reached by the case for financial support that have been unreached thus far by our own local presentation, well and good! BUT THERE WILL BE NO EVERY-MEMBER CANVASS IN THIS PARISH FOR FINANCIAL SUPPORT OTHER THAN THE ONE JUST FINISHING. ANY INDIVIDUAL VISITING OF PARISHIONERS THAT MAY COME WILL BE FOR OTHER AND UNREPEATED PURPOSES. Whether there shall be even that will depend on the decision of the Committee of the Advisory Board and Chapel Council.

The Diocesan Every-Member Campaign begins with Christmas and finishes on March 30th. It will be a gradually growing movement. It will tie us in increasing unanimity of desire and work for things most worth while. It will emphasize no unrealities. It will be our corporate attempt to meet the amazing instant of possible power in the life of the nation that has come to test the Church to see if it is LIVING or IMPOTENT EXCEPT FOR THE FEW! WE CAN HAVE NO DOUBT OF THE ANSWER TO THAT TEST!

The Vicar has been asked so many questions as to details of the various events of the individual's Church life that he purposes each issue of THE MESSAGE to insert a short article on "Church Ways and Customs." First, on

BAPTISM

The Protestant Episcopal Church believes in Infant Baptism; although, of course, "it's better late than never" and adult baptism is likewise included in its provisions.

1. *How soon should a baby be baptized?* As soon as it can conveniently be brought to Church. The custom, however, that prevails in some parts of the Church of England, that this ought to be done before the mother can leave her home for the service, seems a little hard on her. She ought to be at the baptism of her own child, if she wants to be. Both as a matter of theory and of practice the service should be arranged for as soon thereafter as is possible. Theoretically, because procrastination dulls meaningfulness. The theory is that the Church claims the new-born child as its child-member from the very first. Practically, because young babies are not so likely to be frightened as those who have begun to "take notice."

2. *Sick babies,* should, of course, be baptized at home. But the Prayer Book says that children baptized at home because of necessity, should eventually be brought to Church, that the congregation may be present and claim the child as the Church's own.

3. *The proper time* for Baptism is after the first lesson in Morning Prayer. Baptism is one of the two sacraments of Christ. It should have as much prominence in our worship-program as possible. (The Second Sunday in the month is the best day for us at the Mediator.) But if parents shrink from the publicity of a Baptism during Morning Service another time may be arranged.

4. *Sponsors.* The question of sponsors is vital, and much underestimated. For a boy two godfathers and one god-mother; for a girl two godmothers and one god-father is the Prayer Book direction. But something more should be thought of than getting the few friends or relatives to "stand up" with the child. Every parent ought

to think carefully of the meaning sponsorship should hold. The Church asks that there shall be for every baptized child certain Christian individuals (other than the parents) who shall undertake to interpret to the growing child the larger family-idea of the Church and to nurture the child into self-finding in the Church. Parents do what they do for the child "ex officio:" the Sponsor idea is that there shall be symbolic older persons always to say to the child, "See, there is also the bond that comes from spiritual affection that is not based on flesh and blood kinship, but upon the love of neighbor. The child *must* get the idea that by belonging to the Church he enters a still larger family than his *natural* one, and that the relationships in this larger family-of-faith are also deep and tender and educative. To have parents act as sponsors is to endanger this consciousness of the larger family of faith. But to have parents act in the capacity of sponsors may be better than to have sponsors who neglect their duties to their Child-in-God. Thoughtless, perhaps even Church-indifferent, possibly uncomprehending sponsors reduce infant Baptism perilously near to empty formalism and mere social custom.

Any god-parent-to-be should understand clearly in advance what he is to mean in the child's life. And if the vows of sponsorship are not seriously meant would such a sponsor perhaps better be omitted? It is more likely, however, that the usual trouble is simply lack of explanation, and that the kind of people one wants for reasons of affection will respond at once when it is made plain to them what they are doing and why.

The Sponsors' obligation is not complete until the sponsors have helped the now-grown youth to Confirmation.

5. *Adult Baptism.* The meaning of *adult* baptism is almost the same as Confirmation. Baptism is renunciation of the unworthy: Confirmation is enlistment in the worthy! Confirmation should closely follow Adult Baptism. If an adult has reached the point of allowing the spiritual claim of the Church on his life, the process should be completed by bringing the power of Communion into his life—and at once. Adult Baptism and Confirmation are only two aspects of the same stand. Infant Baptism, only, requires the time of training,—of which the Catechism is the symbol. No adult is baptized as an infant is baptized, with sponsors. The adult should come at once to Confirmation to complete his baptism, and to enter into the *full* heritage of "the body of Christ on Earth, His Church."

The impressive Font in the new Church represents this quite proper emphasis on the Sacrament of Baptism. Standing at the place of entering-in, it shows Baptism the doorway of Christian life. Massive, dignified and beautiful (almost a "contra-chancel") it witnesses the importance of Baptism, as commensurate only with the Holy Communion. It meets the eye at once; confronting one almost inevitably with the question: "How of your Baptismal vow?" It brings Baptism into its deserved place in the Church. Let us do our share to keep it in its deserved place in our Church-life! P. E. O.

MAJOR BRADEN, JANUARY 19th

The Mediator Fellowship will have at its Sunday evening meeting, on January 19th, a speaker who has done unusual and interesting things in the war. Major Braden was in charge of certain of the recreational work of our troops and the Italian troops in the north of Italy. In all the war-talking that is done by those we often hear there is little said of Italy. We have been engrossed in France. The result is that news from the less-heard-of phases of the war comes with a novelty that brings it up to date in its interest. Major Braden, who is the Assistant Secretary of the Central Y. M. C. A. in this city, is a busy man and only could clear his schedule for a worth-while opportunity such as the Mediator Fellowship at its best furnishes. It is therefore "up to us" to come out in numbers that night, rain, snow or shine! Cannot we have at least a hundred men? Of Course!!!

Church of the Holy Apostles

TWENTY-FIRST AND CHRISTIAN STREETS

STAFF

Rev. George Herbert Toop, D.D., 332 S. Twenty-first Street.
Rev. Charles P. Bispham, 2051 Christian Street.
Rev. William S. Neill, 2201 Madison Square.
Deaconess Brookman, 2035 Montrose Street.
F. Lyman Wheeler, Organist and Choirmaster, 313 S. Broad Street
John Brooks, Sexton, 2035 Montrose Street.

TELEPHONES

The Church telephone is Dickinson 6-60.
The Rector's telephone is Locust 6-57.
Mr Bispham's telephone is Locust 8-01-J.
Mr. Neill's telephone is Locust 24-20-W.
The Deaconess's telephone is Dickinson 37-62-R.

STAFF OFFICE HOURS

The Rector—Daily, 11 a. m. to 1 p. m.
Mr. Neill—Monday, Wednesday and Friday, 9 to 10 a. m.
Deaconess—Daily, except Monday, 9.30 to 10.30 a. m.

HOURS OF SERVICE

Holy Communion..... 9.00 a. m.
Morning Prayer and Sermon.....10.30 a. m
Public Baptism.....12.00 m.
Sunday-school and Bible Classes..... 2.30 p. m.
Evening Service..... 7.45 p. m.

USHERS' ASSOCIATION

William G. Casner, Secretary.

SPECIAL OFFERINGS

January 19....For the Domestic and Foreign Missionary Society.
February 23...For the Chancel Guild.
March 16.....For the Sunday-school.
April 17.....Good Friday—Chapel of St. Simon the Cyrenian.
18.....Easter Day—Church Expenses.
20.....Maunday Thursday—Rector's Fund.
May 18.....For the Diocesan Board of Missions.
June 15.....For the Memorial Chapel of the Holy Communion.
July 20.....For Religious Education.
September 21..For the Sustentation Fund of the Diocese.
October 19....For the Chapel of the Mediator.
November 27..Thanksgiving Day—For the Episcopal Hospital.
December 21...For the Episcopal and Convention Fund.
25...Christmas Day—For the Church Pension Fund.

Organizations

VESTRY

Meets second Wednesday evening.

Rector's Warden, William R. Chapman, 1215 S. Broad Street.
Accounting Warden, George W. Jacobs, 1628 Chestnut Street.
Secretary of the Vestry, Alfred M. Gray, 219 S. Melville Street.

William R. Chapman.	Jerome S. Cross.
J. Lewis Smith.	Joseph A. Perkins.
George W. Jacobs.	William R. Chapman, Jr.
William G. Casner.	William H. Funston.
Alfred M. Gray.	Robert P. Shick.
William A. Huey.	Joseph L. Bailey.

CHANCEL GUILD

Meets second Monday evenings.

CHURCH PERIODICAL CLUB

MOTHERS' MEETING

Meets Friday afternoons.

WOMAN'S AUXILIARY

Meets first Thursday afternoon, 2.30 o'clock.
No. 1, Junior (Girls)
Meets Tuesday afternoons.
No. 1, Junior (Boys)
Meets Wednesday afternoons.

No. 2, Junior (Girls)
Meets Monday evenings.
Babies' Branch

YOUNG WOMEN'S GUILD

Meets Tuesday evenings.

SISTERHOOD OF ST. MARY

Meets fourth Monday evenings.

DORCAS GUILD

Meets Thursday afternoons, 2 o'clock.

WOMEN'S BENEFICIAL ASSOCIATION

Meets third Tuesday evenings.

"BUSY BEES"

Meets first and third Tuesday Evenings.

MEN'S BENEFICIAL

Meets second Tuesday evenings.

BROTHERHOOD OF ST. ANDREW

Meets third Wednesday evenings.

Junior Chapter

Meets every Tuesday evening.

BOY SCOUTS

Meets every Monday evening.

RED CROSS AUXILIARY, No. 47

Meets every Monday evening.

Sunday-School

Superintendent
The Rector
Assistant Superintendents
Rev. William S. Neill.
Miss Mary A. Warwick.
Secretary
Mr. Joseph L. Bailey.
Treasurer
Mr. Joseph Henry.
Librarian
Mr. J. Lewis Smith.

PRIMARY DEPARTMENT

Mrs. J. Lewis Smith.

INTERMEDIATE DEPARTMENT

Miss Lillian Wallace.

SUNDAY-SCHOOL ASSOCIATION

Mr. James Flood, Jr., Secretary.

SUNDAY-SCHOOL COUNCIL

Meets third Friday evening.
Mr. Joseph L. Bailey, Secretary.

TEACHERS

Primary: Mrs. Smith. Intermediate: Miss Wallace.

A. Deaconess Brookman.	1.
B. Mr. Neill.	3. Miss Agnes Dunegan.
C.	5. Miss Lee
D. Mrs. Anderson.	7. Miss Devine.
E. Mrs. Cobb.	9. Miss Dugdale.
F. Mrs. McIntyre.	11. Miss Dunbar.
G. Miss Patton.	13. Miss Van Vranken.
H. Mrs. Wall.	15. Miss Marshall.
I. Miss Rosalie Smith.	17. Miss Carmint.
J. Miss Clara W. Smith.	19. Miss Confer.
K. Miss Warwick.	21. Miss Whiteside.
L. Mrs. Thomas.	23. Miss Grace Hall.
M. Miss Dupuy.	25. Miss Wilson.
O. Mr. McIntyre.	27. Miss Bishop.
P. Mr. Bispham.	29. Miss Macpherson.
Q. Mr. Neibergall.	31. Miss Burt.
R. Mr. Jacobs.	33. Miss Anna Dunegan
S. Miss Satterfield.	2. Miss Gamble.
T. Miss Gloster.	4. Mr. Oberhuber.
U. Mrs. Gray.	6. Mr. Anderson.
V. Miss Wilkinson.	8. Mr. Burgess.
W. Mr. F. M. McIntyre.	10. Miss Knorr.
X. Mr. Bishop.	12. Mr. Hamill.
Y. Mr. Flood.	14. Miss Kilburn.
Z. Miss Holson.	

Memorial Chapel of the Holy Communion

TWENTY-SEVENTH AND WHARTON STREETS

The Chapel Directory

Staff

Rev. H. L. Hannah, Vicar, 2631 Wharton St. Telephone, Dickinson 1054.
Deaconess Bispham,
Mr. Howard S. Hipwell, Choirmaster, 6041 Chestnut St. Telephone, Belmont 2612-J.
Mr. Charles Young, Sexton, 1257 S. 24th St.

OFFICE HOURS

The Vicar—Tuesday and Friday, 11.00 a. m. to 1.00 p. m. Thursday, 7.30 p. m.
The Parish Visitor—Monday, Wednesday and Thursday, 10.00 a. m. to 12.00 m. Thursday, 7.30 p. m., and Saturday, 1.30 p. m. to 2.30 p. m.
Note.—Please come to the Cloister door for all Parish calls.
In case of urgent need, call any time.

Calendar

THE SERVICES

Sundays

8.00 a. m. Holy Communion (every Sunday).
0.30 a. m. Holy Communion. First Sunday in the month (second celebration).
10.30 a. m. Morning Prayer and Sermon.
12.00 m. The Men's Own.
2.30 p. m. Sunday-school.
7.45 p. m. Evensong and Address.

Week Days

7.45 p. m. Wednesday. Service and Address.
10.00 a. m. Holy Days. Holy Communion.

WEEKLY MEETINGS

Monday:
7.45 p. m. Girls' Friendly Society.
8.00 p. m. Brotherhood of St. Andrew.
8.00 p. m. Men's Own Club.
Tuesday:
4.00 p. m. Girls' Gymnasium.
7.30 p. m. Boy Scouts.
8.00 p. m. Men's Own Club.
8.30 p. m. Fife and Drum Corps.
Wednesday:
4.00 p. m. Girls' Friendly Society Candidates.
7.45 p. m. Mid-week Service.
8.00 p. m. Men's Own Club.
8.30 p. m. Sunday-school Choir Practice.
Thursday:
4.00 p. m. Boys' Gymnasium.
8.00 p. m. Choir Practice.
8.00 p. m. Men's Own Club.
8.00 p. m. Stonemen's Fellowship.
8.00 p. m. Triangle League.
Friday:
1–5.00 p. m. Mothers' Meeting and Red Cross Auxiliary, 324.
8.00 p. m. Men's Own Club.
Saturday:
10.00 a. m. Junior Auxiliary.

MONTHLY MEETINGS

8.00 p. m. First Monday. Business Session, Men's Own.
3.00 p. m. Second Monday. Business Session, Girls' Friendly Society.
8.00 p. m. Third Monday. Business Session, Brotherhood of St. Andrew.
11.00 a. m. Parish Staff Meeting, Church of Holy Apostles.
8.00 p. m. Advisory Board of Chapel.
7.30 p. m. Social Session, Boy Scouts.
2.30 p. m. First Wednesday. Business Session, Chapel Aid.
4.00 p. m. Business Session, Girls' Friendly Society Candidates.
2.30 p. m. Fourth Wednesday. Business Session, Chancel Guild.
8.00 p. m. Triangle League.
7.00 p. m. Third Thursday. Conference, Choir Staff.
7.00 p. m. First Friday. Chapel Council Conference.
8.00 p. m. Second Friday. Teachers' Meeting.
8.00 p. m. Third Friday. Social Session, Men's Own.
8.00 p. m. Fourth Friday. Business Session, Young People's Union.
10.00 a. m. First Saturday. Junior Auxiliary.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

Mr. George W. Jacobs. Mr. William A. Huey
Mr. Jerome S. Cross.

Officers from the Chapel

Mr. David Gray, Treasurer.
Mr. William J. Uren, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.
Vicar, Presiding Officer.
Miss Zulma Bispham, Secretary.
Mrs. David Gray, Treasurer.

THE CHANCEL GUILD

Mrs. Charles Kirst, President.
Mrs. Patrick Culbertson, Vice-President.
Mrs. William Macool, Secretary-Treasurer.

THE CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Nellie Porter, Organist.
Miss Edna Knorr, Assistant Organist.
Mrs. Charles Kirst, Choir Mother.

THE SUNDAY-SCHOOL

Officers

The Vicar, Superintendent.
Mr. Norman G. Macloud, General Secretary.
Miss Edna Knorr, Organist.
Deaconess Bispham, Secretary.
Miss Marion Knorr, Treasurer.
Mrs. Charles Scherer, Font Roll Superintendent.

SUNDAY-SCHOOL CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Edna Knorr, Organist.
Mrs. Charles Kirst, Choir Mother.

SUNDAY-SCHOOL TEACHERS

Kindergarten

Deaconess Bispham, Principal.
Miss Florence H. Mason.
Miss Marion Knorr.

Primary

Mrs. John Neill, Principal
Miss Martina Gordon, Assistant.
Miss Anna Johnson, Organist.

Junior

Miss Margaret Smith.	Miss Edith Mills.
Mrs. Charles Young.	Mrs. Thomas Bauden.
Miss Emma Huff.	Miss Claudia Haines.
Mrs. Francis Larkin.	Mr. Harry Collins.
Mrs. Emma Rapp.	Miss E. McElhenny.
Miss Edna Knorr.	Miss Gwendolen Gray.
Miss Katharine Knorr.	Miss Sarah Russell.
Mrs. Robert Nicholson.	Mrs. Harry Peoples.
Mr. Wilson Gamble.	Miss E. McClatchey.

Senior

Miss Bessie McGee.	Miss Mary McKenzie.
Mrs. David Gibson.	Mr. Wallace Kleckner.
Mr. Solomon Neill.	Mr. William Kincaid.
	Mrs. C. F. Scherer

Post Graduate

Miss J. Dunlap.	Mr. William Huey

MOTHERS' MEETING

Mrs. Frank Williamson, Directress.
Mrs. John Collins, Assistant.

GIRLS' FRIENDLY SOCIETY

Deaconess Bispham, Branch Secretary.

Associates

Mrs. Charles Kirst. Mrs. Thomas W. Bawden.
Mrs. David Gibson. Mrs. Frank Naulty.

RED CROSS AUXILIARY, 324

Mrs. Frank Williamson, Chairman.
Mrs. Thomas H. Mooney, Vice-Chairman.
Miss May McClatchey, Secretary.
Miss Katharine Knorr, Treasurer.

GIRLS' FRIENDLY CANDIDATES

Deaconess Bispham, Directress.

Associates

Mrs. Charles Kirst. Mrs. H. Foote.
Mrs. N. Montgomery. Miss Marion Knorr.

JUNIOR AUXILIARY

Deaconess Bispham, Directress.
Miss Katharine Knorr, Associate.

BABIES' BRANCH

Mrs. Charles Scherer, Secretary.

THE MEN'S OWN

Mr. William A. Huey, President.
Mr. Harry Collins, Vice-President.
Mr. ———— Perry, Treasurer.
Mr. Harry N. Collins, Secretary.
Mr. Louis Myers, Registrar.

BROTHERHOOD OF ST. ANDREW

Vicar, Director.
Mr. Frank Naulty, Vice-Director.
Mr. Louis Myers, Secretary.
Mr. Harry Collins, Treasurer.

BOY SCOUTS

Troop 120

Mr. James Parker, District Scout Commissioner.
Mr. W. W. Shoemaker, Deputy Commissioner.
Mr. William Clark, Troop Scout Master.

TROOP COMMITTEE

Vicar Mr. Thomas Bauden.
Mr. Howard Hipwell.

YOUNG PEOPLE'S UNION

Mrs. Thomas Mooney, Directress.
Miss Elizabeth O'Neill, Assistant Directress.
Miss Violet Patton, Secretary.
Miss May McClatchey, Treasurer.

Associates

Mrs. Herbert L. Hannah. Mrs. William Oberhuber.
Mrs. William Macool. Miss Edna V. Buehler.
Mrs. Nan Montgomery.

THE CHAPEL AID

Mrs. Thomas W. Bawden, Directress.
Mrs. Harry Collins, Assistant Directress.
Mrs. Robert Young, Secretary.
Mrs. David Gray, Treasurer.

TRIANGLE LEAGUE

Mr. Alexander O'Neill, President.
Mr. Samuel S. Moore, Jr., Vice-President.
Mr. Wilson L. Gamble, Secretary.
Mr. D. V. Mangum, Treasurer.

CHAPEL BOARD OF MANAGERS

The Vicar.
Mr. Alexander O'Neill.
Mr. Louis Myers.
Mr. Wilson L. Gamble.

STONEMEN'S FELLOWSHIP

Mr. George Laurence, Chief Degree Master.
Mr. James MacIlvoy, Assistant Degree Master.
Mr. Joseph Armstrong, Chief Degree Instructor
Mr. Joseph Platenburg, Financial Secretary.
Mr. Edwin Murray, Recording Secretary.

Special Offerings

January.....Missions and Hospitals.
Domestic and Foreign Missionary Society.
February.....The Vicar's Fund.
Missions and Hospitals.
March.....Missions and Hospitals.
Chapel of St. Simon the Cyrenian.
April.....Good Friday, designated by the Vicar.
Easter Day, Special Offering for Chapel Expenses.
Theological Education.
Missions and Hospitals.
May.....Missions and Hospitals.
Diocesan Board of Missions.
June.....Missions and Hospitals.
Endowment Fund.
July.....Missions and Hospitals.
Designated by Vicar.
August.....Missions and Hospitals.
Deaf Mute Mission.
September....Missions and Hospitals.
Sustentation Fund.
October.....Missions and Hospitals.
The Sunday-school.
November....Missions and Hospitals.
The Episcopal Hospital.
Thanksgiving Day, designated by the Vicar.
December....Missions and Hospitals.
Episcopal and Convention Fund.
Christmas Fund.

Standing Notices

The Clergy should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

HOLY BAPTISM

Third Sunday of every month at Morning Prayer. Meet at 10.20 A. M., in Parish House, Mrs. Charles F. Scherer in charge. In case of sickness consult Vicar.

N B.—Rubric, Prayer Book, page 251. And also warn them that without like great cause and necessity they procure not their children to be baptized in their houses."

SOLEMNIZATION OF MATRIMONY

By appointment with the Vicar. He should be consulted as early as possible in order to avoid conflicts.

BURIAL OF THE DEAD

This service most fittingly is held in the Church. Never on Sunday, unless absolutely necessary. No arrangements should be made before the Vicar has been consulted.

VISITATION OF THE SICK

The Clergy are most desirous to call upon the sick and to administer the Holy Communion to such as desire it. They are not *omniscient*, however, and have no way of knowing who is sick unless they are told. Please notice Rubric in Prayer Book, page 281, "When any person is sick, notice shall be given thereof to the Minister of the Parish." Your co-operation is requested.

CHANGE OF ADDRESSES

In order to keep our records perfect and to better serve you, members changing their residence are requested to notify the Parish Secretary or Vicar at once.

DUPLEX ENVELOPES

The Chapel is supported by Voluntary Offerings made through the Duplex Envelope System. Every member in the Parish is urged to contribute his or her share "as God hath prospered him."

This is a duty. Do not ask anyone else to pay for your church privileges.

Envelopes will be gladly furnished by applying to the Parish Secretary, Miss Mills or Mr. Hugh Gallagher, after any service.

MEMORIAL FLOWERS

The Flowers on the Altar on Sundays are Memorials to departed Loved Ones. We want every Sunday to be so memorialized. The weekly chart is in the hands of the Chancel Guild. Speak to the President of the Guild.

Chapel of St. Simon the Cyrenian

TWENTY-SECOND AND REED STREETS

STAFF

Rev. John R. Logan, Vicar, 1408 S. Twenty-second Street.
Rev. A. Myron Cochran, Curate, 2122 Reed Street.
Mr. Charles S. Brooks, Lay Assistant, 2118 Carpenter Street.
Rev. A. Myron Cochran, Musical Director.
Mr. Irvin E. Hall, Registrar, 2237 Reed Street.
Mr. Adolphus H. Thomas, Sexton, 2039 Reed Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

The Vicar—Tuesday and Friday, 11.00 to 12.00 A. M.
Wednesday, 7.00 P. M.
The Curate—Wednesday and Thursday, 11.00 to 12.00 A. M.
Saturday 4.00 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at 7.00 A. M.
Morning Prayer and Sermon, 10.45 A. M.
Sunday-school and Bible Classes, 2.30 P. M.
Evening Prayer and Sermon, 8.00 P. M.
Evening Prayer with Address, Wednesdays at 8.00 P. M.
Holy Baptism, second and fourth Sundays at 10.45 and first Sunday at 4.00 P. M.

ORGANIZATIONS

(Unless time is designated, the hour is 8.00 P. M.)

Advisory Board—First Monday evening.
Woman's Auxiliary—First and third Tuesdays.
Parish Aid—Second and Fourth Tuesdays.
Brotherhood of St. Andrew—Second and fourth Tuesdays.
St. Monica's Guild—Second and fourth Fridays.
Young Women's Friendship Circle—Each Tuesday evening.
Ushers' Association—Each Monday evening.
Altar Guild—First Wednesday.
Flower Guild—Each Friday afternoon at 4.30.
Choir Guild—Second Friday.
Men's Club—First and third Tuesdays.
Young Men's Forum—Third Sunday at 4.00 P. M.
Boys' Auxiliary—Each Tuesday evening at 7.15.
Chapel League—Each Tuesday evening.

ADVISORY BOARD

Henry A. Booth. Joseph D. Hooper.
Charles S. Brooks, Treasurer. James H. Morgan.
Joseph W. Draper. Archie Owens.
Zachariah Foote. Thaddeus Price.
James H. Flood. Edmond Scotti.
Irvin E. Hall, Secretary. Jacob Turner.

SUNDAY-SCHOOL OFFICERS

John R. Logan, Superintendent.
A. Myron Cochran, Associate Superintendent.
Preston C. Johnson, Assistant Superintendent.
Joseph N. Foote, Chief Secretary.
Francis Purnell and Paul Jones, Assistants.
Charles S. Brooks, Treasurer.
Miss Marie Hill, Pianist.
Miss Ida Osborne, Primary Department.
Miss Jeanetta Barnes, Intermediate Department.
Mrs. Alice B. Scotti, Cradle Roll.
Mrs. Sarah A. Mills, Librarian.
Mrs. Ida Hicks, Assistant.

KINDERGARTEN TEACHERS

Miss Ida Osborn.
Mrs. Ida B. Frazier.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.

GEORGE DUKE'S PRINTERY
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Funeral Director
1127 SOUTH TWENTIETH STREET
PHILADELPHIA

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Engravers, Printers and Stationers
914 Walnut St., Philadelphia

Invitations, Announcements, at Home and Reception Cards, Visiting Cards, Monogram and Address Dies, Stationery, Programs, Menus, etc.

Chapel of the Mediator

FIFTY-FIRST AND SPRUCE STREETS

STAFF

Rev. Phillips Endecott Osgood, Vicar, 5021 Pine Street.
Mrs. A. B. Hanscom, Vicar's Assistant, 229 Buckingham Place.
N. B. Clarke, Organist and Choirmaster, 5233 Spruce Street
W. F. George, Lay Reader
J. W. Le Gallez, Lay Reader
D. R. Mangam, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. Gumpert, Vice-Chairman of the Advisory Board and Editor of the Leaflet, 5038 Osage Avenue.
E. H. Bauzenberger, Registrar, 251 S. Fifty-seventh Street.
R. E. Stoneback, Treasurer, 4943 Walnut Street.
W. R. Heins, Chairman of the Property Committee, 5449 Cedar Avenue.
W. F. George, Secretary of the Mediator Schools, address at the Chapel.

OFFICE HOURS

The Vicar—Tuesdays and Fridays at 5.15 P. M. Wednesdays at 7.15 P. M.
The Vicar's Assistant—Daily, except Saturdays, 10.30 to 12.00 A. M.
The Treasurer—May be seen after services or on Monday evenings at the Parish Building.
The Parish Building is open daily from 8.45 A. M. to 10.30 P. M., except from 12.30 to 1.30 P. M. and 5.45 to 7.15 P. M.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Preston 4371-J.
Mrs. Hanscom's telephone is Baring 7494-M.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

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PROPERTY COMMITTEE RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

Sunday:

8.00 A. M. Holy Communion.
10.45 A. M. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 P. M. The Mediator Schools (and Adult Bible Classes).
7.00 P. M. Men's Meeting (as announced).
8.00 P. M. Evening Service and Sermon.

Wednesday:

7.45 P. M. Evening Prayer.
8.15 P. M. The Vicar's Midweek Class for Teachers and other Adults.

Holy Baptism will be administered the second Sunday, in Morning Prayer, or any Sunday at 12.20 or 3.45 P. M.

The Vicar should be consulted before making arrangements for Baptisms, Weddings or Funerals at which his services are desired.

General

The Advisory Board—The last Friday in the month at 8.00 P. M.
The Chapel Council—The third Tuesday (when called) at 8.00 P. M.

For Men and Boys

The Brotherhood of Saint Andrew—The first Tuesday at 8.00 P. M.
The Boy Scout Troop—Fridays at 7.30 P. M.
The War Work Group—Wednesdays at 8 P. M.

For Women and Girls

The Altar Guild (and Choir Mothers)—The Monday before the first Sunday of the month at 8.00 P. M.
The Mediator Guild—The first Wednesday at 2.30 P. M.
The Home Missionary Society—Thursdays at 2.30 P. M.
The Woman's Auxiliary—Fridays at 2.30 P. M.
The Girls' Friendly Society—Fridays at 8.15 P. M.
The Girls' Friendly Society Candidates and Camp Fire Girls—Thursdays at 4.00 P. M.

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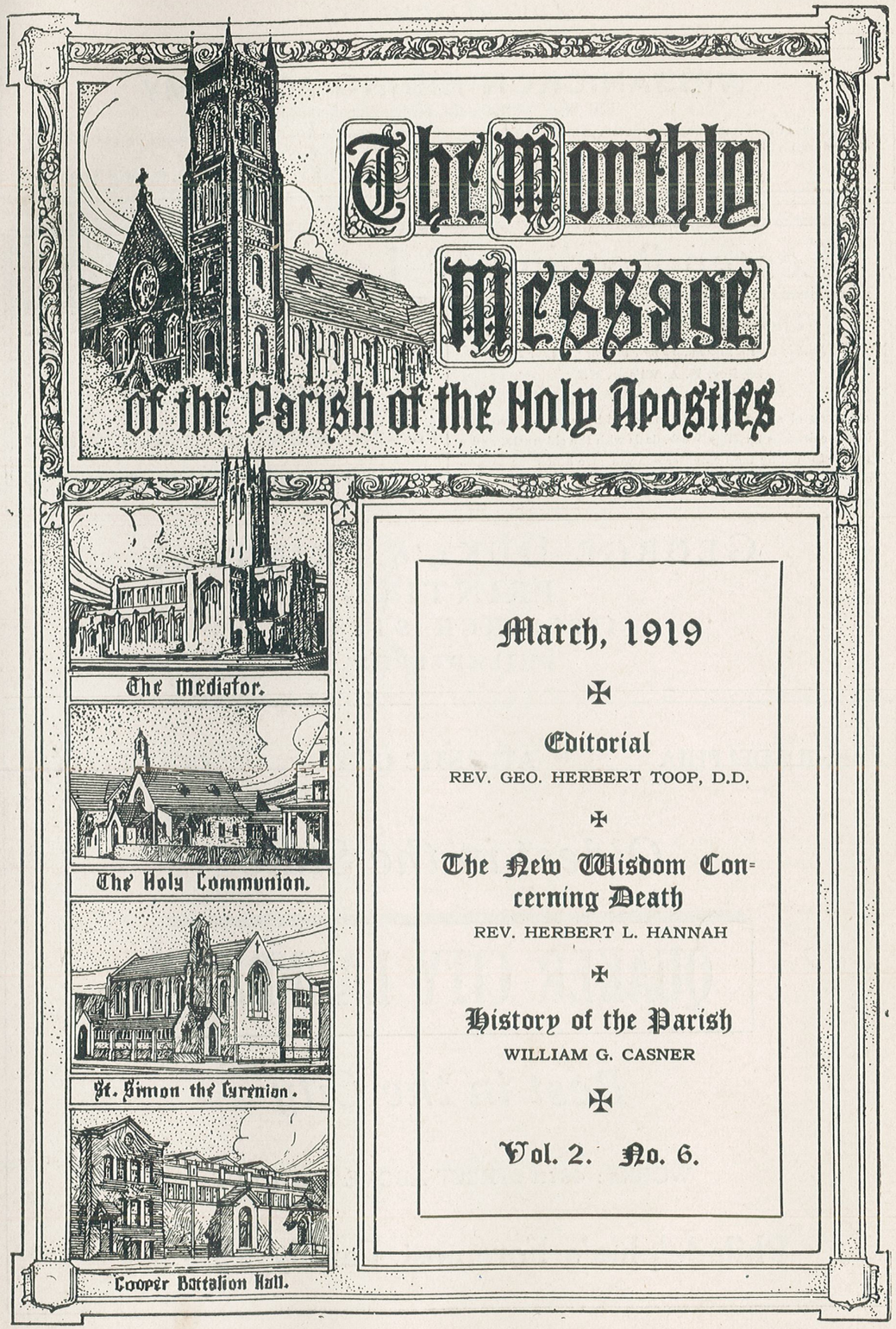

The Monthly Message

of the Parish of the Holy Apostles

March, 1919

✠

Editorial

REV. GEO. HERBERT TOOP, D.D.

✠

The New Wisdom Concerning Death

REV. HERBERT L. HANNAH

✠

History of the Parish

WILLIAM G. CASNER

✠

Vol. 2. No. 6.

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CHURCH OF THE HOLY APOSTLES

Adams, Thomas H., Corporal
Adams, Alfred H., Sergeant
Banyard, Alfred S.
Barclay, Clinton H.
Barlow, Elmer H., Ensign
Barlow, Walter
Barr, Charles R., Lieutenant
Bendell, William I., Corporal
Blair, George, Major
Boyd, Harold Scott
Boyd, John Winfield
Britton, William Nelson
Brown, Henry Newman
Burgess, William J.
Campbell, Stuart Runkle
Carmichael, R. Lawson
Chadwick, Harriet, Nurse
Chapman, William R.
Christie, J. Newman
Cross, J. Stanley
Cross, Raymond A., Ensign
Davidson, Abraham
Davis, Robert H.
Deaver, Dr. G. Gilbert
Diamond, James A.
Donaldson, William N., Lieutenant
Ebner, Charles F.
Farrar, John
Ferguson, James H., Sergeant
Foell, Louis
Fortin, Edward L.
Fortin, Fred. V.
Fresh, William
Gatter, Charles C.
Gemberling, Laura M., Nurse
Gillen, Frank
Graves, Edgar B.
Graves, F. Mortimer, Ensign
Greer, William E.
Hall, Frederick A.
Hill, George W., Sergeant
Hipwell, John B., Lieutenant
Hollis, Albert C.
Hughes, George H., Sergeant
Jack, John J.
Jackson, Joseph, Corporal
Jacobs, Howard M., Corporal
Janney, Dr. Nelson
Janney, Benjamin F.
Johnson, Marion F.
Johnston, William R., Sergeant
Keenan, James Hudson
*Kidwell, Orville S., Sergeant-Major
Kuhl, George
Lafferty, Joseph W.
Lamond, William
Lawhorne, William M.
Leeper, Thomas P.
Leonberger, Walter E.
Livingston, T. Raymond
Martin, William A.
Melvin, Samuel M.
Michael, Harry H., Yeoman
Moffett, Norman H.
Moore, Robert B., Lieutenant
Moore, Samuel S.
Moore, William J., No. 1
Moore, William J., No. 2, Lieutenant
Morrisson, William J., Yeoman
Moyer, Gardner, Corporal
Murphy, Joseph B.
McCandless, Samuel J.
McClenaghan, Herbert E.
*McBride, James Thomas
McFarland, David
McFarland, Harry B.
*McFetridge, James B.
McGowan, Robert H.
McKay, Walter
McKenzie, Alfred
McLaughlin, David
McMeekin, Robert C.
McMonagle, Harry W.
McNally, Arthur
McWilliams, Alexander, Yeoman
Naye, Jack C.
Neibergall, James C., Corporal
Noble, Thomas N.
*Noel, William Leslie
O'Brien, Alonzo
O'Neill, Thomas Lincoln
Parkes, Christopher J.
Perkins, Alfred H.
Perkins, William
Pickwell, Harry H.
Pollock, David Herbert
Rea, Robert
Remington, George C. T., Corporal
Robinson, Howard West
Royle, Elmer
Royle, Herbert B., Corporal
Royle, Philip A., Q. M. Sergeant
Scott, James S.
Scott, Wesley E.
Seymour, Frank E.
Smallwood, Clarence
Smith, S. Annabelle, Nurse
Smith, Lorentza
Soulas, Fred B.
Spaeth, John W., Jr., Sergeant
Sterritt, Samuel A.
Sterritt, Elmer
Thomas, George C., Jr., Captain
Thomas, Leonard M., Lieutenant
Van Vranken, J. Schuyler, Q. M. Sgt.
Warnick, Albert Ernest
Weideman, Frank
Wheeler, F. Lyman
Whitlock, Edmund H., Yeoman
Wilson, George
Wilson, Henry B., Admiral
Young, John W., Commissary Sergeant
Young, Robert J.

Total 123

MEMORIAL CHAPEL OF THE HOLY COMMUNION

Bauden, Thomas W., Jr.
Charles, Joseph, Corporal
Charles, William
Chew, Joseph
Collins, Simeon
Collins, Harry
Cooper, Gerald I.
Edwards, Adam
Franz, Joseph
Gibson, Arthur
Graham, Robert
Handel, George
Hess, William
Hill, Elwood, Sergeant
Hill, George
Kelley, Robert
Kirst, Earl
Kniland, John
*Knorr, Harold W.
Knorr, Vinton S., Sergeant
Lunn, William
Mackey, James H.
Macool, Elmer
Macool, Ormond
MacWilliams, George
McAnally, Andrew
McClatchey, Elizabeth, Yeowoman
McClatchey, Robert
McConachie, Andrew
McElhenny, John
McFarland, Charles O.
Mink, Leonard
Mohn, Harry
Mooney, Elmer
Norton, John
Naulty, Frank
Parks, Robert A.
Patton, George
Perry, James
Pischee, Otto
Reese, Thomas C.
Reese, William
Robinson, Moncure
Russell, George W., Captain
Russell, Joseph A., Lieutenant
Schieler, William
Schrieber, James
Scott, William
Seiss, Albert S.
Sewell, James
Sines, Charles
Smythe, William
Taylor, Ray
Taylor, Thomas
Wallace, Frank
White, Edward, Sergeant
Wilson, Robert
Young, Samuel

Total, 58

*Deceased.

Roll of Honor of the Entire Parish

(CONCLUDED)

CHAPEL OF ST. SIMON THE CYRENIAN

Allison, Edward Walcott
Anderson, William
Ayles, William
Barnett, Richard
Brooks, Wylie
Brownfield, Charles Vincent
Bucker, Herbert S.
Burton, Aldrich R.
Burton, Joseph M.
Busch, William W., Sergeant
Cole, Harry F.
Curtis, Rudolph
Dabney, Morris, Lieutenant
Draper, Edgar A., Lieutenant
Fields, Harold S.
Fogg, John Henry
Gaines, Leon
Gardiner, George
Green, Clarence I., Corporal
Green, John Thomas
Green, Leon W.
Green, Rudolph H.
Harbison, Leroy, Corporal
Hardy, Edward
Hardy, William D.
Henderson, Solomon
Henry, Lawrence
Hooper, Leroy
Jackson, Swinford
Jenkins, Roselle
Johnson, Everett W., Lieutenant
Johnson, Herbert N.
Johnson, Joseph L., Lieutenant
Levy, Claude C.
Lewis, Joseph Rudolph
Lewin, Richard J. M.
Matthews, Harry M.
McHarris, Thomas
Melbourne, Lester
Montier, Hiram
Moore, Charles A.
Moore, Walker A.
Moten, James Henry
Neal, Stanley
Peck, Isaac, Jr.
Pettis, Arthur W.
Reed, Theodore
Reed, William
Reyes, Adolph, Lieutenant
Scott, Stewart
Shafer, Charles
Thomas, Eugene, Sergeant
*VanDyke, Edward J.
Walker, Owen E.
Wallace, Nathan Gibson
Watson, William, Corporal
Wiggins, Elmer

Total, 57

CHAPEL OF THE MEDIATOR

Armbruster, Robert, Yeoman
Ashton, Charles, Lieutenant
Austin, William, Jr.
Bacon, Howard F.
Bailey, Carleton
Balbirnie, Arthur A., Sergeant
Ballentine, Edith, Am. Red Cross
Beck, Ambrose
Bell, Thomas, Jr.
Benham, Frederick E.
Black, Francis E., Sergeant
Bonsall, Henry H., Jr., Lieutenant
Brett, Ethel
Brewer, Roy D.
Brewer, Scott
Budd, Harry G.
Budd, Henry Gaylor
Carey, Harry K., Captain
Cleeland, Robert M., Ensign
Cobb, Horace W.
Cook, William
Costa, John S.
Cox, Walter
Crockett, Harold S.
Curtin, F. Walton
Davidheiser, Horace R.
Davison, Russell, Ensign
Dudley, Oscar E., Ensign
Dunfee, Earl
Dunlop, Charles R.
Elsner, Burtel
Entwistle Clare, Am. Red Cross
*Epler, Ralston
Fields, Robert Nelson
Fitzgerald, Leonard H.
Fooks, Camille
Fooks, Ernest
Ford, Mary L., Am. Red Cross
Garrett, C. Edward
Gibson, Oliver W.
Glasgow, Charles J.
Grant, Alfred J.
Hamilton, Robert Chalmers
Hansen, William J.
Harrison, L. Levick
Harrison, Rollin
Heinitsh, George M.
Henderson, T. Alfred
Huling, Warren R.
Imhof, Charles
Jacobs, Ellwood R.
Jones, Hilton E.
Keplinger, William, Major
Knowles, John Edward
Lack, Howard E.
Kelly, Edward
Lawrence, William
Lees, Joseph R., Y. M. C. A.
Luce, Thomas Russell
Lunn, James R.
Lunn, Robert
*Lunn, William
Lyons, Frank Russell
McIntyre, Joseph E.
Mills, Stanley
Motherwell, Frank S.
Motherwell, Robert
Needs, Sydney John
Neill, William A., Lieutenant
Osgood, Phillips Endecott
Patchell, Frank
Patterson, George Howell, Lt. U. S. N.
Patterson, Ralph Duke, Lt. U. S. N.
Patterson, Robert Wilson
Pierce, Warren J.
Pitts, Edmund M., Sergeant
Powell, Roger
Rae, Alexander M.
Richardson, Frank
Rodgers, A. Stephen
Rodgers, Herbert H.
Rodgers, John L.
Shaw, William
Simpson, David, Major
Snowden, Frank, Ensign
Smith, Charles W.
Smith, Walter F.
Smith, William Eugene
Spaeth, Paul
Spears, Wm. McIndoe, Lieutenant
Stevens, Ernest C. M.
Stevens, Reginald W. H.
Street, Frederick J.
Sutton, William
Tashiian, Levan
Taylor, Harris S.
Thomas, Alfred B.
Tuckwood, Harold
Turkington, William, Jr.
Umstead, Harry F.
Umstead, Walter R.
Walker, Wendell H.
Wallworth, Foster T.
Waters, Thomas John
Williams, Wesley, Corporal
Wilson, Charles R.
Wilson, George, Lieutenant
Woolley, Chandler S.
Wynne, Vernon
Young, Allan Dayton
Zearfoss, Charles H., Lieut. Com'nder

*Deceased.

Total, 111

Guide them, guard them, gird them, God!

THE MONTHLY MESSAGE

Published in the Interest of the
PARISH OF THE HOLY APOSTLES

Editor
THE RECTOR, REV. GEORGE HERBERT TOOP, D.D.
Assistant Editors
REV. PHILLIPS ENDECOTT OSGOOD REV. HERBERT LESLIE HANNAH REV. JOHN RICHARD LOGAN
Managing Editor REV. WILLIAM S. NEILL
Business Manager MR. CHARLES H. CLARKE

VOL. 2 PHILADELPHIA, MARCH, 1919 NO. 6

EDITORIAL

"BLOW YOUR HORN!"

The above caption is taken from the announcement of a play on the bill boards. And up to a certain point it constitutes good advice. If it be mere boastfulness it is bad; if it be simple chronicle of work well done and worthy of comment, it is good.

It is in the latter sense that what follows is written. We are accomplishing many worthwhile things in our common parish-life, and I am moved to chronicle some of them.

First, The Chapel of the Mediator.

The building is nearing completion, and competent critics tell us it is one of the best pieces of ecclesiastical architecture in the city. It is a privilege to have had part in enriching the physical life of the church and the city; it is a privilege, too, to have been enabled through it to have memorialized the life of a good and true man of God.

And as the chapel fabrics grows so grows its spiritual life and powers. By leaps and bounds the chapel life is expanding under the capable and devoted ministry of its vicar and the strong and loyal support of its people.

Second, The Ship and Tent Club.

After long months of arduous effort and unwearied toil the club has come to great usefulness. Thousands of the enlisted men are entertained there every week. There are twenty-four employes engaged there now, on whole or part time. The budget runs well over five thousand dollars a month. Scores of volunter helpers are busy and happy in the service of the club. More than all else, however, is the satisfaction with the club which finds expression upon the lips of the boys who throng there and in their letters after they leave the city.

To many a home-sick and disheartened lad it has spelled salvation in a time of dire need and peril. Every week more and more boys come to it, and every month its activities expand.

Thank God the parish had it in its power

to offer this great service to the homeless lads, for a time the city's guests, and even more let us thank God it had it in its heart to do it. It is really one of the high-lights of the history of a parish devoted to good works.

Third, "The Monthly Message."

It is always worth while for a parish to have a paper published for its people. As a chronicle of events and standing notices it is useful. In our particular case it is a binding force of no little value in being a constant reminder of the ties which make of all our parts one great parish.

It takes time from the days of the editors already over-crowded, and it costs greatly in effort to get out the Message month by month, but the eagerness with which it is awaited and read by those both within and without the parish, make it worth the cost. The most competent of our church editors has said of it that "It is in the van of all parish papers," and that is high praise, for there are many excellent parish papers in the Church.

There are many other parts of the parish-life which it is in my heart to mention and to praise, but space forbids.

They must find mention at another time. But as St. Paul said, that he was "a citizen of no mean city," so let us realize, without boastfulness, but in a proud humility that we are members of no mean parish, and thank God that our church-life is cast in pleasant places.

G. H. T.

The New Wisdom Concerning Death

"O Death where is thy sting?
O Grave where is thy Victory?"
—I Cor. 15:55

Man has always had a philosophy of life, but has always tried to avoid thinking of death. Our energy for living has been based on our ability to forget dying. And yet death is as universal as life.

Indeed, the war has made death one of the most prominent features of life, and we begin to realize that if we are to live at peace with ourselves we must have a philosophy of death. A man's living must be colored by his creed of immortality. We live our creed of death.

The war forced a new wisdom of death upon us. Our boys, who died upon the battle fields of Europe made a new earth; their death made also a new Heaven. One of the great values issuing from this war is a proper interest in the unseen; true we were driven to contemplate it by reason of the broken hearts of multitudes—but the multitudes have accepted a vital belief of life after death. They now realize that a clear knowledge of the spirit's future is necessary in order to give men an indestructible vigor for life. What we think about death shapes living here. Those who have been in this struggle—the rich and poor, the educated and unlearned, high and humble, the scholar, scientist, statesman and private—all have accepted a vital belief of life after death.

In every period of the world the most powerful influence upon the living present, has been the every day attitude of men and women toward dying.

The Greeks lavished all their love and imagination upon present living. Their creed became the adoration of the physical. They scarcely gave a thought to life beyond the grave. Their belief in personal survival was vague—in a region where ghosts retained shadowy individuality, and wistfully re-lived their earthly life—their future was a pale repetition of the life already lived.

They exalted the present and debased the future. And the result was the civilization of

the sensualist. Life and death to the Greek was not all one part of the Great Adventure.

Then came the reaction in the Mediaeval age, afterwards merging into Puritanism. Men depreciated everything that was physical. Matter was essentially evil: the body was a degenerate vesture of the spirit. This world a sordid pathway to the next. Life after death was the only contemplation worth while. In that future life there was the ideal heirarchy of spirit; and there all the ideals were worked out in detail. The result was the Mediaeval mind exalted the future and degraded the present. The dream of future glory squeezed all the sweetness out of present living. Life and death were not a continuity in the experience of the soul.

Once again the pendulum of man's life and death philosophy swung to another extreme. We called it the modern viewpoint. Scientific Agnosticism or Materialism is the familiar name. It was affirmed that we knew nothing and could know nothing of life after death. It therefore denied it altogether. This view was as ignorant and as arrogant as the idea that we can know everything. The result was sordid living. Everything was sordid, gross, selfish, brutal; it issued in a loose personal life, a selfish family life, and a debased political life.

You see—the view of the future life in all ages has colored the type of living.

The Ancients debased immortality; the Mediaevals exalted it unduly; the Moderns denied it altogether—and each produced a certain type of civilization. Indeed our philosophy of death is as important as our philosophy of life.

But now a new conception is being born. Christ tried to tell us of it a long time ago, but we have preferred to wait and to listen to those who have of late been nearest death—yea walked with death.

We have failed to understand Jesus—but we have not failed to comprehend our boys. They marched unfalteringly to destruction—knew it meant the supreme sacrifice, but went gladly, aye with eyes aglow, with a new faith, and faces lighted with a new radiance. And they were unafraid.

Donald Hanky tells us of it:—"Never was there such triumph of spirit over matter. One by one death challenged them; one by one they smiled in his grim visage and refused to be dismayed, when at last they laid down their lives at the feet of Christ what could they do but smile." And with those smiles came the new wisdom concerning death. Those premature deaths, those sacrificially offered lives force us to believe in the continuity of life and death—both parts of the Great Adventure.

A soldier's death is always memorable. No country forgets her heroes. No family ceases to be proud of its fighting ancestors. Because they died for ideals. Ideals survive. And every soldier who dies for ideals does it with a sense of unity with the heroes of all times. Gettysburg cries, "carry on" to San Juan Hill; there is no gap in self-dedication to spiritual ideals. If self-preservation exists for the survival of something worth while, does not supreme self-sacrifice exist for the survival of something worth while also?

That is what men are beginning to comprehend. Roosevelt so lived that his life might express an ideal. Roosevelt's son willingly died that his life might "carry on" the same ideal of his father. Life and death know no break in this philosophy of the ideal. Death to such heroes seems to be happiness; it is the beginning of something new in the unseen world. Giving up this present life did not seem a waste. They went not to dreamy shades to live the memories of the past, nor to a life metamorphosed by miracle, nor to nothingness. They just sped on in the next step in the Great Adventure.

And we count such men as the "Living Dead." Because man is not killable. Death is an exchange of opportunity in soul development. If we are deathless beings, each hour, each day holds some development of high destiny which transition to the land of spirit cannot break. If we have the right philosophy of death, then life becomes a glad adventure,

each hour of which has a new sublimity, no matter where that adventure leads, and no matter what that adventure has in store for our mortal bodies.

Our dying soldiers forced this new wisdom concerning death upon us. This view is that the philosophy of life and the philosophy of death are one philosophy—they are not two separate things. Just as intellect, feeling and will are all one in the streams of consciousness and not three things, so life and death are one in the Great Adventure of the soul.

The sonnet of an American boy reveals the new wisdom.

"I feared the lonely dead and turned away
From thought of sombre death, and endless night;
But now my nights are filled with flowered dreams
Of singing warriors, beautiful and young;
Strong men and boys within whose eyes there gleams
The triumph song of worlds unknown, unsung.
Grim death has vanished, leaving in its stead
The shining glory of the LIVING DEAD."

The living dead.

You see, those boys left home electric with a new vision of life; we saw them in life and we never saw them die. To us they live. Our minds cannot and our hearts will not believe them anything less than the living dead.

No one can see a child die and believe that its arrested and unfinished life has no continuing. So that the soldier's unfulfilled life we believe also goes on. That is the way they felt as they turned death to victory. We cannot count them dead, for their souls cry as did our fathers at Gettysburg "Carry on."

You see what I mean by this new wisdom concerning death. Universal sorrow has produced a new moral earnestness. The problem of death has become the supreme one to millions, and to those millions at the same time. A world's immense yearning convinces us that men do survive, that heroic self-sacrifice is not a delusion, and that great lives unfinished on this earth, have a task in that unseen future.

So many have suffered that they are not longer willing to deny spiritual faculties. It is a revolt from the crass Materialism of the last generation. Neither Ancient nor Modern thought can longer convince us that we have no soul, when we feel it suffer so intensely.

Man must have some ease from grief.

Delusions do not long satisfy.

In former days we evaded death; we tried to forget dying; we shunned the great universal fact of a continuing activity beyond the souls habitation of a body robed in flesh. We ate, drank, plunged into all sorts of activity—and tried to forget. There has never been much Communion of Saints. The Doctors were the greatest false teachers of this cursed delusion. These materialists are the false teachers now. They seal the lips of wives and mothers, and husbands and fathers, though they know that the loved one is dying. They hush the human heart in its last hours, when the heroic might shine with a resplendent message to those who remain. They fear that to speak of death and the going to the higher life might interfere with their Materia Medica. They want men and women to go to the great beyond in a drugged stupor, rather than face it with bravery, and words of encouragement for the loved ones who remain. The medical profession, as a whole, are materialists. They have deluded themselves that they are ministers of humanity in substituting their practice for the worship of their God. The ragged excuse that they offer for neglect for the spiritual obligation to organized religion, does not impress me. But this poisonious false-philosophy has deluded the ignorant. But since the war-multitudes have reordered their lives on the belief of immortality—the LIVING DEAD.

But you say—that is the oldest fact upon the earth—at least as old as the Resurrection. There is nothing new about it, that Christianity has preached it for centuries.

Yes, that is true. The newness of it all is the new attitude of men towards it. To one man who lived as though he believed in it four years ago, there are thousands of men who do so today. ITS NEWNESS IS ONE OF ATTITUDE.

Immortality is now a practical issue for this life and a potent force for present living. Life and death are no longer two things. They are one.

Immortality has never been before much of a force in every day living. It was a theory for the future. It had no relation to life here. It took the destruction of millions of lives to interpret death in terms of present day living.

Men now are living as if immortality were true. No, there is nothing new in the idea—EXCEPT that men order their lives and daily conduct as if all the deeds of this life were a part of their immortality; and life has become nobler in the process.

This new wisdom concerning death has ennobled life. It has taken the paralysis out of life's bereavement. Above all human madness, man carries eternity in his soul. At last no earthly tragedies can destroy the deathless privileges of friendship nor of family affection. Death does not destroy them, nay it does not wholly interrupt them. And this possession of the truth takes the sting out of death, and victory out of the grave.

This new wisdom of death teaches us not to be afraid to look into the face of God. Death in the past has filled us with the shudders of the superstitious. We have been afraid of the life of the spirit world. We have been afraid to see men die. For years men have avoided two subjects—God and death. But—so many men have died of late betting their all that there was a God—and they have had no fear of death that we, too, have found God and lost our fear of death. All life is immortal, both here and hereafter—in both God is incarnated.

And this new wisdom of death has reformed daily conduct. If a man really believes that he is immortal, he will live in the light of the beyond. It changes the whole attitude of living. Divine life is really daily life—daily life here proceeds to daily life hereafter.

This philosophy alone gives a permanent place to the imperishable things of life. It weighs destruction against the deathless, it fills the commonplace with inspiration, the humdrum suddenly stands forth in beauty, dignified with the application of the belief that we are to live each moment to the full, to live this hour as if we were saying goodbye to the world the next hour. This life calls to the next and that next shouts back to this life to "carry on" now the imperishable things which make all life better and enduring.

There are some things better than life itself. That is what those sacrificial dead believed. That is what the Christ tried to tell us. They died young; left lives apparently incomplete; surrendered loved ones for awhile. And they did so loving this life—but they died believing death to be the door that led to upward life—and this belief recorded on the pages of history immortal deeds.

ARE THEY WASTED?

Is any life wasted that lives for the ideals of God? Wasted?

No. They speak of the glory of sacrifice for right; speak of a God-ward venture not interrupted by death. They cry back to us "carry on, for we are not dead. Live with the courage to die for ideals, which you expected us to die for; be not afraid of death, even as we were not afraid."

No, it is not altogether new since the Christ, but men see a new wisdom in it now.

Men are willing to live now as if they believed in God; they conduct themselves as if this life had something of the dignity of the future life. And this new philosophy of death is reaffirming our philosophy of life.

And life is robbed of fear; death of its somberness. The man who walks with God is always immortal—to him death has no sting; the grave no victory. H. L. H.

The Religion of The Future

We hear much nowadays about the "Church of the Future." As one listens and reads about it one finds his most constant thought to be that he would not much care to belong to the Church thus described. Granted that the centuries and the race have not done so well as they might have done in the matter of making a satisfactory Church, it is certainly very evident that no individual and no one day of time can create a better. And it does not really matter so much after all what the Church of the future is going to be. It matters supremely only what the Religion of the Future is going to be, asd these two are by no means fully synonymous. The Church never has been completely adequate as a vehicle for giving expression to the deepest and most passionate religious life of the race.

A very great deal of the religious life of man finds its expression outside the church, and sometimes quite at variance with her teachings.

Said a thoughtful observer lately: "I had heard that the war had brought a great religious revival among the warring people of Europe, and I had expected to see signs of it among the soldiers. There were none of the traditional sort. I asked the officers of most of the Allied forces in France and they replied that there was no religious revival. 'Go to the churches,' they said, 'and see.' So I went to church after church and found them empty. I attended a service at Westminster Abbey, and saw a few conventional church attendants scattered throughout the chill gloom and echoing emptiness of that great tomb of England's dead. And when the clergyman mounted the pulpit, it was to bemoan the fact as he said, that 'the church seems no longer able to lead,' that it had 'lost its influence with the toilers of the world,' and that the loss was 'mostly the fault of the church.'"

Later the same writer says: "I saw thousands of working men and women going in what was really a religious procession to Albert Hall, carrying the banners of their faith On these banners were inscribed such dogmas as 'Justice, not charity,' and 'What we fought for we are going to have.' Albert Hall was crowded. Ten thousand people stood outside the building after it was filled to suffocation, and the men and women who spoke to this enthusiastic congregation preached the same religion that I had seen lived in the trenches of France."

This is only one of many such articles. One gathers from them all that the Religion of the Future, if it is to serve the needs and desires of the race, must be much less introspective than it has been and more devoted to acts of religion; much less thoughtful of heaven than of earth; much less given to searching after God in the closet than in the faces and needs of men; more pathological than psychological; less individualistic than sociological; and less given to services than to service.

It all leaves one a little pensive. One wonders wistfully if the beauty of holiness, finding expression in the mystical moments, must really depart in order that we may fulfill God's will. One finds himself in anticipatory distress yearning after the forbidden hours upon the mountain top. The query comes will a perfectly adjusted social scheme, dealing out even justice to all, satisfy all the deep longings of the soul? Is it needful to put the ban on the fugitive (if indeed they be fugitive and not home-bent) moments spent in the intimate presence of the Infinite?

Moments—

"Which be they what they may,
Are yet the fountain light of all our day.
And yet the master light of all our seeing;
Uphold us, cherish and have power to make
Our noisy years seem moments in the being
Of the Eternal Silence; truths that wake
To perish never."

And so the brave and loyal soul facing the Religion of the Future, being born of the manifold voices of today, and so resolutely and insistently bent upon works, finds himself even in anticipation, a little hungry and thirsty after something "works" do not entirely satisfy.

The quiet moments have taught him that "the soul is athirst for the living God," and so he believes, even while he purposes to do what he can to further the Religion of the Future to the accomplishment of the needed reforms in the social life, that it is but a passing phase, however needful, and after its work be done the hunger of the soul shall be satisfied, and personal holiness again find its proper place in religious life.

When righteousness and justice shall have accomplished their mission, then holiness and devotion shall come flooding in like the tide to enrich and fruitify in beauty all the life of man.

This he believes, and because he believes it he cries out the less upon the more arid demands of the Religion of the Future.

If man has been hurt and degraded and defrauded by the selfishness of his kind; if the masses of mankind have been alienated from religion by the insincerity of its devotees; if the gospel of Jesus Christ has been obscured by His followers, he is going to do his part unflinchingly to rectify the wrongs, but he is going to do it with his face turned toward the dawn of a richer experience of faith and a more beautiful day of promise.

History of the Parish of the Holy Apostles, Philadelphia, Pa.

(Twelfth and last installment)

By William G. Casner

The main room in the old building was converted into a girls' gymnasium.

Attaining as it did in its early history its pre-eminence in missions, and being notable also for the large number of persons attending its sessions, it became an attractive place for the most eloquent men in the church who were interested in missionary work. Probably nowhere in our land was there more interesting addresses made to young people. How delightful were the talks of Dr. Newton, whose children's books have been translated into 18 languages; with what interest did we listen to Phillips Brooks, the most eloquent preacher the American church has ever had, and what a delightfully sympathetic voice Dr. McVickar had, and where again shall we hear such a message in all its quaintness, intensity and love as that loyal messionary, Dr. Kirby, gave, or the polish and eloquence of Dr. Jas. S. Stone. And so we might go on for a long time, mentioning not only those whose words charmed us as those of Dr. John Watson (Ian Maclaren) did, but those men and women who had given the best of their lives in spreading the Gospel in the dark and dangerous places of the world, demonstrating by the stories of their own labors the glory and the beauty of the life "hid in Christ," men like Bishop Rowe and Bishop Brent speak even more eloquently in their deeds than in their words.

The spirit of giving for missions became more thoroughly systematized when the present method of Lenten and Easter offerings was started in 1878 in this school, but began in 1877 at St. John's Church, Cynwyd, Pa., by a personal friend of the superintendent, Mr. John Marston.

By Easter, 1890, the Easter and Lenten offerings amounted to $1633.77; $650 of this went to missions, $100 went to Bishop Thomas, of Kansas, whose son in later years became our rector; another part went to Minnesota, where it was used in the mission at West Duluth named for the Holy Apostles, and for several years $400 each year was contributed to help pay the salary of the preacher there.

Again in 1907 did the school perpetuate its name out of its "Memorial Fund," which is a fund given in memory of deceased teachers and

scholars. It gave $3000 to build a church at Hilo, Hawaii, to be named after the Church of the Holy Apostles, and afterward sent $750.00 for the furnishings.

The best evidence of spiritual growth is evidenced in the willingness to give: the giving of our lives and our means. This testimony has not been wanting. Eight members of the school are now ordained ministers of God, and those of us who have known somewhat intimately of the sacrifices made from year to year, that the offerings at Easter for missions might be what they have been, know that spirituality has been a very marked feature of this work.

Mite chests as a material aid for the collection of missionary money were first used by the school in 1893. The amount received in them that year was $638.37, the total offering being $2367.21. Some years later Mr. Thomas added to these mite chest offerings an amount equal to the total sum in the boxes, and with the co-operation of Mrs. Geo. C. Thomas this has been done to this time, and beginning with the year 1899 these generous souls have made it possible to devote the entire amount of the Lenten and Easter offering, with the exception of the memorial offering, to the cause of missions.

And now in closing it would seem appropriate to give the names of those who have gone out to labor in the Master's vineyard and to give a partial list of the Lenten and Easter offerings.

Those who have become clergymen:

Wm. F. Ayer.
Wm. S. Neill.
James E. McGarvey.
Thomas Leslie Gossling.
Alfred R. McWilliams.
Lewis D. Smith.
Wm. H. Boswell.
Samuel Sutcliffe.

Go, labor on! Spend and be spent!
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?
Toil on! faint not! Keep watch, and pray!
Be wise, the erring soul to win!
Go forth into the world's highway!
Compel the wanderer to come in!

H. Bonar.

A VITAL HOUR AND A VITAL NEED

The Armistice is signed. The Proclamation of Peace will soon be made. Our boys, who have faced death, are returning to us in increasing numbers as the days go by.

Many of these lads who went away lighthearted are coming back with a broadened outlook and a mind turned toward high things. They feel an impulse toward altruistic service. It needs but a little encouragement and sufficient help to secure some of them for the Church.

There is a disquieting shortage of men in the ministry today, and consequently hundreds of churches are without proper ministrations. The boys who have been in the service of their country, fighting in the sacred cause of humanity, are the flower of our young manhood. The Church must be forehanded if she is to get her share of them.

The Deans of the Seminaries are preparing to receive many of these men to study for the ministry. Unpreparedness has cost the Nation many dollars and lives and much waste. The Church should be prepared to meet the emergency that is coming all too fast.

This Society is organized for just such work, has been doing it for upwards of fifty years, and must now enlarge its field, and extend its efforts. We appeal to you to keep up your membership fees, or if not already members, to become such at once, and to contribute as much more than the fee of five dollars a year as you can, to this hightly important work. We already have soldier applicants.

We believe in and insist upon educated clergymen as leaders of the Church in the new Democracy. We must hasten to fill the depleted ranks of the ministry as rapidly as possible.

Lend us your aid, send us your check—today.

Yours in the Work of the Master.

NOTE—The above article is being sent out by the Evangelical Education Society, of which Mr. Osgood and the Rector are directors. If any of our members are interested we shall be glad to forward your contributions. There is little use we can make of our money which will return better results than that so placed that the income shall forever be used to educate men for the Ministry of the Church. Any sums, large or small, can be added to the endowment fund of the Society.

G. H. T.

APPRECIATION OF THE SHIP AND TENT CLUB

The following extract from a letter received from one of the men of the service, who was much at the Ship and Tent Club, is expressive of the sentiment of many such letters received. Michael Dumit was a Syrian, who lived under Turkish domination. He was graduated from Beirut College, and came to the United States a few months before the war broke out and so escaped being drafted into the Turkish army. After graduation at the Massachusetts Institute of Technology, he enlisted in the American army, and was placed in the chemical detachment. He has been discharged, and is now employed as a chemist in La Tugue, Canada.

Mr. Dumit made many warm friends in Philadelphia, particularly at the Church of the Holy Apostles, and at the Ship and Tent Club

It is good to receive such a letter and to know that the club was able to minister to thousands of such young men in their hours of relaxation and loneliness.

Extract from the letter:—

"I wish the Ship and Tent Club an everlasting success. I certainly never felt so happy and so at home since I left my home in Syria as I did while in Philly and, particularly at the Ship and Tent.

"It certainly is the greatest influence for good I ever saw, and I have no doubt it will continue to be so. The dances and parties so ably arranged, are certainly one of the biggest factors in making it the great success it is. And I'll tell the world, as I have already told La Tugue, that there is no place like the Ship and Tent, and no better girls than those who go there. How is that for "Soap box" oratory that tells the truth?

Michael Dumit.

A GIFT TO THE CHAPEL OF THE MEDIATOR

Mrs. George C. Thomas is about to give to the Chapel of the Mediator, an Altar hanging, of rare, old and beautiful lace, to be used on the great festivals of the church. The description following was furnished Mr. Thomas when he purchased the hanging.

Copied from a Letter Describing the Altar Lace

Florence, Italy, Sept. 29, 1897.

I may say firstly, the altar piece was made in the year 1500, at the time of Lucudella Robbia. The kind of the lace is Spanish, and I know it belonged to Cosimo, the first of Medici. He made a present of it to Elonora da Toledo, and she gave it to Blanche Capello. She had it in a chapel of a country house in Tuscany, Romagna. At its demolition, to sell it they asked the permission of the Pope.

Signed, Ottavia Michelagnoli.

OUR LOVING SYMPATHY

To Mr. Osgood goes out our most heartfelt and loving sympathy in the loss of his mother.

Death was known to be inevitable so soon as the nature of the disease became known, and it could not be the hope and prayer of those who loved her that her life should

be prolonged only to prolong her suffering. But one has only one mother and her passing leaves the world an empty place. One has never known a world without a mother in it before this event comes, and the resurgent sense of loneliness sweeps over one again and again in the after-months like a tidal wave, leaving one spent and worn.

And so the hearts of all who have known this particular loss are especially tender and quick in sympathy to our friend in his loss.

To Mr. Osgood's father goes also our loving sympathy and concern, and doubtless his is the heavier loss, and his the deeper loneliness. It is good to know they have each other to share the sorrow and to impart strength for the day's need.

God comfort them both and have them in His holy keeping.

G. H. T.

AN HEROIC LENT

The war has taught us a new content of meaning in the words courage, self-sacrifice, and sincerity. We felt the beauty and glory of these words before in an unreal and far-off sense. When our boys went forth to endure hardships and to suffer maiming and death, in humanity's cause, the words came close home to us and became our daily bread.

Now Lent has come. It is a season which especially calls for the practice of the virtues of courage, self-sacrifice and sincerity; of the courage of a true self-discipline, of the sacrifice of selfish desires, of the sincerity of a loyal and loving discipleship of Christ.

Are we equal to it? So many of us have soft-padded our souls until they cannot react to the demands of courage and self-sacrifice and sincerity.

Lent, especially this Lent, calls us into the open and requires that we demonstrate our faith and make good our professions.

Are we ready? The wilderness is not enticing, and its experiences are hard. But they are salutary and put nerve in a flabby faith.

The Church does not compel you to observe Lent. She could not and have it accomplish its purpose in you. She offers it to you as an opportunity for intensive cultivation of spiritual power, which shall fight your battles for you in the after days and bring you forth triumphant from many a hard conflict.

Neglect the opportunity and you will pay the cost in weakness in the day of battle and Spiritual failure when most you needed success. Briefly, our Lenten duties, nay rather our privileges, are as follows:—

1—To examine myself daily.

2—To deny myself more than usual.

3—To study my Bible more than is my wont.

4—To attend my church at every opportunity.

5—To pray for myself and others every day in more intensive fashion.

6—To give my tithe to God (if I am not) and more than my tithe if that I already do.

7—To watch and fight my besetting sin as if my life were the forfeit, as perhaps it may be.

8—To deepen my personal consecration to Jesus Christ, and ask for more of His love and give Him more of mine.

If these things we do we shall know an heroic Lent, and come at the end to a beautiful and joyous Easter.

G. H. T.

THE MEN'S DINNER

The Victory Dinner brought the men of the Parish together in goodly numbers. We had also a considerable number of enlisted men as our guests.

To the committee in charge goes our thanks for their efforts for making the dinner so successful as it was.

We are under a debt of gratitude also for the speakers who contributed so much toward our

enjoyment. Mr. Bailey was his usual happy and efficient self in leading the singing. He has a unique gift for the task, and he does not spare himself at it.

The committee from the church for next year will be Messrs. George W. Jacobs, William H. McGowan, Richard Stewart, William H. Marsh, James S. Scott, Thomas W. Preston, Frank D. McKay, William J. Moore and Fred W. Burgess.

Note—The committees from the chapels will be announced later.

UNDER THE STARS AND STRIPES

Five-year-old Harold is of the blood of patriots. His grandfather was in the Mexican as well as in the Civil War, and his father is a Spanish War Veteran; consequently, says the *Washington Star,* he has heard much talk of the flag in his short life, and has the most exalted ideas of its protective qualities.

Not long ago when the new baby was born, Harold was put to sleep in a room adjoining his mother's, and as he had never slept alone before, his baby soul was filled with nameless fears which he was too proud to tell in full.

"It's awful lonesome in here, Mamma," he called.

"Just remember that the angels are near you and are caring for you," answered his mother, from the next room.

"But, Mamma," he objected, "I don't know any angels in particular, and I'd be scared if any strange angels came around."

"Now, Harold, you must go to sleep; nothing will hurt you."

There was silence for some time, then the small voice piped up again; "O, Mamma."

"Yes, dear."

"May I have grandpapa's flag?"

"Why, what for? I want you to go right to sleep."

"Please, Mamma," and a small nightgowned figure appeared at the door. "I want to stick the flag up at the head of the bed. You know the other night grandpa said that any one protected by the American flag would be safe, no matter how weak he was. I feel awful weak, Mamma. Truly I do."

An hour later when his mother looked in, he was sound asleep, with a fat little fist holding fast the end of the "protecting" flag.

HELP THEM, WE BESEECH THEE

(Tune: Hymn 528.)

Saviour, Who didst bid us pray
For Thy people day by day,
Guard our Soldiers far away;
Help them, we beseech Thee.

Guide our Sailors, give them Power
On them all Thy Blessings shower;
In the sharp, decisive hour
Help them, we beseech Thee.

Bless our Allies, make them strong,
Bind them in a holy throng,
Give them Strength to right the wrong;
Help them, we beseech Thee.

They left all at duty's call,
Wives and homes and children small,
All to fight, but some to fall,
Help them, we beseech Thee.

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JOHN B. WALTZ
Title Officer

Parish Notes—Church and Chapels

...Church...

Register

Baptisms

January 8—Elizabeth Diamond Woolbeater.

Marriages

February 12—George Johnston and Mary McClellan.

February 15—Edgar Mortimer Levy and Edith Hollingsworth Anderson.

February 22—Joseph Parr Brown and Rachel Creighton Partridge.

Burials

February 7—Mrs. Ella S. Hammond.

February 14—Mrs. Hester Love.

February 26—William G. Stewart.

Communicants Received

February 6—Mrs. Grace Leadbitter, from the Memorial Chapel of the Holy Communion.

February 9—Mrs. Sarah Thompson, from the Memorial Church of St. Paul.

Personal

We tender our sympathy to Mr. Andrew F. Hammond and family, the members of the family of the late Mrs. Hester Love, and Mrs. William Stewart and family, in the bereavements they have recently sustained.

RECTOR'S LETTER

Pay Your Debt

The Church of the Holy Apostles has a history second to none within the range of its possibilities. For good works, for unselfish service, for the loyal devotion and deep affection of its members it is almost unique.

It has had great leaders in the cause of Christ and nobly has its members responded to the challenge of its leaders.

But no church can live **on** its past any more than it can live **in** the past. We must face conditions frankly and state certain facts boldly. Nothing is ever gained by blinding our eyes to truth.

When the Church of the Apostles was founded it was surrounded by a white population.

Today conditions are changed, and the church is surrounded by an eighty per cent. colored population, and apparently the neighborhood is found ultimately and permanently to be occupied by people of the colored race.

The members of the church are constantly moving to other and remote neighborhoods.

Little by little many of these become alienated from the church.

Meanwhile the church has no new folk moving into its neighborhood from which to recoup its losses.

IT CAN DEPEND ONLY ON THE LOYALTY OF ITS OLD MEMBERS.

Many of these, although members of other parishes, say there is no church which seems like home to them and which can take the place of Holy Apostles, and consequently they go but rarely to their new church.

Many more do not attach themselves at all to the parishes in their new neighborhoods because of their deep attachment to their old church. THEY KEEP THEIR NAMES ON THE BOOKS OF HOLY APOSTLES, BUT RARELY COME TO ITS SERVICES, AND SOME NEVER COME.

Your Rector wishes to recall you to your old loyalty and to refresh your affection for your old church.

You owe much to the parish. There you were baptized and confirmed. There many of you were married and brought your children to be baptized and confirmed. There you companied with great souls and established lasting friendships. There you met God face to face and developed in the nurture and admonition of the Lord. From there many of your dear ones were carried to their last resting place.

In short much that is best and sweetest in your lives you gained in your old church.

YOU OWE IT A DEBT.

YOUR RECTOR CALLS UPON YOU TO PAY IT.

Do not mistake—this is no cry of despair, for the church is still doing a fine and splendid work for God. But you! What of you?

Are you willing to leave your debt unpaid?

Your absence, your empty place, must be explained somehow.

Are you willing to remain a debtor for all the good you have received?

If not come back. Fill up the ranks.

WE NEED YOU NOW MORE THAN EVER BEFORE. BUT EVEN MORE —YOU NEED THE CHURCH IN YOUR LIVES — THE OLD CHURCH, THE CHURCH OF YOUR SPIRITUAL AFFECTIONS AND ASSOCIATIONS.

PAY YOUR DEBT.

G. H. T.

EVERY MEMBER CAMPAIGN

A whole diocese occupied at a common task!

It is new. It is distinctly promising of good beyond the limits of the immediate campaign.

Three weeks of intensive effort.

1—Parish Week, March 9th-16th. Given up to study of parish problems and to stimulating interest.

2—Diocesan Week, March 16th-23d. In which to learn many things we do not know about our diocese and to cultivate diocesan consciousness.

3—World-Week, March 23rd-30th. To consider the Master's business everywhere, and to learn how better to further it.

Wanted helpers and then more helpers to make the campaign a success.

Work for many, and interest for all.

Be ready to help, be willing to learn, be resolved to give.

It is a great opportunity for effective service in the parish, in the diocese, in the world.

Mr. Lewis Henry is our parish chairman. Apply to him or to the rector for ways to help.

G. H. T.

DR. ANTHONY AND MISS KNORR

We did not expect our music to be so good while our capable and efficient choirmaster was in France as it is when he is here.

But we are grateful to Dr. Anthony and Miss Knorr for their faithful and loyal work while they were in charge.

We were fortunate in being able to secure their services in a trying time. The choir has held together under their leadership in a most exemplary way.

We are grateful to them and feel we are losing good friends in their going.

To both go our best wishes for success in their future fields of labor.

To the choir we are under deep obligation for their unswerving loyalty and faithfulness in this time of upset.

No one could have accepted the situation in better fashion and met the challenge to their devotion more squarely.

It was a splendid attestation of their affection for their church and their absent leader.

And while I am speaking of the choir may I say how much I personally appreciate them —first, musically, for there are few choirs in the city better than they; second, personally, for the high character qualities possessed by

them; and third, for the sincere and true spirit of devotion with which they render their parts of the service.

It brings into our services a touch of the beauty of holiness which is felt by all who worship with us.

I am confident that Dr. Anthony and Miss Knorr must have felt this influence and that it will add to their regret in leaving us.

G. H. T.

OUR GOLD STAR MEN

William J. Moore

Quiet loyal, faithful "Will." We could not believe that he was dead. For months we alternated between hope and fear as the conflicting reports and rumors came. But at last it became saddening sure that we must number him among our loved and honored "gold star" men on the Honor Roll.

We did not want to let him go—we could not afford to lose him from the parish life, so loyal and faithful was he to the church he loved. He was not so ready as some in the expression of his feelings, but one felt that the deep feelings were always there, and that he could always be counted on for the fulfilment of his obligations. He loved his church and Sunday-school and if, in God's dear presence, where he is numbered among the choice souls who have given the last full measure of devotion for His cause, he is privileged to know what we say and do, let us say with tender feeling, we, too, loved and do love him. To all his dear ones here our love also goes out in fullest measure. He was more theirs than ours, but he was also ours, this quiet, loyal, faithful fellow-worker in God's great cause. For him—

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun."

And so good-bye, dear lad of ours! And yet not good-by, for we shall see you in the morning, after sleep. G. H. T.

CONFIRMATION

The service of Confirmation will be held at Holy Apostles on Sunday mroning, March 30th. The class is not large, but there are not mtny who are unconfirmed, so carefully has the parish been shepherded in the past.

If there are any who have not come to the class, and yet desire to do so, the rector will be glad to furnish special opportunities of preparation.

Let him know at once.

G. H. T.

SUNDAY SCHOOL EASTER OFFERING

Last call for earnest effort! Easter will soon be here It is time to be examining in good earnest into the matter of our class offerings.

In spite of the war it has been a good year for most of us. Let us give as we are able.

Last year was a hard year and we did well.

This year is a good year, let us do better. Let us increase our offerings to help the boys who are away to make up theirs. They cannot afford to give, let us do it for them.

You are not afraid of self-sacrifice, and so I confidently call upon you for it.

Splendidly and most generously you have given in the past, and so I know you will do in the present.

G. H. T.

ILLUSTRATED LECTURE

"MY COUNTRY AND MY FLAG"
by
The Rev. H. CRESSON McHENRY
at the
CHURCH OF THE HOLY APOSTLES
2040 Christian Street
Thursday Evening, April 3d, 1919
at 8 o'clock sharp
TICKET, 25 CENTS

Proceeds for the Lenten Offering of Classes J and 31. The Orchestra will play.

WOMEN'S BENEFICIAL ASSOCIATION

The following is the report of this organization. As will be seen—notwithstanding the great demands caused by the epidemic—it has been a "banner year," the dividend amounting to $4.54. "Nothing succeeds like success.', At the annual meeting, held February 18th, the following officers were elected: President, Mrs. Elizabeth Patterson; Vice President, Miss Jennie Hamilton; Secretary, Miss Kate J. Bauman, and Treasurer, Miss Cecelia Patterson.

Receipts, to dues, proposition fees, fines, assessments, interest and balance from 1918, $509.67.

Payments, sick benefits, assessments and expenses, $215.22.

To be divided as follows, $294.45.

Members not receiving two weeks sick benefits.

Two months' member, $4.54 each.

Ten months' member, $3.78 each.

Cost per member, $2.46.

RECEIPTS		
By Propositions	$83.50	
By Dues	971.00	
By Fines	6.20	
By Assessments	720.50	
By Interest on Deposits	8.48	
By Balance	1.38	
		$1,791.06
PAYMENTS		
To 131 weeks' benefits, at $5...	$655.00	
To Assessment	720.50	
To Current Expense	105.35	
		$1,480.85
Balance to be divided		$310.21
Dividend 16 47-100 cents per month.		
156 Members, 12 months, $1.97 each		$307.32
1 Member, 11 months, $1.81		1.81
		$309.13
Leaving a balance of		$1.08
This closes the twenty-seventh year and the books show we have received in cash		$33,981.61
Paid to members for sick benefits	$11,605.00	
Paid members for death benefits	7,470.00	
Paid to members for divid'ds	12,639.71	
Paid for current expenses	2,265.82	
		$33,980.53
Leaving a balance		$1.08

Respectfully submitted,
JEROME S. CROSS, Secretary.

THE MEN'S BENEFICIAL ASSOCIATION

The 28th annual meeting of this successful organization was held Tuesday evening. The following excellent report, submitted by the Executive Committee, speaks for itself:

Members admitted during the year		167
Members died	7	
Members suspended	3	
		10
Present Membership		157

...The Memorial Chapel...

The Parish Register

Baptisms

"Hereby made children of grace"

January 28—Mary Eleanor Hall.
January 28—Helen Louise Leopold.
February 9—Jane Mary Klosterman.
February 16—Blanche Marie Lemon.
February 16—Jennie Sproule Wallace.
February 16—Mildred Marie Kilpatrick

Marriages

"Till death do us part.

January 25—Frederick Valentine and Elizabeth Devitt.
January 29—Howard Scott Hipwell and Edna V. Buehler.
February 1—Walter Smith and Frances Pennington.

Burials

"Blessed are the dead who die in the Lord."

February 17—Mary Eleanor Hall.
February 19—Dorothy Mabel McCaughan.

THE VICAR'S LETTER

My Dear People:

LENT IS HERE

"Welcome, dear feast of Lent:
Who loves not thee,
He loves not temperance or authority.
The Scriptures bid us fast,
The Church says now."

Not this fast have I chosen
To satisfy the afflicted soul,
To loose the bonds of wickedness
Let the (sin) oppressed go free
To break every yoke
To build the old waste places
To raise up the foundations of many generations.
To turn not thy foot from the Sabbath and do thine own pleasure
Not to rob God. Bring all the tithes into the storehouse
Say not, it is vain to serve God.
For the day cometh, saith the Lord, that ye shall return and discern between the righteous and the wicked; between him that serveth God and him that serveth Him not"
Return unto me and I will return unto you
Is not this the fast I have chosen, saith the Lord?"

I have quoted from the Prophets and chosen one of their ideals for this Lent—SERVICE—SERVICE.

That is the Diocesan call to us all. Service in the EVERY MEMBER CAMPAIGN. A special call in this special season to build up the old waste places in our lives and the Chapel life; to stop robbing God by refusing to pledge for His Kingdom; To stop our careless and indifferent Sundays, saying it is vain to serve God.

The war has called upon us for many sacrifices. One of those has been the utmost time we could give to Country. We strove at the bench and in the workshop for righteousness, and that was the carrying out of our religion into life. It was well.

But now the love of ease, the palsey of indifference, the forgetfulness of Duty Towards God has taken possession of many. And we hear "it is vain to serve God."

Come, let us build up the old waste places.

That is the call this Lent. We are presented with a definite ideal and a definite plan. And we are at work on that plan under the inspiration of the Holy Spirit. Every Friday the whole membership of the Chapel is invited to enter into that plan for the better life of the Chapel Family in Christ. Five are especially delegated from each Guild, but all are invited. We are hard at work planning the best method to reach all those in any way connected with us. IT IS AN EVERY MEMBER affair.

And if you will come to those meetings—Devotional Conferences they are—in the Chapel at 7.45 P. M. every Friday in Lent, you will catch our vision and help to enlarge it.

The Chapel is a family in Christ. Do you not want to share in the responsibilities as well as in the blessings? Is it right to receive all and give none? Is it right to refuse all and to give none? He that is not with Me is against Me. No neutrality in this World-Winning for the Master.

Here is a verse for you to study well—learn by heart:

"Let me but find it in my heart to say,
This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."
Son—go work in my vineyard; why stand ye here all the day idle?
Do you not know that inasmuch as ye do it ye do it unto Me?

A good many Christians are neither hot nor cold; I am inclined to believe that neither the minister, nor the Church, nor God is responsible. A good many people have always been indifferent to their Saviour. IT ALL RESTS WITH YOU.

WHOSE FAULT IS IT
If this call to service fails to draw your response
WHOSE FAULT IS IT
If you are the only one who lives who can best do some work for Christ and you pass it by, and some soul is lonely still?
WHOSE FAULT IS IT
If you allow a few ftithful to bear the heat and burden of the day?
WHOSE FAULT IS IT
If Christ fails to draw you unto Himself for service?
WHOSE FAULT IS IT
If this call comes laden with spiritual blessings and goes leaving no blessing behind for your life?
WHOSE FAULT IS IT
If the Church is not a real spiritual help to you?
WHOSE FAULT IS IT
If you are condemned because you refuse to live up to your Christian enlistment vows which pledged you to service?
WHOSE FAULT IS IT
If, O weary souls, laden with sins; O hearts swayed and tossed with doubt and uncertainty; O tired feet aching with pain on the rough and toilsome journey—you do not find rest and refreshment in God's love?
WHOSE FAULT IS IT? WHOSE FAULT —WHOSE?

OUR LENT PROGRAM

Ash Wednesday

10.00 A. M. Holy Communion.
7.45 P. M. Evensong. Illustrated Sermon.

Sundays

8.00 A. M. Holy Communion.
10.30 A. M. Morning Prayer and Sermon.
2.30 P. M. Sunday School.
7.45 P. M. Evensong and Sermon. Invited Preacher.

Weekday Services

7.45 P. M. Wednesdays, Evensong and Illustrated Sermon.
10.00 A. M. Thursdays and Holy Days, Holy Communion.
7.45 P. M. Fridays, Devotional Parish Conference in the Chapel. Subject: Every Member Campaign.

Holy Week

Monday, Tuesday and Wednesday

10.00 A. M. Holy Communion.
7.45 P. M. Evensong and Address.

Maundy Thursday

7.45 P. M. Commemorative Celebration of the Holy Communion. Preparation for the Easter Communion.

Good Friday

12.00 Noon to 3.00 P. M. Three hours' Service of the Passion.

Easter Even (Saturday)

4.00 P. M. Little Helpers' Service and Baptisms.

Easter Day

7.30 A. M. Holy Communion, Junior Choir.
10.30 A. M. Holy Communion and Sermon.
2.30 P. M. Sunday School Festal Service.
7.45 P. M. Evensong and Sermon.

Invited Preachers, Sunday Evenings

March 9—Dr. Wister.
March 16—Rev. Edward V. Edwards.
March 23—Rev. T. Leslie Gossling.
March 30—The Rev. Samuel Steinmetz.
April 6—The Rev. George Herbert Toop, D. D.
April 13—The Rev. Charles Pedder Bispham. Special Music.
April 13—Palm Sunday, Penitence, Pardon and Peace, by Maunder.
April 17—Maundy Thursday, Selections from "Darkest Hour," by Moore.
April 18—Good Friday, the Crucifixion, by Stainer.
April 20—Easter Day, Special Music Morning and Evening.

THE THREE HOURS' SERVICE OF GOOD FRIDAY

This service from noon until 3.00 P. M. on Good Friday is the Church's most tender tribute in behalf of redeemed men to the Crucified Saviour.

It is a service full of power and devotion. It ought to be a holiday as well as a Holy Day.

During Lent we follow in His footsteps from the wilderness. The climax of our devotion should be at the Cross. What selfishness to avoid all the agony and bloody sweat and rush away only to the joy of the Resurrection! That lonely figure hanging there is fighting and winning the battle we lost. Comes the admonition: "What, could ye not watch with Me one hour?"

The service is broken into twenty minute periods and worshippers can come and go if need be during the singing of a hymn. A printed order of service guides the worshipper.

"This have I done for thee. What hast thou done for me?"

EASTER COMMUNION

The glory of Easter Day is the partaking of the HOLY COMMUNION. Those who partake of that "food" are passed from death unto life." Easter Day belongs to the faithful communicant. He alone understands. It is a day of fellowship with Christ. Without this act of Worship Easter has no blessing for you. Prepare for it. The best preparation is a well spent Lent. The great preparatory service is Maundy Thursday, when the whole Parish meets at 7.45 P. M. to make ready for the solemn joy of Easter day. God grant that every one of our people will gather around the Altar rail.

EASTER OFFERING

The Easter Offering, asked from all communicants in every church, is a growing recognition of our stewardship. It represents the self-denial we are able to give during that season. The Sunday School has always given a fine offering at Easter time, but the communicants of the Chapel have given a very small sum. The Easter offering in the past has been pitiably small. This offering goes to the payment of all debts. It is used for current expenses. Thousands of Parishes on this Sunday meet all the obligations of the Church life and clear off all debts. Let us bear this in mind and make the Easter offering worth while this year.

...Chapel of St. Simon the Cyrenian...

Register

Baptisms

February 9—Tregua Chapin Logan.
February 9—Alvin Joseph Matthews.
February 20—Frank Dallas Lloyd.
February 23—Yonne Phillips Yeager.

Marriages

February 19—Nathan K. Payne and Edith R. Ross.
February 22—Clarence H. Smith and Mary E. Drue.
February 24—John D. Bruce and Mrs. Martha E. Gardiner.

Communicants Received

January 23—Mrs. Julia (Polack) Frisby from Trinity Church (St. Luke's Parish), Montclair, N. J.
February 2—Herbert Augustus Ferguson from Fellowship Church, Port Antonia, Jamaica, B. W. I.
February 9—Mrs. Lucy (Hughes) Hutty, from St. Philip's Church, Charlestown, W. Va.
February 9—Cecil J. Swaby, from St. Philip's Church, New York City.

Communicants Transferred

February 20—William E. Mann to Phillips Brooks Memorial Chapel, Philadelphia, Pa.

Burials

February 1—Mrs. Nettie Martin Blackwell.
February 13—William Henry Fray.
February 22—Claudius W. Aylor.

Personal

Our sympathy is extended to the relatives of the deceased mentioned above, in the bereavements they have sustained.

Memorial Flowers

The flowers on the Altar Sunday, February 16, were the gift of Mr. and Mrs. Jacob Turner, in memory of their parents, Mr. and Mrs. Amos Milburn.

Sunday, February 23, the gift of Mrs. Mabel Hall Green, in memory of her mother, Mrs. Anna Hall.

Sunday, March 2, the gift of Mrs. Auber Thomas, in memory of her son.

Sunday, March 9, the gift of Mrs. Alice B. Scotti, in memory of her mother, niece and brother.

Sunday, March 16, the gift of Mrs. AnnieFoote, in memory of her mother.

Sunday, March 23, the gift of Mrs. Clara Skinner, in memory of her niece, Mary King.

Sunday, March 30, the gift of Mrs. Ednora Green Calloway, in memory of her mother, Mrs. Gertrude Green.

CONFIRMATION

The Bishop Coadjutor, the Rt. Rev. Thomas J. Garland, D. D., will visit this Parish April 2d, for the purpose of administering the Apostolic Rite of Confirmation. The class meets for instruction every Sunday in the Chapel, at 4.00 P. M.

THE VICAR'S LETTER

Another Lent has come. You and I are spared to see it and to begin in its keeping. Is it to be kept after a form or fashion, or is it to be as the Church means it to be—a time of penitence, a time of self-discipline and self-chastisement and a time of special devotion? How helpfully and well it is spent is left entirely in the hands of each one of us. The multiplied services of the Church and the Corporate Communions will have no value to you unless you make use of them. "We have all sinned and come short of the glory of God." We all stand in need of forgiveness and God's pardon and peace.

Then "bring forth fruits meet for repentance." Extraordinary acts and exercises of devotion will not be sufficient unless the heart is in it and the determination and will are strong to lead a new life, striving to do the will of God blamelessly. The sincere heart that cries out in penitence: "Make me a clean heart, O God: and renew a right spirit within me," will willingly co-operate with God to make this condition possible. A clean heart and a right spirit mean happiness and contentment. Such hearts and spirits are able to teach God's ways unto the wicked and to convert sinners. Use then, this Lent, as a Lent has never been used by you before, as a special period of self-examination and whatever you find in your life that is not pleasing to God and which keeps you separated from Him, ask God to help you cast it away—yes, as far as the East is from the West. It may be an uncontrolable temper and tongue, it may be a lustful passion, envy, malice and jealousy, a lack of sincerity—you know, and God knows, what your besetting sin is and only by God's grace and strength will you be able to overcome. God then is calling you through His Church to come often to prayer and instruction, to give up your worldly pleasures and habits and in place of them to give yourselves in this special devotion. This you say will mean sacrifice. To be sure. Sacrifice is the very essence of the Christian life. There will be no real growth in grace and spiritual attainment where there is no sacrifice. God does not want our time and money or anything else we call our own, unless it costs us something, unless there is real self-denial in

This self-denial brings discipline and proper discipline brings self-control and self-control places us so God can best use us to His honor and glory and extension of His Kingdom here on earth.

May then this Lent be one with you of real attainment, of spiritual growth more and more unto the likeness of the perfect man, Christ Jesus ,our Lord.

Faithfully and devotedly your Minister,

JOHN R. LOGAN.

LENTEN SERVICES

Besides the regular services of Sunday at 7 and 10.45 A. M. and 2.30 and 8 P. M., there will be week night services on Wednesday and Friday evenings at 8 o'clock and Thursday afternoons at 4.30. This service is for the children of the parish, but all persons are invited and parents are urged to come with their children. Our Lenten services are generally well attended and we hope and feel that this year will not be exceptional except in larger attendances than we have ever had before.

We are calling our Confirmation Classes for Corporate Communion during the Sunday mornings of Lent at 7 A. M. Beginning with the class of 1898 on Sunday morning, March 9, the following is the arrangement or call:

Sunday, March, 9, classes 1898 to 1907 inclusive.

Sunday, March 16, classes 1908 to 1914.

Sunday, March 23, classes of 1915 and 1916.

Sunday, March 30, clases of 1917 and 1918.

Sunday, April 13, class of 1919.

We appeal to each member of each class to do, by prayer and service, all that can be done to have every member of every class present when they come together for this Corporate Service of Self-rededication to God and His Church.

We have invited some of the city clergy to be with us during Lent and they come to bring us the message of helpfulness; may we have ears to hear.

Our Easter services will be announced in the April issue of the Message.

OUR MISSIONARY OFFERING

The period of Lent is used by our Sunday School for the gathering-in of our Missionary Offering. On Sunday, March 2, the mite boxes were given out to every teacher and scholar for the purpose of saving and giving for the great Missionary enterprise of the Church. Each department and each class is asked to set their mark just beyond the record made last year, the year we gave our best and largest offering for Missions. We will have the Children's Number of the Spirit of Missions, the Easter Post Cards and tickets for our sacred concert, which will be given on Thursday evening, April 10.. These will give an added opportunity to do something as well as to make a real self-denial offering.

Last year we gave over four hundred dollars ourselves. Let's make it five hundred this year.

THE MUSICALES

An audience of 276 persons was present at the musicale which was given by the choir of the chapel on February 16th at 8 P. M. The monthly musicales are scheduled for the second Sunday in each month, but on account of the choir's having accepted an invitation to sing at the State Penitentiary on the second Sunday in February, the musicale for the month was put over to the third Sunday. Each second Sunday will bring forward the choir in a special service of such music as we trust will prove helpful in leading us all into lives of earnest devotion.

In addition to the Evening Prayer Service, the musical feature of which was the singing of Clare's setting of the Magnificat and the Nunc Dimitis, the following programme was given:

Processional Hymn 516
"Fanfare"—Dubois .....Organist
Soprano solo with violin obligato
"The Babe of Bethlehem" .....Dressler
Miss Madeline Baker; violin, Mr. Logan
Duet for Soprano and Baritone
"Come You Who Weep". Biederman-Faure
Mr. and Mrs. Stevens
Contralto solo
"O Rest in the Lord,"
Aria from "The Elijah"
Mrs. Genieveve Johnson

Violin solo
"Cavatina" .....Raff
Mr. James Johnson
Hymn by Choir and Congregation.....73
Tenor and Baritone duet
"Come Unto Him" .....Morrison
Messrs. Hardy and Scotti
Contralto solo
"The Lord is My Shepherd"....Rockwell
Miss Edna Shorts
Offertory Anthem
"Seek Ye the Lord" .....Roberts
Choir
Recessional Hymn 510

A tuneful operetta entitled "The Pennant," by Colville & Lehrer, will be given by the choir on the 3d of March. The stage setting for the operetta showing a college campus and buildings will be the work of Mr. R. S. Harris, who in the preparation of this scenery displays much skill as a painter.

Another musical programme will be given under the direction of the Altar Guild on Tuesday evening, March 4th.

The March musicale will be given on the second Sunday in the month at 8 P. M., for which occasion a pleasing programme is being arranged. In the plans for further work by the choir the following things are contemplated:

Rendition of Sir John Stainer's "Crucifixion" some time during Lent, an April musicale in which all numbers will be by Negro composers, and the presentation of the beautiful story of "Rebekah," arranged in the style of a cantata, by J. Barnby. This last work will probably be one of the features of the June Anniversary Week.

THE ORGANIST.

THE BROTHERHOD

Under the efficient leadership of Director James H. Morgan, the chapter of the Brotherhood of St. Andrew (No. 2070) has taken on new energy and it is hoped that this year is going to bring the chapter into its best period of effective service for God and the Church. There is a great work for the men of this chapel to do, and we earnestly hope that the men of St. Simon are going to come together in the work of the Brotherhood and by united efforts achieve great things whereby the Kingdom may be extended. A part of the ambition of the chapter is to have a larger number of the men of the church than at present wearing the Red Cross; wearing it, however, not simply as a fad, but as a positive evidence of a powerful force for good which a large number of men banded together for the accomplishment of a definite purpose can be. We appeal to you, men of the chapel, to do first of all, one definite thing—Have a clear, positive, personal knowledge of the Christ; a mere "historical" knowledge which even a sinner may have of Him is not enough; as we read our Bibles and seek for a fuller historical knowledge of our Holy Redeemer, let us pray earnestly that the Blessed Saviour will so reveal Himself to us that in all of our moods, be they those of pleasure or pain, of failure or success, we may always see His face turned upon us to cheer, comfort, pity and inspire us onward and upward. Such a personal knowledge will of necessity result in the bringing of others into the fold of the Great Shepherd.

Like St. Andrew, each one of us must know assuredly that "We (I) have found the Messiah" before we can hope to bring to Jesus the brother whose coming must wait upon our finding and bringing him. We believe that there are more than eleven men in our congregation who has this kind of personal knowledge of the Master. The work of the chapter needs your help and we hope you are going to give it by coming to the meeting or the second and fourth Tuesdays in each month at 9 P. M., by attending the 50 minute meeting for men at 7 P. M. on the third Sunday, when an interesting speaker will be present, and chiefly by coming on the fourth Sunday at 7 A. M., to the Men's Corporate Commu

nion wherein we may strengthen and refresh our spiritual life.

THE MASTER CALLS, MEN. LET US SHOW OUR CHRISTIAN PATRIOTISM.

The Secretary.

THE EVERY MEMBER CANVASS

Much of the preliminary work of the Every Member Campaign has been done in that by personal visits to the homes of many of the members, the prayer leaflets have been carried and these leaflets in very many cases, we believe, are serving their fine purpose of deepening our spiritual lives by their suggeste Bible readings and prayers; and in not a few instances there is coming into life the "royalty of inward happiness" for which we pray.

Mr. James H. Morgan is giving hearty and enthusiastic leadership as chairman of the campaign committee, and we ask for him the co-operation of every one who is connected with any of the chapel auxiliaries so that by the Sunday—March 30th—when the canvass will be made, we may have the 100 canvassers whom we shall need in order that every home may be reached.

Let us give our whole-hearted suport to this movement by getting the most possible help from the prayer leaflets, by attending the various meetings at out district centre (Holy Trinity Church or Parish House) by a large attendance at the Lenten services and especially the Parish Rally on March 12th.

By putting our whole soul into a mighty effort for the deepening of each member the spirit of prayer, and service andgiving, we'll make sure of "Wining the World for Christ" in so far as our Diocese is concerned.

A large investment will give large returns.

The Curate.

NOTES

The Bishop-Suffragan will visit us on Sunday evening, March 30th, for the purpose of confirming the class now in preparation. The offering at that service goes to the Bishop's Fund.

Every member of the chapel is asked to give the small sum of fifty cents to help pay for the $200 Liberty Bond we are buying, which, when paid for, is to be turned over to our Memorial Endowment Fund. If YOU have not paid yours, you are asked to do so now before April 15th, when the time is up. One hundred and forty dolars have been raised, leaving a balance yet to come in of sixty dollars. WILL YOU HELP?

We are planning to celebrate our 25th Anniversary in June. We want to make it a splendid celebration and one well worth while. We will need the help and co-operation of every organization and member of the chapel.

More about this later.

...Chapel of the Mediator...

Register

Baptisms

January 12—Robert John Doane Cleeland.
February 23—William Mark Goodwin, Jr.

Burials

February 5—Mrs. Elizabeth Crompton.

Communicants Received

Herbert A. Hall, from the Church of the Redemption.
Mrs. Emma Baird (Dick) Poulterer, from the Memorial Church of St. Paul.
Mrs. Annie S. Morse, from St. James, Derby, Conn.

CHILDREN'S LENTEN SERVICES

You children of the Mediator have heard it said, so many times, that if you do not go to

church, weekdays, during Lent, that you are not really keeping Lent at all, in Church attendance, because Sundays do not count in the Lenten season. So it is never necessary to urge you, as much as the older people, to come regularly to the Friday afternoon talks, illustrated, as usual, by the Vicar. Cards will be given to you the first Friday in Lent and will be marked each service you attend. Let us all see how many cards, with not a service missed, can be turned in on Good Friday. It means Sunday mornings, Sunday School and Friday afternoons. It is hoped this year that some of the Senior School will be able to come.

CIVIC RIGHTEOUSNESS

We have celebrated in a perfunctory way the birthday anniversaries of two great Americans. We have heard their lives reviewed, their value to the Nation, the lessons such lives teach us, and then the following day we forget all about them.

We learn as children that one, probably entirely legendary story of Washington and the cherry tree and the distinguishing characteristic that he could not tell a lie. Of Lincoln we are reminded that he split rails and probably could, but would not, tell a lie. Garfield drove mules to a canal boat. Thomas Jefferson played the fiddle. Franklin walked up Market street with a roll under each arm. If the deep and abiding and inspiring life work we remember but little and if it is impressed on us once in a year on the recurrence of their natal anniversaries, it does not take root, it leaks out and is forgotten in what we consider the more important details of our business and social life.

These heroes are not set upon a pedestal merely as a perfunctory tribute, but as an example to be followed. To say of Lincoln and of Washington that they were great men and not be able to say wherein their greatness lay and not to make their life and character a part of our own, is merely to elevate them to a place in our national Walhalla, and then consider them no more unless our attention is specially directed to them.

Let us use as a text a perverted one from Scripture: "What shall it profit a man if he gain a World War and cannot win a minor battle for Civic Righteousness?"

If all of the great men of our Nation's history could return, what would be their position in affairs politcal? Would Lincoln see that the government for which he stood is in truth one "of the people, by the people and for the people?" Would he not rather very forcibly be reminded that it may be called a government of the people, it is distinctly not by the people and certainly not for the people. Reference is here made only to municipal government.

Are the evils in municipalities due to the fact that the worst elements are in the majority? Or is it due to the general laxity, the indifference of the majority, who for lack of public spirit fail to rise to the occasion and thereby allow the professional politician to do their thinking and selecting for them?

These are problems easy of solution, if we will get together and consider them. Do evils exist in our large cities or are they being slandered? Do we need to apply any remedies, or is the malady only an imaginary one?

In a certain large city of which we have read, there will be a sudden spasm of reform which will rage until election day and then subside and be heard of no more. G.

LENT AND THE ADVANCE PROGRAM

The season of Lent will soon be here. In this of all years it should be a season of special penitence. Officers of the Brotherhood should look forward to it as an occasion for stimulating the Chapter's work and life. It should be possible to fit the objectives of the Brotherhood's Advance Program into the routine of its days and weeks. And of these

seven objectives there are several that are particularly appropriate to its teaching:

First: Making personal prayer and service a living factor in every Parish. This should be one great means of stimulating the spiritual life. It should be accomplished largely through the Brotherhood Chapter; but all other activities of the Parish should make this one of their goals. This could be well done by the Bible Class, the Men's Club, or other men's organizations.

Second: Making practical the efforts to bring men in large numbers to Church, to the Bible Class and to the Men's Corporate Communion, are distinctly forms of work related to the Lenten season, and are important objectives of the Advance Program. All such efforts should be made in the spirit of the Lenten season, with prayer first, then service.

Third: The promotion of the devotional life of the family through the practice of family prayer is a unique opportunity this year for all Chapters. Why not a Chapter conference some night on this subject? The Director, by taking thought beforehand, could supply himself with samples of books of prayer suitable for family use.

Fourth: The call to the Sacred Ministry should have a very special claim upon the thought and prayers of young men and older boys during the season of Lent. No Director need be without the literature useful in stimulating such ambitions, and Rectors should use the Lenten season as a time for very close heart-to-heart talks with their more thoughtful boys.

The Lenten season should be a special time for the promotion of the Advance Program. Among the seven varieties of opportunity we suggest that the Chapter select, for the purpose of being definite, the above four. The other three are equally important. These four are suggested for the sake of definiteness, and because of their special appropriateness. —St. Andrew's Cross.

A CHILD'S PRAYER FOR PEACE

Dear God, please make all warfare cease,
Please teach the world the love of peace.
Let love and kindness guide us when
Hate slips into the hearts of men.
God, spread your goodness near and far,
God, spare the world from cruel war,
O, hear us children ask for peace
And make all bitter warfare cease.

JOHN MARTIN.

THE LITTLE FLAG YOU GAVE ME

By Agnes Mary Smith.

I've a dear little flag, my soldier,
  The flag that you gave to me
When your country called, and your heart replied,
  And you left me for over the sea.
And you bade me then, my soldier,
  To keep that flag for you,
And to love the red and to love the white
  And the field of royal blue.

So I'll love that flag, my soldier,
  For my country and for you—
The heart's red blood, the strong, white soul
  And the blue of the loyal true.
And when you come back, my soldier,
  Come back from over the sea,
I'll wave that flag with a happy heart—
  The flag that you gave to me.

And when you are sad, my soldier—
  For I am so far away—
Just take new heart and think of the flag
  That you gave to me that day.
And I'll hold it dear, my soldier,
  For it binds me fast to you,
And it holds us close in our country's love—
  The red and the white and the blue.

If you never come back, my soldier,
  Come back from over the sea;
If your brave, true soul returns to its God
  Your heart will still be with me.
And I'll love that flag, my soldier—
  The red and the white and the blue—
And with breaking heart and a trembling hand,
  I'll wave it high for you!

—*Detroit Free Press.*

The · Monthly · Message · of · the Parish · of · the · Holy · Apostles

THE RESCUE OF THE LOST SHEEP

Church of the Holy Apostles

TWENTY-FIRST AND CHRISTIAN STREETS

STAFF

Rev. George Herbert Toop, D.D., 332 S. Twenty-first Street.
Rev. Charles P. Bispham, 2051 Christian Street.
Rev. William S. Neill, 2201 Madison Square.
Deaconess Brookman, 2035 Montrose Street.
F. Lyman Wheeler, Organist and Choirmaster, 313 S. Broad Street
John Brooks, Sexton, 2035 Montrose Street.

TELEPHONES

The Church telephone is Dickinson 6-60.
The Rector's telephone is Locust 6-57.
Mr. Bispham's telephone is Locust 8-01-J.
Mr. Neill's telephone is Locust 24-20-W.
The Deaconess's telephone is Dickinson 37-62-R.

HOURS OF SERVICE

Holy Communion..... 9.00 A. M.
Morning Prayer and Sermon..... 10.30 A. M.
Public Baptism..... 12.00 M.
Sunday-school and Bible Classes..... 2.30 P. M.
Evening Service..... 7.45 P. M.

USHERS' ASSOCIATION

William G. Casner, Secretary.

SPECIAL OFFERINGS

January 19....For the Domestic and Foreign Missionary Society.
February 23...For the Chancel Guild.
March 16.....For the Sunday-school.
April 17.....**Good Friday**—Chapel of St. Simon the Cyrenian.
18.....**Easter Day**—Church Expenses.
20.....Maunday Thursday—Rector's Fund.
May 18.....For the Diocesan Board of Missions.
June 15.....For the Memorial Chapel of the Holy Communion.
July 20.....For Religious Education.
September 21..For the Sustentation Fund of the Diocese.
October 19....For the Chapel of the Mediator.
November 27..**Thanksgiving Day**—For the Episcopal Hospital
December 21...For the Episcopal and Convention Fund.
25...**Christmas Day**—For the Church Pension Fund.

Organizations

VESTRY

Meets second Wednesday evening.

Rector's Warden, William R. Chapman, 1215 S. Broad Street.
Accounting Warden, George W. Jacobs, 1628 Chestnut Street.
Secretary of the Vestry, Alfred M. Gray, 219 S. Melville Street.

William R. Chapman.
George W. Jacobs.
William G. Casner.
Alfred M. Gray.
William A. Huey.
Jerome S. Cross.
Joseph A. Perkins
William R. Chapman, Jr.
William H. Funston.
Robert P. Shick.
Joseph L. Bailey.

CHANCEL GUILD

Meets second Monday evenings.

CHURCH PERIODICAL CLUB

MOTHERS' MEETING

Meets Friday afternoons.

WOMAN'S AUXILIARY

Meets first Thursday afternoon, 2.30 o'clock.
No. 1, Junior (Girls)
Meets Tuesday afternoons.
No. 1, Junior (Boys)
Meets Wednesday afternoons.

No. 2, Junior (Girls)
Meets Monday evenings.
Babies' Branch

YOUNG WOMEN'S GUILD

Meets Tuesday evenings.

SISTERHOOD OF ST. MARY

Meets fourth Monday evenings.

DORCAS GUILD

Meets Thursday afternoons, 2 o'clock.

WOMEN'S BENEFICIAL ASSOCIATION

Meets third Tuesday evenings.

"BUSY BEES"

Meets first and third Tuesday Evenings.

MEN'S BENEFICIAL

Meets second Tuesday evenings.

BROTHERHOOD OF ST. ANDREW

Meets third Wednesday evenings.

Junior Chapter

Meets every Tuesday evening.

BOY SCOUTS

Meets every Monday evening.

RED CROSS AUXILIARY, No. 47

Meets every Monday evening.

Sunday-School

Superintendent
The Rector

Assistant Superintendents
Rev. William S. Neill.
Miss Mary A. Warwick.

Secretary
Mr. Joseph L. Bailey.

Treasurer
Mr. Joseph Henry.

Librarian
Mr. James H. Grier, Jr.

PRIMARY DEPARTMENT

Mrs. J. Lewis Smith.

INTERMEDIATE DEPARTMENT

Miss Lillian Wallace.

SUNDAY-SCHOOL ASSOCIATION

Mr. James Flood, Jr., Secretary.

SUNDAY-SCHOOL COUNCIL

Meets third Sunday evening.
Mr. Joseph L. Bailey, Secretary.

TEACHERS

Primary: Mrs. Smith. Intermediate: Miss Wallace.

A. Deaconess Brookman.
B. Mr. Neill.
C.
D. Mrs. Anderson.
E. Mrs. Cobb.
F. Mrs. McIntyre.
G. Miss Patton.
H. Mrs. Wall.
I. Miss Rosalie Smith.
J. Miss Clara W. Smith
K. Miss Warwick.
L. Mrs. Thomas.
M. Miss Dupuy.
O. Mr. McIntyre.
P. Mr. Bispham.
Q. Mr. Neibergall.
R. Mr. Jacobs.
S. Miss Satterfield.
T. Miss Gloster.
U. Mrs. Given.
V. Miss Wilkinson.
W. Mr. F. M. McIntyre.
X. Mr. Bishop.
Y. Mr. Flood.
Z.

1. Miss Van Vranken.
3. Miss Agnes Dunegan.
5. Miss Lee
7. Miss Devine.
9. Miss Dugdale.
11. Miss Dunbar.
13.
15. Miss Marshall.
17. Miss Carmint.
19. Miss Confer.
21. Miss Whiteside.
23. Miss Grace Hall.
25. Miss Wilson.
27. Miss Bishop.
29. Miss Macpherson.
31. Miss Burt.
33. Miss Anna Dunegan
2. Miss Gamble.
4. Mr. Oberhuber.
6.
8. Mr. Burgess.
10.
12. Mr. Hamill.
14. Miss Kilburn.

Memorial Chapel of the Holy Communion

TWENTY-SEVENTH AND WHARTON STREETS

The Chapel Directory

Staff

Rev. H. L. Hannah, Vicar, 2631 Wharton St. Telephone, Dickinson 1054.
Deaconess Zulma Bispham, 1431 Marston Street. Telephone, Dickinson 5524-W.
Mr. Howard S. Hipwell, Choirmaster, 6041 Chestnut St. Telephone, Belmont 2612-J.
Mr. William Oliver, Sexton, 2127 Seigel St.

OFFICE HOURS

The Vicar—Tuesday and Friday, 11.00 A. M. to 1.00 P. M. Thursday, 7.30 P. M.
The Parish Visitor—Monday, Wednesday and Thursday, 10.00 A. M. to 12.00 M. Thursday, 7.30 P. M., and Saturday, 1.30 P. M. to 2.30 P. M.
Note.—Please come to the Cloister door for all Parish calls. In case of urgent need, call any time.

Calendar

THE SERVICES

Sundays

8.00 A. M. Holy Communion (every Sunday).
0.30 A. M. Holy Communion. First Sunday in the month (second celebration).
10.30 A. M. Morning Prayer and Sermon.
12.00 M. The Men's Own.
2.30 P. M. Sunday-school.
7.45 P. M. Evensong and Address.

Week Days

7.45 P. M. Wednesday. Service and Address.
10.00 A. M. Holy Days. Holy Communion.

WEEKLY MEETINGS

Monday:
7.45 P. M. Girls' Friendly Society.
8.00 P. M. Brotherhood of St. Andrew.
8.00 P. M. Men's Own Club.
Tuesday:
8.00 P. M. Boy Scouts.
8.00 P. M. Men's Own Club.
8.30 P. M. Fife and Drum Corps.
Wednesday:
4.00 P. M. Girls' Friendly Society Candidates.
7.45 P. M. Mid-week Service.
8.00 P. M. Men's Own Club.
8.30 P. M. Sunday-school Choir Practice.
Thursday:
4.00 P. M. Girls' Gymnasium.
5.00 P. M. Boys' Gymnasium.
8.00 P. M. Choir Practice.
8.00 P. M. Men's Own Club.
8.00 P. M. Stonemen's Fellowship.
8.00 P. M. Athletic League.
Friday:
1–5.00 P. M. Mothers' Meeting and Red Cross Auxiliary, 324.
8.00 P. M. Men's Own Club.
Saturday:
10.00 A. M. Junior Auxiliary.

MONTHLY MEETINGS

8.00 P. M. First Monday. Business Session of Men's Own.
8.00 P. M. Second Monday. ADVISORY BOARD, BUSINESS SESSION.
8.00 P. M. Business Session, Brotherhood of St. Andrew.
8.00 P. M. Business Session of G. F. Society.
11.00 A. M. First Tuesday. Parish Staff, Holy Apostles.
8.00 P. M. Third Tuesday. Social Session of Boy Scouts.
2.30 P. M. First Wednesday. Business Session, Chapel Aid.
4.00 P. M. Second Wednesday. Business Session, G. F. S. Candidates.
2.30 P. M. Fourth Wednesday. Business Session, Chancel Guild.
7.00 P. M. First Friday. Chapel Council, Conference.
8.00 P. M. Third Friday. Social Session, Men's Own.
8.00 P. M. Fourth Friday. Business Session, Young Peoples' Union.
10.00 A. M. First Saturday. Junior Auxiliary.
3.30 P. M. Second Sunday. Teachers' Meeting in Church.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

Mr. George W. Jacobs. Mr. William A. Huey
Mr. Jerome S. Cross.

Officers from the Chapel

Mr. David Gray, Treasurer.
Mr. William J. Uren, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.
Vicar, Presiding Officer.
Miss Zulma Bispham, Secretary.

THE CHANCEL GUILD

Mrs. Charles Kirst, President.
Mrs. Patrick Culbertson, Vice-President.
Mrs. William Macool, Secretary-Treasurer.

THE CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Nellie Porter, Organist.
Miss Edna Knorr, Assistant Organist.

THE SUNDAY-SCHOOL

Officers

The Vicar, Superintendent.
Mr. Norman G. Macloud, General Secretary.
Miss Edna Knorr, Organist.
Deaconess Bispham, Secretary.
Eugenia Knight, Treasurer.
Mrs. Charles Scherer, Font Roll Superintendent.

SUNDAY-SCHOOL CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Edna Knorr, Organist.

SUNDAY-SCHOOL TEACHERS

Kindergarten

Deaconess Bispham, Principal.
Miss Florence Mason.
Miss Charlotte Knorr, Organist
Mrs. Chas. Uren, Assistant, Class Three.

Primary

Mrs. John Neill, Principal.
Miss Claudia Haines, Assistant.
Miss Charlotte Gibson, Organist.

Junior

Mrs. Robert Young.
Miss Emma Huff.
Miss Edith Mills.
Mrs. Salina Davis.
Mrs. David Pollock.
Mrs. J. McCaughan.
Mrs. Robert Nicholson.
Miss Sarah Russell.
Mrs. Charles Young.
Mrs. Francis Larkin.
Miss Florence Deck.
Mr. Harry Collins.
Miss E. McElhenny.
Miss Katharine Knorr.
Miss E. M. Williams.
Mr. Wilson Gamble.

Senior

Mrs. John Rawlings.
Mrs. Alexander O'Neill.
Mrs. Wm. McLaughlin.
Miss Bessie Magee.
Mrs. David Gibson.
Miss Ravenal.
Miss Knight.
Mrs. C. F. Scherer.
Miss J. Dunlap.

MOTHERS' MEETING

Mrs. Frank Williamson, Directress.
Mrs. John Collins, Assistant.

GIRLS' FRIENDLY SOCIETY

Deaconess Bispham, Branch Secretary.

Associates

Mrs. Harry Hillock. Mrs. Frank Naulty.

RED CROSS AUXILIARY, 324

Mrs. Frank Williamson, Chairman.
Mrs. Thomas H. Mooney, Vice-Chairman.
Miss May McClatchey, Secretary.
Miss Katharine Knorr, Treasurer.

GIRLS' FRIENDLY CANDIDATES

Deaconess Bispham, Directress.
Louisa Young, Secretary.
Eva Elliott, Treasurer.

Associates

Mrs. Harry Hillock. Mrs. Ashwood.
Mrs. Robert McLoughlin Mrs. N. Montgomery.

JUNIOR AUXILIARY

Deaconess Bispham, Directress.
Miss Katharine Knorr, Associate.

BABIES' BRANCH

Mrs. Charles Scherer, Secretary.

THE MEN'S OWN

Mr. William A. Huey, President.
Mr. Harry Collins, Vice-President.
Mr. ——— Perry, Treasurer.
Mr. Harry N. Collins, Secretary.
Mr. Louis Myers, Registrar.

BROTHERHOOD OF ST. ANDREW

Vicar, Director.
Mr. Frank Naulty, Vice-Director.
Mr. Louis Myers, Secretary.
Mr. Harry Collins, Treasurer.

BOY SCOUTS

Troop 120

Mr. Walter C. Chadwick, District 2 Commissioner.
The Vicar, Acting Troop Scout Master.
Serj. George Russell, Drill Master.

TROOP COMMITTEE

Vicar Mr. Thomas Bauden.
Mr. Howard Hipwell.

YOUNG PEOPLE'S UNION

Mrs. Thomas Mooney, Directress.
Miss Elizabeth O'Neill, Assistant Directress.
Miss Violet Patton, Secretary.
Miss May McClatchey, Treasurer.

Associates

Mrs. Herbert L. Hannah. Mrs. William Oberhuber.
Mrs. William Macool. Mrs. Howard Hipwell.
Mrs. Nan Montgomery.

THE CHAPEL AID

Mrs. Robert Young, Directress.
Mrs. Thomas Watson, Assistant Directress.
Mrs. David Pollock, Treasurer.
Mrs. Charles Young, Secretary.

Standing Notices

The Clergy should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

HOLY BAPTISM

Third Sunday of every month at Morning Prayer. Meet at 10.20 A. M., in Parish House, Mrs. Charles F. Scherer in charge. In case of sickness consult Vicar.

N B.—Rubric, Prayer Book, page 251. And also warn them that without like great cause and necessity they procure not their children to be baptized in their houses."

SOLEMNIZATION OF MATRIMONY

By appointment with the Vicar. He should be consulted as early as possible in order to avoid conflicts.

BURIAL OF THE DEAD

This service most fittingly is held in the Church. Never on Sunday, unless absolutely necessary. No arrangements should be made before the Vicar has been consulted.

VISITATION OF THE SICK

The Clergy are most desirous to call upon the sick and to administer the Holy Communion to such as desire it. They are not *omniscient*, however, and have no way of knowing who is sick unless they are told. Please notice Rubric in Prayer Book, page 281, "When any person is sick, notice shall be given thereof to the Minister of the Parish." Your co-operation is requested.

CHANGE OF ADDRESSES

In order to keep our records perfect and to better serve you, members changing their residence are requested to notify the Parish Secretary or Vicar at once.

DUPLEX ENVELOPES

The Chapel is supported by Voluntary Offerings made through the Duplex Envelope System. Every member in the Parish is urged to contribute his or her share "as God hath prospered him."

This is a duty. Do not ask anyone else to pay for your church privileges.

Envelopes will be gladly furnished by applying to the Parish Secretary, Miss Mills or Mr. Hugh Gallagher, after any service.

MEMORIAL FLOWERS

The Flowers on the Altar on Sundays are Memorials to departed Loved Ones. We want every Sunday to be so memorialized. The weekly chart is in the hands of the Chancel Guild. Speak to the President of the Guild.

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TWENTY-SECOND AND REED STREETS

STAFF

Rev. John R. Logan, Vicar, 1408 S. Twenty-second Street.
Rev. A. Myron Cochran, Curate, 2122 Reed Street.
Mr. Charles S. Brooks, Lay Assistant, 2118 Carpenter Street.
Rev. A. Myron Cochran, Musical Director.
Mr. Irvin E. Hall, Registrar, 2237 Reed Street.
Mr. Adolphus H. Thomas, Sexton, 2039 Reed Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

The Vicar—Tuesday and Friday, 11.00 to 12.00 A. M.
Wednesday, 7.00 P. M.
The Curate—Wednesday and Thursday, 11.00 to 12.00 A. M.
Saturday 4.00 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at 7.00 A. M.
Morning Prayer and Sermon, 10.45 A. M.
Sunday-school and Bible Classes, 2.30 P. M.
Evening Prayer and Sermon, 8.00 P. M.
Evening Prayer with Address, Wednesdays at 8.00 P. M.
Holy Baptism, second and fourth Sundays at 10.45 and first Sunday at 4.00 P. M.

ORGANIZATIONS

(Unless time is designated, the hour is 8.00 P. M.)

Advisory Board—First Monday evening.
Woman's Auxiliary—First and third Tuesdays.
Parish Aid—Second and Fourth Tuesdays.
Brotherhood of St. Andrew—Second and fourth Tuesdays.
St. Monica's Guild—Second and fourth Fridays.
Young Women's Friendship Circle—Each Tuesday evening.
Ushers' Association—Each Monday evening.
Altar Guild—First Wednesday.
Flower Guild—Each Friday afternoon at 4.30.
Choir Guild—Second Friday.
Men's Club—First and third Tuesdays.
Young Men's Forum—Third Sunday at 4.00 P. M.
Boys' Auxiliary—Each Tuesday evening at 7.15.
Chapel League—Each Tuesday evening.

ADVISORY BOARD

Henry A. Booth.
Charles S. Brooks, Treasurer.
Joseph W. Draper.
Zachariah Foote.
James H. Flood.
Irvin E. Hall, Secretary.
Joseph D. Hooper.
James H. Morgan.
Archie Owens.
Thaddeus Price.
Edmond Scotti.
Jacob Turner.

SUNDAY-SCHOOL OFFICERS

John R. Logan, Superintendent.
A. Myron Cochran, Associate Superintendent.
Preston C. Johnson, Assistant Superintendent.
Joseph N. Foote, Chief Secretary.
Francis Purnell and Paul Jones, Assistants.
Charles S. Brooks, Treasurer.
Miss Marie Hill, Pianist.
Miss Ida Osborne, Primary Department.
Miss Jeanetta Barnes, Intermediate Department.
Mrs. Alice B. Scotti, Cradle Roll.
Mrs. Sarah A. Mills, Librarian.
Mrs. Ida Hicks, Assistant.

KINDERGARTEN TEACHERS

Miss Ida Osborn.
Mrs. Ida B. Frazier.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.

BOTH PHONES

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Chapel of the Mediator

FIFTY-FIRST AND SPRUCE STREETS

STAFF

Rev. Phillips Endecott Osgood, Vicar, 5021 Pine Street
Mrs. A. B. Hanscom, Vicar's Assistant, 229 Buckingham Place.
N. B. Clarke, Organist and Choirmaster, 5233 Spruce Street
W. F. George, Lay Reader
J. W. Le Gallez, Lay Reader
D. R. Mangam, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. Gumpert, Vice-Chairman of the Advisory Board and Editor of the Leaflet, 5038 Osage Avenue.
E. H. Bauzenberger, Registrar, 251 S. Fifty-seventh Street.
R. E. Stoneback, Treasurer, 4943 Walnut Street.
W. R. Heins, Chairman of the Property Committee, 5449 Cedar Avenue.
W. F. George, Secretary of the Mediator Schools, address at the Chapel.

OFFICE HOURS

The Vicar—Tuesdays and Fridays at 5.15 p. m. Wednesdays at 7.15 p. m.
The Vicar's Assistant—Daily, except Saturdays, 10.30 to 12.00 a. m.
The Treasurer—May be seen after services or on Monday evenings at the Parish Building.
The Parish Building is open daily from 8.45 a. m. to 10.30 p. m., except from 12.30 to 1.30 p. m. and 5.45 to 7.15 p. m.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Preston 4371-J.
Mrs. Hanscom's telephone is Baring 7494-M.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

Representatives from the Vestry

Robert P. Shick. J. W. Perkins. Wm H. Funsten

Representatives from the Chapel

J. H. Barndt.
E. H. Bauzenberger.
Herbert E. Blackman.
Francis F. Burch,
George H. Fisher,
E. B. Gumpert.
J. Wesley Heins
William R. Heins.
W. H. King,
Willard Maston.
R. Eugene Stoneback.
S. H. Warnock.

PROPERTY COMMITTEE RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

Sunday:
8.00 a. m. Holy Communion.
10.45 a. m. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 p. m. The Mediator Schools (and Adult Bible Classes).
7.00 p. m. Men's Meeting (as announced).
8.00 p. m. Evening Service and Sermon.

Wednesday:
7.45 p. m. Evening Prayer.
8.15 p. m. The Vicar's Midweek Class for Teachers and other Adults.

Holy Baptism will be administered the second Sunday, in Morning Prayer, or any Sunday at 12.20 or 3.45 p. m.

The Vicar should be consulted before making arrangements for Baptisms, Weddings or Funerals at which his services are desired.

General

The Advisory Board—The first Friday in the month at 8.00 p. m.
The Chapel Council—The third Tuesday (when called) at 8.00 p. m.

For Men and Boys

The Brotherhood of Saint Andrew—The first Tuesday at 8.00 p. m.
Sir Galahad Castle and The Boy Scout Troop—Fridays at 7.30 p. m.
The War Work Group—Wednesdays at 8 p. m.

For Women and Girls

The Altar Guild—The Monday before the first Sunday of the month at 8.00 p. m.
The Mediator Guild—The first Wednesday at 2.30 p. m.
The Home Missionary Society—Thursdays at 2.30 p. m.
The Woman's Auxiliary—Fridays at 2.30 p. m.
The Girls' Friendly Society—Fridays at 8.15 p. m.
The Girls' Friendly Society Candidates and Camp Fire Girls—Thursdays at 4.00 p. m.

ALBERT BAUZENBERGER

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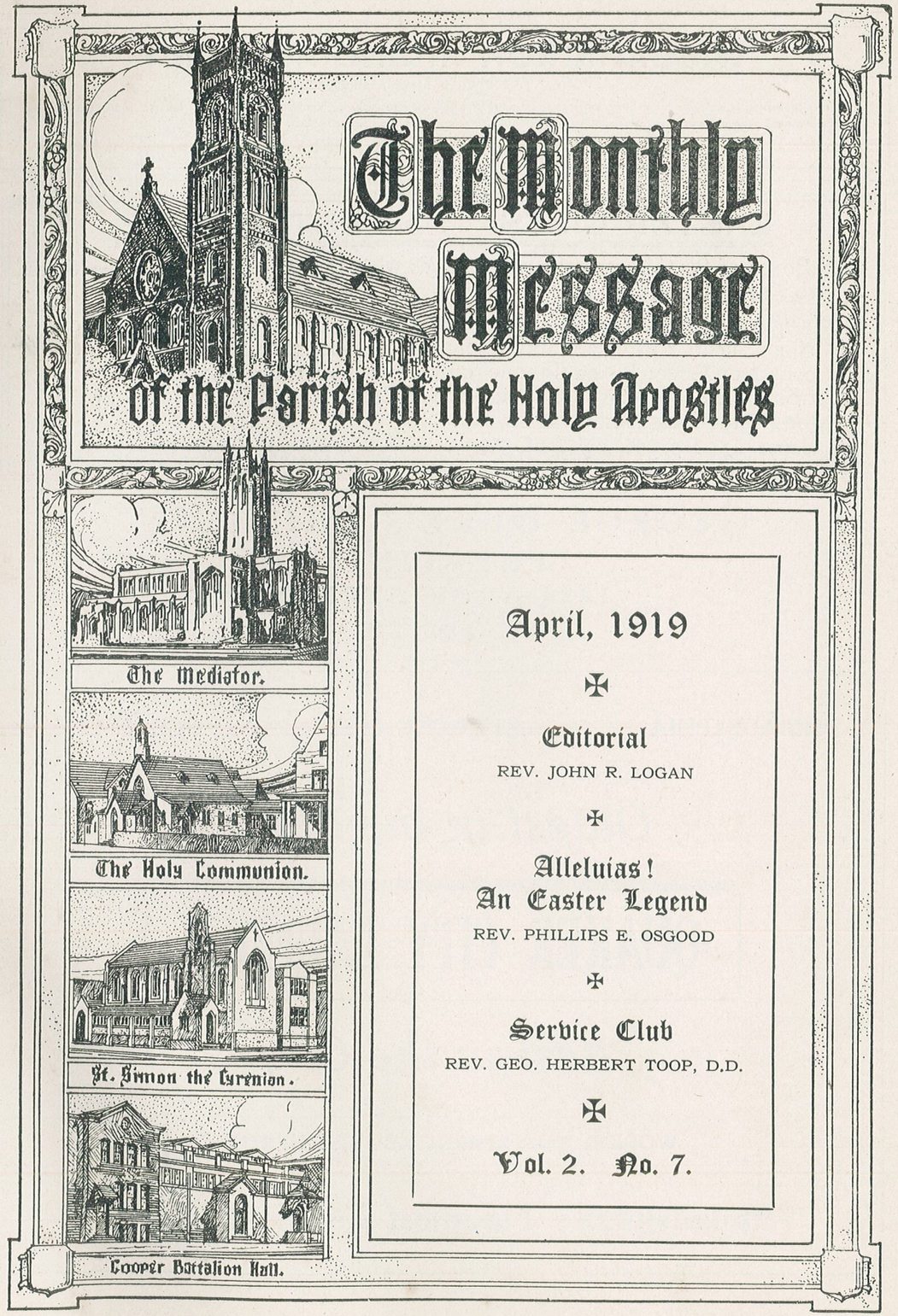

April, 1919

Editorial

REV. JOHN R. LOGAN

Alleluias!
An Easter Legend

REV. PHILLIPS E. OSGOOD

Service Club

REV. GEO. HERBERT TOOP, D.D.

Vol. 2. No. 7.

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Wynne, Vernon
Young, Allan Dayton
Zearfoss, Charles H., Lieut. Com'nder

*Deceased.

Guide them, guard them, gird them, God!

Total, 112

THE MONTHLY MESSAGE

Published in the Interest of the
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Editor
The Rector, Rev. George Herbert Toop, D.D.
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Rev. Phillips Endecott Osgood — Rev. Herbert Leslie Hannah — Rev. John Richard Logan
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Vol. 2 — Philadelphia, April, 1919 — No. 7

EDITORIAL

Nature is always suggestive of the spiritual. The seasons of the year have their message to the heart of man. Spring is budding out upon us with tremendous force and power as the sun in its natural course is sending us warmer beams of light and heat. The grass gets green, the leaves appear, and all vegetation, which seemed so dead a few months ago, seem to live anew, and we say "'tis spring." On Good Friday nothing seemed so dead and hopeless as the Founder of the Christian Church, and His little band of disciples. What a wonderful change on Resurrection-Easter day. Life from the dead and faith renewed in the hearts of these first Christians.

Today the most active, helpful and constructive force in the world is the Christian Church, with its head, Jesus Christ, at one time apparently dead—the most potent and energizing power and force in life. The power of that resurrected life is bringing life from death in the hearts of men, opening deaf ears, loosening stammering tongues and giving sight to (dead) blinded eyes.

Out of all of the chaos and confusion, turmoil and unrest of our present day—Jesus Christ still lives, and to those who unfalteringly trust and serve Him, He gives the spring of hope for a better day, turns the darkness into light and brings life from the dead. Do we not from our dead selves rise to higher things, from our failures go on to successes?

Let us then not despair, but press onward and upward to the higher and brighter day, to the mark of the high calling which is in Jesus Christ our Lord.

"'Tis the spring of souls today;
Christ has burst His prison,
And from three days' sleep in death,
As the sun hath risen;
All the winter of our sins,
Long and dark, is flying
From His light, to whom we give
Laud and praise undying."

John R. Logan.

Alleluias!

An Easter "Legend"

I.

High above the marketplace loomed the gray Cathedral. The carved portals and rose-windowed front caught the morning sunshine, which had not yet slanted down to the cobbles of the square itself, where, in the cool shadow, the pigeons pecked and perked and preened, undisturbed as yet by Easter passers-by. Within the cloister the choir rehearsed a mighty processional of Alleluias, and the very gargoyles upon the cornices seemed to give utterance to the adoration of the Lord the whole Cathedral embodied and compelled.

The sun rays crept down the buttresses of the great church until they reached the highest entrance steps, and then, as if by signal, the bells of Easter summons boomed and sang high overhead (startling the pigeons into a swirl of panic up into the sunlight and away). Out of the streets and byways towards the sun-illumined Holy Place came the Easter worshippers. In their festal clothes the sun's own cheeriness was repeated, prism-lined. Individuals merged in groups, groups flowed into companies (as waterdrops upon a window-pane add themselves to each other); companies buoyantly converged in one increasing *people,* moving toward the doors of gathering-in.

But at those doors the stream was dammed! An unseen obstacle prevented entrance to the Easter worship! The crowd pressed close; latecomers peering over the shoulders of those in front to see what it might be that so withstood their indignant pressure. Those in front pressed backward in recoil, until about the threefold entrance there lay an open, irregular semicircle of bare pavement. Then, and not till then, were seen, stationed in the doorways, certain armored knights and men-at-arms, upon whose surcoats and lance-pennants were emblazoned the coat-of-arms of the king. With their lances across the doors the soldiers barred all entrance. What could it mean? The people grumbled, yet they did not dare or care to force their way within. Therefore in rebellious silence the growing crowd awaited some word from those who kept the portals. Which word soon came. A nobleman, heralded by the shrill command of trumpet notes and by the sudden ceasing of the tower bells, came out upon the sunlit steps. From his girdle he drew a scroll of parchment, hung with heavy seals. He opened it (the silence was so tense the crackle of the parchment was audible across the marketplace), and thus he read:

"A PROCLAMATION

"In the name of God, the Three in One, of His Archangels, and of His Church Militant here below! Amen!

"I am your kind and servant both, my people. Hearken then!

"Good Friday night, as I lay sleeping, appeared to me a Shining Presence, with wings of fire and countenance like lightning. I (affrighted, prostrate, stunned) heard in my ears a Voice as from on High: 'All hail, sovereign and bond-servant of this land! The Almighty God doth lay on you this Feast of Feasts the solemn obligation to allow none to join the Easter Alleluias within whose hearts is not the truth of them. The Lord our God should have a sincere and an understanding folk to praise Him on the Day of Days. I lay it in your charge, O King; see ye to it that the Alleluias of this Easter Day be *the truthful utterance of understanding hearts.* So, and only so, shall they be heard with the chorus of the Morning Stars and of the Heavenly Host!' So spake the angel to me.

"The lambent radiance faded and I woke. Having taken to myself at once the ghostly counsel of our Bishop to verify the Heavenly source of this strange ordinance, I do obey, and so must you! This is the reason of the men-at-arms who do withhold you from your sacrament. Yet if some one can speak for you the meaning Heaven has within its Alleluias then may you all pass in.

God Himself will utter His approval (I know not how!) when the right word cometh!

"In the Name of Christ Crucified. Amen!"

The silence in the crowd lasted well beyond the ceasing of the reading. Men and women for a moment quite forgot to breathe. But soon the hum of puzzled querying arose. Would there were some wise man in the midst who might answer the strange riddle and tell the meaning!

Presently in the centre of the throng arose a jostling which lasted until there was thrust forth into the open just such an one, seized upon and deputied to meet the test. A bent and fusty man in shabby dun, beneath his arm a dog-eared, black-letter book (which he had brought along on the mere chance that he might read a few sentences during the long prayers or the Te Deum): he stood and blinked, gathering his wits for impressiveness! No one had ever heard of him before, but this was the fulfilment of his life-long garret dreams. He coughed a most unnecessary and professional cough and huskily began: "The word Alleluia is a degenerate form, my worthy friends, of a compound Hebrew word, to wit, Hallelujah; which, in its turn, one may with half an eye distinguish is composed of the word Hallel (which indicates a tendency of praise) and of the shortened nymic of the Deity, 'Jah,' for 'Jehovah!' The word occurs mathematically oft in the ancient Temple liturgy, where—"

But here the heavy hand of a guardian knight descended on his shoulder, none too gently.

"My bookish friend, even I can see the cobwebs of your attic have dimmed your reason, too. Think you Heaven's meanings are in the Hebrew dictionary, and that arid statistics are fit to count as knowledge of the living heart of God?" "Reality and truth are not found in the brain of one whose brain alone is still alive, feeding on the husks of long-threshed grain," added the King's Herald. "Stand by!"

Was bookworm learning then unable to attain their end? The men and women of the throng were disappointed of their hope for easy solution of their problem by this so-called Wisdom. A jaunty youth, with flowing hair and mincing step chose himself as the alternative. Recognition buzzed in the host; this was the Troubadour, whose sugary intensities were the recent fad of the parasitic few. Tossing his perfumed curls from his white forehead, his eyes assumed a carefully ethereal fervor, and he began trancelike to declaim: "Alleluia? Alleluia!!!?? Ah, my sires and beauteous ladies! Alleluia!!! 'Tis an outpouring of the pent-up raptures of an unfettered universe through throat of lark and sheen of sky!" (He took a lace-edged handkerchief from his embroidered sleeve and gestured with it.) "'Tis the bliss of the ecstatic flow'ret that opens to the resurrection-urge of spring! 'Tis the ardency of love, the surge of hopes, the lilt of tender revelations, the——"

But the soldier who had silenced the brain-trusting Oracle had whirled at the growl of the crowd to face this blasphemous gabbler. Under his look the rhapsodist gasped and stammered to silence. "Chameleon! Word juggler! Hypocrite! Blasphemer of honest sincerities! Out of our sight! Emotionalism will not do at its best, and you are its intensified worst! We are seeking Realities today!"

III.

"Such as you, comrade!" exclaimed the King's Herald, leaping down the steps toward one whose face he had but now seen in the crowd. Into the open he forced a limping Crusader, clad in steel cap and patched cloak, reluctant, embarrassed. "Clear the air for us. Tell us what an Alleluia should mean. You are rugged and honest." The crowd pressed closer. They were hopeful of the end of their waiting in this scarlet-crossed soldier. "I am not a man of words, sir," protested the Crusader. "Yet I know in my heart what an Alleluia *can* mean. For we who survived sang it after battle one evening on the crest of the hill whence one can see the white walls of the Holy City. We who fought for that moment of vision know Alleluia is the word that somehow fits the soul that has ventured all for the victory of God in the world. More than this I have no words for, for I *know* much more!"

The multitude held itself breathless, feeling that the answer had forthcome: some sign was due. One guardsman lowered his lance and took off his helmet, expectant of he knew not what. Perhaps it was a partial answer after all that came when from the rearmost ranks of the inpressing people came the cry, "Passageway! Passageway!" and through the opened lane an invalid's sedan-chair made its way on the shoulders of four yeomen, clad in white. From within its curtains a wan and questioning woman's face looked out. Who it was no one there needed to ask, for all knew and loved the one they called their saint. She it was who in the Black Plague of bitter memory, when all who could fled from the pestilential town, had stayed of her own glad will. And in and out had gone with tenderness, with healing medicines and with words of serene benediction; doing what she could, she said, for the White Christ's sake, Who, too, was staying by them. Until at last the Plague had caught her with its bane, and though, through a new-learned agony of intercession by all the suffering yet resurrecting town, her life was spared, yet in her frail and broken body she bore the marks of crucifixion, that men might not forget at what cost Love had brought its Peace into her eyes.

She leaned down to the keepers of the doors and asked the meaning of their strange withstanding of these Easter throngs. Smiling but reverently she listened to their story. The Herald bent and kissed her blue-veined hand, then said: "O Lady of the city's saving, of this much at least I am sure, there can be no debarring you! You are" (he hesitated and spoke awesomely)—"You are the surest incarnation that we know of Christhood's glad death to self for others. I need no sign to know the doors must swing wide for you You *are* our sign, and of the Cross!"

The little "saint" shook her head. "Oh, no!" she said. "I should not, could not go in alone! I have no such right to your kind favoritism Others deserve it even more." She stretched her hands on either side. "See, here is this old mother; does she who all her life long has spent herself in nurturing and caring for her now-grown children, not bear the cross-mark, too? Her hands are hard with toil, for Love. Her brow is wrinkled for care's sake. Her eyes are dim with looking down the future those who receive the life she gave and gives shall know. See, here is the lad who yesterday stood straight before his tempter and said he would not lend himself to knavery for even gold enough to marry his long-waiting sweetheart. It is a sacrifice, cross-signed. See this Crusader; have you heard the heroic tale of how he jumped into the water at the landing of the knights in Jaffa, and became a living anchor for a drifting bridging in the face of almost certain doom? He gave himself for others. So have many, many of these here, each in his way.

"The Easter Alleluiah then means what? *The joy of that which is to be, at last begun: sung by those whose glad Good Fridays brought the Newness!* Good friends, are you waiting for a sign? There, then, is your sign!"

IV.

Her hand pointed. The doors were opened wide. And in their opened-ness stood three laughing children. Bored into romping protest by long waiting, they had danced hand in hand up to the steps; but when they saw that all the guardsmen and their elders were occupied about that sedan-chair-become-pulpit, they had scurried like a swirl of autumn leaves to the massive doors, had pushed back each one (eyes dancing, brows knit, and backs bent side by side), and now stood watching roguishly for the discovery of their prank.

Yet when the white hand pointed their way and the eyes of so many people followed, the three children went suddenly pink and breathless and fled from sight into the Cathedral-nave.

The Herald of the King rolled up his parchment and nodded to the trumpeters. The bells broke out in Alleluias. The choir procession started in through the cloister, singing triumphantly. The people poured in through the unbarred doors to meet it there within.

The guardian of the doors and the frail, carried "Saint" watched them go in. "Go tell the King these Easter Alleluias will be as he would they should be," she smiled.

"Yea, lady, the cross of some self-giving seems to sign us all, soon or late. And our Alleluias come to our lips when we know our self-giving avails." So the knight thought aloud.

"That childlikeness may start anew!"

"Thanks be to God!"

"May the good king of this people know that we understand—a little more than we did!"

They had not seen a lingering beggar beside them.

"No need to go tell the king. He knows and is glad," said the beggar, standing straight and lifting his tattered hood.

"Sire!" exclaimed the Herald, kneeling.

"Let us go in," said the king.

Mighty Alleluias welcomed them as they went!

P. E. O.

Why the Birch is White

A Story of Trees for Children

There was a time, long, long ago, when the birch was black. It was a bad and ugly tree.

It had black trunk and branch and twig, and even its leaves were black. It was gloomy and forbidding to look upon. The other trees did not like to have it near them, for it had an evil temper and was nearly always cross. Men passed it by when looking for shade, for it depressed them. Women shuddered at it as at some wicked thing, and even the laughter of children stilled when they came near it. It lived a solitary life, and wanted no companionship save its own. The sun tried in vain to light it up and make it glad. It repelled its rays and was dark and gloomy, even on the brightest day. The moon, which loved all the trees and made them glisten with her silvery touch, could do nothing with the black and ugly birch. It made the dark night darker all about it, and loved the darkness more than light. The stars, twinkling in the skies, seemed sometimes to hang upon the branches of the other trees and play with them, but never with the birch. They had learned long since that it was no use to try.

If ever the birch was happy, even a wee bit happy, and like the other trees, it was when the sun had gone down in the west and a black night fell, without light of moon or stars. And when a fierce storm burst upon the earth and wind and rain held sway, then when nature was fierce and at her worst, and lightning flashed and thunder rolled across the sky, the birch was happy. In glee it lifted up its voice and joined it with the voices of the storm. When the wild wind beat the other trees and tore their branches off, it laughed aloud for joy, the only joy it knew. In that old, old time, when the world was young, before men came upon the earth, it was the home of Fairies and Gnomes.

The Fairies were good little folks, who lived in growing things—the Fairy children in the flowers, and the grown-ups in the trees. The Gnomes were bad little folks, who lived in the rocks and caves. And always when they saw them, the Gnomes fought the Fairies and tried to kill them, so that they might have all the earth for themselves. There was plenty of room for all, but bad folks, little or big, do not like to have good folks about. They hate them just because they are good and they themselves are bad.

Now the Fairies had a Queen, whose name was Alita, and she was beautiful and sweet and good. Her hair was like fine gold, and her clothing like moonbeams at play upon the water. Always she was kind to her people, and they loved her above anything else in all the world.

Before men came to live upon the earth, the

Fairies went abroad in the sunlight and played in day and never were seen at night. The Gnomes had a King named Nitorum, and he was ugly and bad. His hair was black and his clothes as red as blood. He ruled the Gnomes with a rod of iron and never showed kindness to any. In fact, the Gnomes would not have kept a kind King, for they would have thought him weak. The Gnomes hated the day and came forth only at night.

It was only just as night was ending and day beginning, or the other way about, that the Fairies and Gnomes ever met. Then in the pale light, when it was neither day nor night, they saw each other, and always the Gnomes would attack the Fairies and try to kill them before they could reach the flowers and trees in which they slept at night.

Once inside the trees and flowers, the Fairies were safe, for the Gnomes had no power over them.

Nitorum, the King of the Gnomes, had proclaimed that if he ever caught Alita, the Queen of the Fairies, he would shut her up in his deepest and darkest cave, where never the sunlight came. He knew that she would die after a long, long time, yearning for the light and warmth of the sun, without which she could not live. Each day when the sun arose and touched each living thing with light and warmth and beauty, the Fairies would come dancing forth from the flowers and trees, where they had slept the dark away. From every flower and tree they came, except from one. No Fairy lived in the black and gloomy Birch. It was too much like the darkness, which they hated, for any Fairy to be happy in the Birch or want it for a home. Always they avoided it. Never played nor danced in its deep and depressing shade. Never swung upon its branches at play in sun and wind. Never touched it with their light and loving hands, as they did all other living things.

One day the Wind, which is one of the All-Father's gardeners, and scatters the seeds of flowers and plants and trees over all the earth, caught upon its wings a little seed of the black and ugly birch, and carried it far, far away across the land. At last into a bright and happy valley, where brooks romped and glistened in the sun and sang sweet songs for happiness; where many flowers of many kinds and colors spread their fragrance everywhere; where sun and moon and stars loved to linger and to make bright patterns on the grass; where the winds were always gentle and the fierce storms never came; where birds flashed their bright colors in the air and sang their sweetest songs; where everything was beautiful and happy, the Wind dropped the little seed of the very black and ugly birch. After a while the little seed was covered by the leaves and little moving bits of earth and dust carried by the gentle breeze. It is this way the All-Father arranges for His seeds to grow. And after being buried out of sight for a time the little seed began to feel something stir within it, some influence strong and compelling. This kept on and on for many days. The little seed could not stop it if it would. Nor did it want to, for something strange and sweet was urging it to come out of the dark, cold earth. The little seed did not know it, but it was life calling to it to come forth and be a tree. Soon it put forth a weak and tiny hand, which we call a shoot, and, pushing the earth aside, came out into the light.

It did not like the light at first, for it was a child of the very black and ugly birch tree far away, and for ages past all the birches had hated the sun, and as it is with men, so is it with trees, like father like child.

Slowly the little seed grew to be a tree. As it grew through the years it saw and knew no other birch, for there were no others in the bright and happy valley. Every day the perfume of the flowers filled the air it breathed; the songs of birds made music everywhere, and it heard no ugly sound; the sweet, clear waters of the splashing brook fed its roots; the sun and moon touched it day and night with loving

hands and made it happy; and always the other trees were kind and friendly to it.

At first, like all the other birches, this one was ugly and gloomy and sad. It could not help it, for so it was born. But slowly it began to change. The joyous life of the bright and happy valley had effect, and, sharing in the life of the valley, at last, it became one with it. But still there was one thing in which it did not share. The Fairies loved the bright and happy valley and thousands of them lived there. Often there would come their queen Alita, to be with them for a day. Her own home was in a giant cedar upon a lofty hill-top far away. Every flower in the valley was a home for a Fairy child, and every tree for a grown-up Fairy. Every tree but one, and that one was the birch, for, though it was no longer sad or gloomy, it was still black, and no Fairy could be happy in a dark home, and Fairies must be happy or they die.

Sometimes there came hours when this thought made the black birch in the bright and happy valley very sad, but it never said so, for no one talked of sad things in the valley. The Birch loved all the Fairies, but of all it loved Alita best. It would have givevn up its life for her at any time. When she was in the bright and happy valley it knew its fullest joy. It watched her from afar, for she could not be happy near so dark a thing as a black birch. But she knew of the change that had come to the birch in the valley, far away from all the other birches, and she was sorry that she could not go and talk with it.

Ons bright and wondrous golden day in summer-time, when the Queen had come to the bright and happy valley, and had played and danced the whole day through with her loving people, the sun began to set before they realized that the day was gone, so very, very happy had they been. Suddenly one of the Fairies cried aloud: "Look, the sun is gone." With startled faces they all loked up and saw the darkness coming.

Now, no flower or tree could ever take in more than one Fairy, and never could it take in any other Fairy than its own. That was the law of the flowers and trees and Fairies, and if it was broken the flower or tree or Fairy breaking it died.

Here was their Queen, their dear Queen Alita, far from home and night coming swiftly on, and with it would come the Gnomes from their rocks and caves, and no tree to take her in. Before they had decided what to do, if there was anything they could do, a wild and stricken cry rang through all the valley, for there upon its edge stood Nitorum, and with him many Gnomes. Upon Nitorum's face was an ugly look, and there was hatred in his eyes. It seemed as if nothing could save the Fairies' Queen. Quickly she bade them to retire to their homes in the flowers and trees, where they would be safe, and leave her alone. But they would not. They were afraid, terribly, horribly afraid, but their love was stronger than their fear. They cried aloud all together that they would not leave her, that if she died they, too, would die.

Every flower and tree opened wide their doors and stood ready in anxious dread to take the Fairies in and shut out the Gnomes. Every tree but one. Long, long ago the birches had lost this power, because it was not used. The secret which opened the doors of the flowers and trees was love, and that the birches did not have. Of all the flowers and trees in the bright and happy valley, the birch was suffering most in this dark and evil hour when Alita's danger came, for it loved her more than they.

With loud and vicious cries, with ugly faces and wicked hearts, with swift and eager feet, down came the Gnomes from the valley's edge. Almost they were upon the Fairies, almost they had them in their cruel hands. But as the birch had stood there in its helpless dread and terror, with fear and love beating through it, it felt deep within it something stirring. It was not unlike that first stirring the little seed had felt when it was in the earth. New life, new strength, a new strange power was coming

to it, and yet it seemed not altogether new, but as if it might be something which once it knew but had forgotten. Through the long years in the bright and happy valley love had been born and fostered in the black birch's heart, and love, remember, was the secret which opened wide the doors of the flowers and trees to the Fairies. So now, in this great hour of need, slowly the door of the black Birch opened. No one else had noticed it, for flowers and trees and Fairies had eyes only for the ugly Gnomes, who were now nearly upon the Fairies.

Using all his strength, the black birch lifted up his voice and cried aloud, above the wild screaming of the Gnomes: "Look, look at me; my door is open wide. Alita, come to me and be safe. Come quickly. Come." For just a fraction of a second there was a pause, and then Alita understood and cried to all the Fairies: "Go, go to your flowers and trees. I will go into the Birch. Quick! Be quick!" In a twinkling of an eye every Fairy was out of sight and safe, and every door was shut. The Gnomes stood about in helpless, savage rage, for never before had they had a chance to seize the Fairies' Queen. Alita, within the birch, was secure and happy, for a strange thing had come to pass. When the doors of the birch began to open for the Fairies' Queen, its bark began to change from black to white. In trunk and branch and twig it changed, until all was white. When the morning sun arose and peeped down in the valley, with its warm and tender eyes, it saw something which was not there when it had said "Good night" to the flowers and trees. In the centre of the valley where the black birch had been, stood a white and glorious tree. It caught up every ray of light and added to it a beauty of its own. In sweet and graceful ways it moved its branches with the breeze. Birds sang in it their sweetest songs, and seemed still more beautiful themselves, because of the beauty of the tree. It seemed to add a sweetness to the very perfume of the flowers.

And then there came the crowning thing of all, for its doors slowly opened in the dawning day, just as the sun touched with light its branches, and there stepped forth in her white and glistening robe, Alita, the Fairies' Queen. And ever since the Birch has been white and has been Alita's home. By the Fairies it is the best loved of all the trees, and there the Fairies and good children meet and talk and play together.

G. H. T.

TO THE TREASURERS OF THE UNITED OFFERING:

The Fifteenth Annual Service of the Woman's Auxiliary, with the Presentation of the United Offering, will be held in St. Stephen's Church, Tenth street above Chestnut, Thursday, April 24th, 1919, at 10.30 A. M.

This service will be followed by a short business meeting of the treasurers.

St. Stephen's is our most centrally located church—close to several trolley lines and within easy walking distance from Broad Street Station and the Terminal. This makes it a fine opportunity for the women to attend a presentation service and to see the new and beautiful Magee Memorials. Miss Magee is the United Offering Treasurer at St. Stephen's. Therefore we shall be the more interested to have the Church filled to overflowing.

Only six months to our Triennial Presentation!

Shall we not give our best efforts to make Pennsylvania's offering "tell?"

"Victory Offerings" will help to swell the grand total!

This word comes from the Treasurer for the Diocese of Bethlehem: "It is such a wonderful year to have a 'blue box'!"

MARY C. S. NORTH, Treasurer.

Parish Notes—Church and Chapels

...Church...

Register

Baptisms

March 23—John James Pershing Todd.
March 23—Sallie Estlack (adult).

Marriages

March 4—Reynolds De Silva and Martha Louise Sterrett.
March 4—John George Cook and Sallie (Kelly) Kaufmann

Burials

March 5—Mrs. Margaret Walker.
March 6—Mrs. Eva Dougherty Rutley.
March 15—Matilda Hahn.
April 3—John E. Ware.

Communicants Transferred

March 27—Mrs. Kate Harris Pursley to Epiphany Church, Sherwood.
March 27—Miss Jennie Pursley, to Epiphany Church, Sherwood.
March 27—Miss Margaret J. Harris, to Epiphany Church, Sherwood.
March 14—George H. Cromley, to St. Barnabas Church.

Personal

We tender our sympathy to Mr. and Mrs. John Glasspool, Mr. Joseph Walker and family, Mr. Thomas T. Bennett, Mr. and Charles L. McAllister, Mrs. Frederick Hahn and family, and Miss Irwin, in the bereavements they have recently sustained.

THE RECTOR'S LETTER

Easter! What joy the word connotes over all the world. No other word carries anything like the same spiritual significance as this. The Christmas spirit draws men closer together in fellowship, but the Easter spirit draws them closer to God.

It is a happy day, placed in a happy time of the year.

Its highest note is the note of worship, and worship itself in its highest note. No Christian can be absent from the Lamb's High Feast and not be the poorer for it all his days.

There are, after all, comparatively few Easters any of us have, when one considers that Easter's full participation does not come until fifteen of one's milestones have been passed, and that the eventualities of life inevitably rob us of some, and that before we know it the evening of life is upon us. Let us cherish and hold precious those we are privileged to have. Let us meet together at the dear Lord's table again as we have met before. Let us enter afresh into the joy of our Lord.

G. H. T.

MEMORIAL TO ORVILLE KIDWELL

All who knew Orville Kidwell and admired and loved him for his many attractive qualities, his sunny nature, his affectionate disposition, and his quiet but persistent determination to make his life count for something worth while, both materially and spiritually, will be glad to know that his mother is to place a memorial to him in Holy Apostles. It is to be a beautiful set of red altar hangings, which we have needed.

As the red hangings are used chiefly to commemorate the lives of those apostles who made the great sacrifice to the cause of their Lord, there is an exquisite fitness in this memorial to one who died in a cause which was no less real a sacrifice to the common good than was the other.

We are glad to have this new set of handsome hangings, and the more so as they are made richer for us in the signifi cance of the young life of rich promise which they memorialize. It is an added tie, binding us still closer to one whom we already loved. G. H.

MEMORIAL SERVICE FOR WILLIAM J. MOORE

On Sunday, March 9th, during the morning service, there was held a short memorial service for William J. Moore, who had laid down his life in the great cause in France. The service consisted of a hymn, a psalm, prayers, and "taps." "Taps" were sounded by a bugler from the Marine Band of the Navy Yard. During the service the flag was held by Corporal Howard Jacobs.

Never shall we forget "taps," as they were sounded that day. Even men who had been long in the service said they never had heard this tender and beautiful melody played so well. Tears welled to eyes over all the church. William J. Moore was known to nearly all there, and all who knew him loved him for his quiet, sterling qualities.

On Sunday morning, March 23d, there was dedicated a service flag to his memory, the gift of his family. The flag is of handsome silk, red, with a centre field of white. In the middle of the white field is a blue star, and the number 123, representing the number of men on the Honor Roll of the church, while above it are gold stars for the men who died, and below it silver stars for those who were wounded.

So long as the church stands this flag should be treasured for all it represents of the fundamental values of life and the sacrificial gift of self that life for us all might be worth the having.

It will serve as a constant reminder of a debt we owe and can pay only by making our own lives worthy the sacrifice made for us.

G. H. T.

CONFIRMATION

On Sunday morning, March 30th, the Rt. Rev. Thomas J. Garland, D. D., visited the Church of the Holy Apostles, and administered the rite of Confirmation to the following persons:

Mrs. Ella Frances Curley
Margaret Sophia Cook
Sallie Estlack
Elizabeth Frances Eulas
Louis A. Flanagan
William Fresh
Herman Leo Gatter
Mrs. Anna Moore Gelhard
Irma Rebecca Duncan Graves
John Hollingsworth Hill
Clara May Hume
Mrs. Ethel (Hume) Jackson
Anne Mary Kerwin
James Leslie
Mrs. Louisa A. McGowan
Robert Francis McNicholl
Margaret Logan Mercer
Ruth Naomi Morrow
Henry Clifford Noble
Christine O'Neill
Richard Clements Parker
Evelyn Beatrice Frances Pearson
Charlotte R. Tyson
Mrs. Helen (Boate) Wright

This was not a large class, but there seems to be very few in the church lists who have not been confirmed.

This number was augmented by two, the daughters of Superintendent of Police Robinson, at a supplemental confirmation service, held in the church on Tuesday afternoon, April 1st. The class had its first communion on Sunday, April 6th, at which time the rector preached a sermon appropriate to the occasion.

We welcome these newcomers into the full privileges of the church membership, and pray that God and His love may abound in them more and more in all the days to come. G. H. T.

EASTER DAY SERVICES

Daybreak Carol Service, followed immediately by the Holy Communion, 7.00 o'clock.

Holy Communion, 9.00 A. M.

Shortened form of Morning Prayer, and Holy Communion, 10.30 o'clock.

Sunday-school anniversary in the church, 3.00 P. M.

The 4.15 P. M. and the Forum Services will be omitted.

THE EVERY-MEMBER CAMPAIGN

It has been a good thing for us to do, and it has done us some good, I think.

We did not join in the diocesan groups very much, but worked out our own plan fairly well.

Our parish week, our diocesan week, our world week, accomplished something for us, each of them. About seventy-five persons participated in the every-member canvass on Sunday, March 30th.

Many pledges for prayer, for Bible study, for different phases of parish and diocesan activity were received, and a total of about $1800 in new subscriptions for parish support or missionary work.

About one-fourth of the members of the parish were not at home to receive the canvassers, or if they were at home, failed to answer the summons at the door.

Some of these were necessarily out, of course, for the duties of life do not stay for canvassers. Some went out because the canvassers were coming, or else they refused to heed the bell.

The first feeling such action rouses in one is indignation, that any one should hold the Church in such light esteem as to treat it so. That one who refuses to support His work in the world can love God one doubts.

The second feeling roused is one of wonder. One asks himself why members of the Church should expect to have all her privileges whenever they felt inclined to avail themselves of them without feeling any sense of responsibility to support the Church. Personally, I would rather let some one else pay for my bread than for my religion.

The argument that many cannot afford to give anything to the Church because they have so little ability to give, really is beside the point. It is not the *amount* that counts, it is the fact of giving something.

One thinks that the very great deal done for them at Holy Apostles has made some of its members unfamiliar with the impulses of generosity.

Our money contributions to any object are generally, and rightly I think, taken as the gauge and measure of our interest in the object. That being true, there are about a third of the members of Holy Apostles not interested in the Church.

The fact is a little startling. One questions in pastoral concern about what should be done with such members.

The Master said to His disciples when He sent them forth: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house . . . shake off the very dust from your feet." The Church of today is less courageous than that, and so it lacks vital appeal. One asks, "Is the Church not held too cheap to command respect?"

Perhaps it would be salutary if the records of the Church's membership were divided into two classes, one "active and supporting members," and the other "reserved and non-supporting members," and the lists published regularly.

But, after all, the real loss does not fall on the Church. It falls on the ones who try to cheat God. Long ago the prophet asked, "Will a man rob God?" Swift the answer came, "Ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings."

However, we have no better raw material to make a Church of than poor old human nature, and apparently it does not make some of it over to belong to the Church. But one does yearn to find sterling honesty and vital forces operative in those who have come into the fellowship of the Christ.

I have gone in rather a round-about way to say that the every-member campaign, while measurably successful, was not so much of a success at Holy Apostles as we had hoped.

We shall still try to reach those who were out, either by personal visit or by mail.

May I not say to you, as your Rector, that response to this appeal is more a vital matter to you than it is to the Church? G. H. T.

—It is not the spurt at the start, but the continued, unresting, unhasting advance that wins the day.

THE NEW SERVICE CLUB

I hesitate to write about this new venture in our household of faith, even though I have been asked to do so. One dislikes ever to be over-optimistic, for the disillusionment is distinctly retardant to future effort. Yet I believe I would rather be over-optimistic a score of times than to be over-pessimistic once.

And it would be hard not to be optimistic about the new Service Club.

So here goes: I am going to tell you all about it. At the end of February I asked eighteen or twenty of the young men of the church to meet me the next Monday night, at the rectory. Five responded. The next Monday night there were nine, the next fourteen, the next twenty-one, the next thirty-eight, the next fifty-eight.

The club, at its third meeting set itself the task of getting one hundred members in a month. In two weeks it had secured ninety-three. Before this appears the number will be well over the hundred.

What is it all about? Why is the club being formed? What is it to do?

It is a long story, and I doubt that the written word can make it plain. However, I'll try.

First, honest confession is good for the soul. It clears the air. I came home from a morning service some two and a half months ago thoroughly disheartened. For the first time since I became your Rector I felt that my task was utterly hopeless, and that the work of the Church of the Holy Apostles was done. That as a great, strong factor in the life of the diocese and the Church at large its mission was accomplished, certainly along the old lines. That, thereafter, it was to find fulfilment of its work in its chapels, its service clubs and in that dispersion of its members into other parishes far and wide, where they added that peculiar quality of Christian life and zeal which was so outstanding a characteristic of its members. In that hour nothing could have convinced me but that the heyday of Holy Apostles was past, and that the future held nothing but a slow and certain decline. I said to myself that I had practically wasted five years of my life, and let my confession be complete, I said that after the consecration of the Chapel of the Mediator I was through. I felt the burden was too heavy to be borne unless one had buoyant and enthusiastic support. Week after week the removals from the neighborhood were going on. Not one week nor two, not one month nor two, not one year nor two, but steadily, week after week. month after month, year after year, the process continued. No one moved into the neighborhood to take the places of those who went from it to whom we could make appeal. And many of those who moved away either dropped out of the church life entirely or else came back with increasing infrequency. So we were continually losing some of our best Sunday School teachers and officers, some of the most helpful workers in the various organizations of the church, even some of the vestrymen dropped out of regularity in church attendance. I canvassed the whole situation, and I saw blue everywhere. I passed a sleepless night, and reviewed my work, and wondered if another might not have done better.

In the morning the feeling of depression persisted, and that was unusual, for my nature is naturally sanguine, and hope is generally born fresh in me with each new sun. In fact, one of the most determining bits of my philosophy of life has ever been this, "It will be all right in the morning." But that next morning it was not "all right." I passed other sleepless nights, and tossed through the slow hours to other depressed days.

But there is another old saw, "It is always darkest just before dawn!" I believe that that is true for me today, as never before. For after a few days I began to recover my equilibrium, and a few little things occurred to give me fresh hope.

Then I called together the little group of young men and set the whole church situation before them, and told them that the hour of their responsibility had struck, that in the past the staff, the vestry, and a few others had carried the load of church work and affairs, and that it was now their turn to assume the task. They agreed with me

that Holy Apostles was too good a thing to lose, that its peculiar influence for molding Christian life and character was too fine to have pass away, that the heritages of its past were too rich to be allowed to be dissipated. God forgive us for our blindness, for I found these men eager for the very responsibilities we thought they shunned. Some thought we did not want them to assume them, and hesitated to push themselves forward. Others were indifferent, because they found no vital work offered them in the church life.

Today they are banded together in a spirit of determination so vital that, as one said after one of the meetings, "you just feel it grip you;" and another, "this is the first organization at the church I ever cared to belong to."

As to the program for the future, it is already too long to dwell upon here. Any way, the Club would rather translate its ideas into action than words, if I understand its spirit aright.

But some things can be said now, and should be said, so that the Club's relation with the life of the church may be fully understood, for unless I am much mistaken the Service Club is going to be the determining factor in church affairs in the days to come.

The Club will get its hundred men, and will not stop there. Then it will go out to get one hundred men at least to pledge themselves to be at the morning service every Sunday when they are in town and well. And the number will not stop there. There will be strong, active committees on each phase of the church-life, such as morning service, the Forum, the Sunday School, men's societies, boys', women's and girls' organizations, on church finance, and in short, on every phase of our common work.

It will establish a plan of church activities to be known as "The Century Plan." This means that effort will be made to bring every organization of the church up to the hundred mark in membership. Any organization may have as much larger a number as it can get, but effort will not cease until it has reached the century point.

There will be established a parish "Honor Roll," upon which will be inscribed the name of any organization or cognate group of organizations which has reached one hundred. The "Service Club" itself will head the list. Let us make no mistake about it. The Club has a vital purpose, and there is nothing one hundred men, banded together for a set purpose, cannot do.

There is more of hope for Holy Apostles this moment than at any time since I have been here This band of men, if they hold together, and "carry on" as they have started, will control the future of this church. And that is as it should be, for they hold the future in their hands, and they can put their determinations into operation. They have the opportunity and the power.

G. H. T.

SERVICE CLUB OF THE CHURCH OF HOLY APOSTLES

Are you a member? If you are not, you had better get in line. Our aim is 100. We started with five, and at our last meeting, which was the fourth, we had present 35.

Every member is enthusiastic in this new movement. Your Rector is simply delighted. We are all having such a good time, and want you to join in. So come along, you will find us at Mrs. George Thomas' residence, corner Twenty-first and Spruce streets, every Monday evening, at 8 o'clock, until further notice.

Eventually. Why not now?

H. LEONBERGER, Sec'y.

Wrath clouds our sky, war lifts on high
His flag of crimson stain,
Each monstrous birth o'erspreads the earth
In battle's gory train.
Yet still we trust in God the Just,
Still keep our faith alive,
That 'neath thine eye all hate shall die,
And only love survive.

—*Horace Greeley in* 1863.

The letter fails, the systems fall
And every symbol wanes;
The spirit overbrooding all,
Eternal love, remains.—*Whittier.*

...The Memorial Chapel...

The Parish Register

Baptisms

"Hereby made children of grace."

March 14—Jeane Ruth Bazar.
March 16—Catherine Marie McIlhenny.
March 16—Edna Vivian Hipwell.
March 26—Margaret Clayton Dinmore.

THE VICAR'S LETTER

My dear People:

It will be Easter before another "Message" reaches you, so I am wishing you a very blessed Eastertide in this number. Our services have been well attended during Lent, and those who have kept comradeship with the Master will enter into the joy of His Resurrection. It is the seeker who finds. Easter Day yields its joy to him who understands its spiritual message. To many it will be only a day of "special" music or new bonnets.

The real test of our devotion will be the presentation of ourselves at the altar rail. That is the supreme act of loyalty and devotion to the Risen Lord. If we be there then we "be risen with Christ."

During the Every-Member Campaign, letters were sent to all the families, enclosing a card to be signed and left in the large alms bason, which will be placed in the Sacristy. Let us determine to greet the Risen Lord on Easter Day at any sacrifice. If you have received no card there will be enough on the table for all.

There will be two celebrations of the Holy Communion on Easter Day. The first at 7.30 A. M. This service will be led by the Junior Choir, which has proved to us all its ability to render a reverent and impressive service. The second celebration will be at 10.30 A. M., led by the Senior Choir.

Let us determine to make Easter a great day at the Chapel of the Holy Communion. A day of the great family gathering, a day of renewed vows and pledges; to offer a more loyal allegiance to the Master; a day of risen lives and hearts aglow with the devotion of those first disciples, and a rededication akin to that day when we first became His disciples, when each vowed to "be His faithful soldier and servant unto his life's end."

Let us prepare for it at the Commemorative Celebration on Maundy Thursday, at 7.45 P. M. This ought to be a great night for us. Let us make it a great family gathering around the family altar.

In spite of all the sufferings and hardships of life, may this be to us all a glorious Eastertide.

Faithfuly yours,
H. L. HANNAH.

CONFIRMATION

On Wednesday, April 2, at 7.45 P. M., the Rt. Rev. Thomas J. Garland, D. D., confirmed a class of thirty-seven (37).

The Bishop preached a most excellent sermon to a crowded Chapel. Not a seat was left, and some stood in the rear of the Church.

The class consisted of five men, six women, six boys and nineteen girls. Total, 37. For three months the class has been meeting, and we believe that they will be faithful members of the Church. It will interest you to know that 27 of the youngest people pledged to the support of the Church $2.53, and for the support of Missions, $1.67 a week, which makes a total for the year from this new class of $218.40. The adult ten remaining are yet to be heard from, and we expect them to do proportionately as well.

The Class follows:

Mary Rayfield Anderson
Emma Meta Austin
Emily Catharine Bauer
Albert Christian Bauer
Elizabeth Ann Briddes
Matilda Lerene Camac
Milfred Robert Cox
Magdalene Grace Crawford
Grant Courtney Dinmore
Margaret Clayton Dinmore
Martha Moore Dunn
Katharine Caroline Eckert

Deliah Agnes Gardler
Anna Catharine Hayes
Howard Scott Hipwell
Edna Vivian Hipwell
Robert Sample Hill
Rosalie Eleanor Hornkeith
Margaret Stewart Iredale
John Edgar Ireland
Lillian Charlotte Ireland
Isabelle Mullen Ireland
Charlotte Knorr
John Alrik Koskinen
Walter Edwin Lunn
Henry George Lunn
Sarah Jane McCaughan
Jennie McCurdy
Esther Elizabeth McKamey
Isabella McKamey
Mary Alice Price
Jennie Rogan
Samuel Rothwell
Robert Smith
Sarah Jane Smith
Anna Seiss
Sophia Young Unruh

Congratulations to every one of you. May none fall by the wayside. Be loyal to Christ and His Church. Pray, give and work. And at the last may He grant to us all a holy rest and peace.

Remember your RULE OF LIFE: "Pray daily; read the Scriptures daily; go to Church at least once every Sunday; receive the Holy Communion no less than once every month."

THE EVERY-MEMBER CAMPAIGN

The great campaign is over—that is, the canvassers' part. But the fruits of that effort will continue to come in for some time.

I want first of all to thank the good people of the Chapel of the Holy Communion for their splendid response. Both those who made the canvass and those who received them so graciously and responded to the work of the Chapel life. I believe no other church showed greater devotion to this movement than did the Chapel people. We followed the guidance of the Diocese and were abreast of the movement all the time, and on the day of the canvass had well perfected plans, which worked without a hitch, so that at Evensong we gave the sum total of the work accomplished. We hope that out of this experience we will have a permanent body of men and women who will render valuable assistance in the Master's Kingdom.

I am certain of this one thing—that all those who have offered personal service are the better for it. They know the difficulties that beset the man who works for Christ. Their eyes have been opened to the necessity of EVERY ONE doing what he can, rather than expecting so much done for himself. "He that loseth his life shall find it." That is the secret. If the Chapel is to mean much, then you must lose yourself in her service.

Only the Master Himself can measure the spiritual ingathering of that Sunday. We are glad we accepted the challenge of the Diocese and we met it the very best we could. And we were blessed.

I am giving below some of the results tabulated. But remember that figures are poor things to measure results of a movement like this.

Only one team failed to go out. All the rest of the Parish was faithfuly canvassed. About 725 people were reached. Pledges for daily prayer, 218; to read the Bible, 159; to be faithful in public worship, 158.

Pledges for Service: Bible study, 25; family prayer, 41; Sunday School, 54; men's organizations, 14; Welcome Committee, 7; woman's organizations, 16; work among girls, 31; Diocesan Mission work, 5; Hospital work, 5; Corporate Communion, 89; bringing others to Church, 42; Mission study, 4; visiting, 6; Woman's Auxiliary, 30; work among boys, 12; community service, 105; rescue work, 4.

The results of giving:

Total number of pledges brought back, 191; new pledges to Parish support, 53. Number of new pledges for Missions, 53.

Of course the work had to be hurried in one afternoon. I believe in week drives. But we accomplished it.

Now it remains to place all those who have pledged for service, and I hope that all who did will make the burden light by coming to see the Vicar at his office and get your appointment in the Chapel life. I can place you all. Let us get in consultation.

Thank you once again for the fine campaign you carried through.

...Chapel of St. Simon the Cyrenian...

Register

Baptisms

February 26—George Rias Peterson.
February 27—Mary Matilda Holmes
March 3—Clarence Richard Marriott
March 5—Viola Thomas.
March 5—Mrs. Emma Louise Wallace.
March 5—Jeremiah Hollis.
March 5—Thomas Alva Reid.
March 9—Helen Isabell Smith.
March 28—Mrs. Lillian Ophelia Jones.
March 29—Robert Martin Fisher.
March 29—Mrs. Mary Elizabeth Burton.

Marriages

March 3—Cardonza Piper and Ethel Trotman.
March 8—Silas B. Middles and Laura Jackson.
February 26—Marshall H. Williams and Helen Hilliard.
March 18—Valentine M. Crisostomo and Theresa C. Charlon.
March 20—Stewart E. Scott and Mabel L. Walters.
March 24—Otto Walker and Daisy V. Reason.
March 26—Joseph T. Hall and Birch A. Maull.

Burials

February 28—Mrs. Fanny Harris Seggraves.
March 3—William Whitaker, Jr.
March 3—Mary Matilda Holmes.
March 6—Charles H. Campbell, Sr.
March 10—Mrs. Jennie Carter.
March 10—John Charles Caldwell.
March 11—Mrs. Phoebe Thomas Wright.
March 17—Clarence R. Marriott.
March 21—Mary Alice Walker.
March 23—Charlton D. Piddeaux.
March 31—Mrs. Annie Myrie.

Communicants Received

Chester C. Turner, from St. Thomas' Church, Philadelphia, Pa.

Miss Mamie Botts, from St. Cyprian Church, New York City.

Personal

Our sympathy is extended to the relatives of the deceased mentioned above, in the bereavements they have sustained.

VICAR'S LETTER

My dear Parishioners:

This letter comes in the form of an Easter greeting for God's richest and choicest blessings at this happy Easter time, that each of you may enjoy much of that real Christian happiness which comes from a well-kept Lent, with some real victories over self, the world, the flesh and the devil. We will meet together around the Lord's table in a great feast of Christian love and indwelling grace.

The evidence of Christian love and indwelling can be manifested by the giving of ourselves and the giving of our means to the support of the Christian Church. We are expressing the hope that our Easter offering this year will be the best and largest we have ever had. We are anxious to raise one thousand dollars to clear us from debt, and to leave a balance to tide us over the summer months when the income is greatly decreased, although the outgo is nearly the same.

Let each one give and give liberally according to ability.

We hesitate to fix your amount, but we are asking all who can to give five dollars on Easter Day, then if not that amount, what you can.

Praying God's continued blessings upon you with the hope that this Holy Week may see you become more and more like unto the Perfect Man.

Faithfully your Minister,

JOHN R. LOGAN.

CONFIRMATION

The Rt. Rev. Thomas J. Garland, Bishop Suffragan of this Diocese, visited us on Sunday evening, March 30th, for Confirmation, and con-

firmed the second largest class we have ever had the pleasure and privilege of presenting. It was the first time we have had one of our own Diocesans in four years. The Church was packed to the doors, and the aisles crowded. The ushers reported 989 present.

The procession, led by a choir of 38 voices, singing 450, "All Hail the Power of Jesus' Name," followed by the class and the clergy, made a most beautiful sight, and the heartiness with which the congregation sang was evidence of the fact that the people had caught the inspiration of the hour.

The sermon of the Bishop upon the text, "God so loved the world," St. John 3: 16, made a profound impression upon the audience. After telling of how God loved us, and the manner in which He had manifested the love to His children, the Bishop made a strong appeal to us to manifest our love and appreciation back to God by a life of Prayer, Service and Giving; by our making the best gift—the giving of ourselves.

There were thirty men and boys and 44 women and girls, the average being 27 years. Of the 74 confirmed 21 are members of the Sunday School.

The following were confirmed: Jennie A. Anderson, Lillian E. Baker, Mrs. Ruth C. Bateman, Mrs. Jeannetta V. Bell, Mrs. Alice L. Benjamin, Nellie A. Bradford. Mrs. Mary E. Branch, Mrs. Mary E. Burton, Mrs. Ethel A. Clare, Gwendolyn E. Cochran, Mrs. Hannah J. Cuff, Mrs. Mary E. H. Cuffeea, Mrs. Lillian A. Cunningham, Mary L. Curtis, Mary E. Dalton, Edith M. Dalton, Beatrice H. Dumpson, Edith T. Easton, Mrs. Sarah S. Ferren, Mrs. Lela Griffith, Edith Harris, Florence E. Henson, Sarah R. Jackson, Nellie W. Johnson, Mrs. Lillian O. Jones, Mrs. Kathryn E. Keene, Mrs. Sarah D. Lovell, Mrs. Amanda B. Montier, Mrs. Minerva Morgan, Julia E. Morgan, Mrs. Sadie P. Munce, Mrs. Emma McH. Perdue, Cornelia R. Seamon, Edna R. Shorts, Mrs. Beatrice Iredell Smith, Mrs. Marie H. Smith, Viola Thomas, Mrs. Jennie Turner, Mrs. Emma L. Wallace, Mrs. Sarah B. Washington, Bertha L. Whittington, Ethel C. Wiggins, Marie G. Williams, Edith G. Young, William J. Bacchus, James H. Broomeslord, James R. Brown, Myron E. Cochran, Ralph A. Cuffeea, Edgar G. Curtis, James Davis, James M. Earley, Ralph Fassett, Oswold Finney, Joseph F. Ford, James Fowler, James H. Graves, Howard W. Green, Jeremiah Hollis, George McF. Howard, Walter S. Keene, David A. Ledgister, John J. Montier, Clarence F. Morgan, Joseph A. Nathan, Thomas A. Reid, John I. Rice, Robert H. Robbins, Frank M. Seggraves, Dawson R. Scott, Edgar E. Stevens, Walter P. Trenfield, William H. Ward and Robert H. Williams.

How happy we are to welcome these "new members" in fuller relationship and shares in the responsibilities of extending God's Kingdom through His Church, with the prayer that in this world they may have a knowledge of God's truth, and in the world to come, life everlasting.

The class will have their first communion on Sunday morning, April 13th, at 7 A. M.

BISHOP DEMBY'S VISIT

On Wednesday evening, March 26, we had the good pleasure of having with us the Rt. Rev. E. Thomas Demby, Suffragan Bishop for work among Colored People in Arkansas, and the Province of the Southwest He told us something of the work that could be done, and the excellent opportunity the Church has of reaching our people if proper support could be given by the Church. We have a special interest in Bishop Demby because he is one of the two clergymen of our race who has been elevated to the high and holy office of the Episcopate.

He and Bishop Delany need our prayers, sympathy and help, and we of the race must help. The day has already come when we must reach our hands down in our pockets to give, rather than to stretch them out to the Church to get. It will hearten our two Colored Bishops to feel and know that they have the sympathy and support of their own people in the work to which this great Church has called them.

THE EVERY-MEMBER CAMPAIGN AND CANVASS

During the three weeks of the Every-Member Campaign, some interest in this great Diocesan movement was manifested on the part of not a few of the members of the chapel. Possibly the incidents which elicited the greatest degree of interest from our people were the mass meeting at the Phillips Brooks Memorial Chapel, on

March 23d, and the Wednesday evening service at St. Simon's, on March 26th, on both of which occasions addresses were made by the Rt. Rev. E. Thomas Demby. A large measure of enthusiasm was developed in the minds of possibly all whose privilege it was to hear the Bishops Garland and Demby at the mass meeting, and the very thrilling address of the Rev. Mr. Patton, to whom so much credit is due for the awakening in the minds of many Churchmen a real interest in the work of the Church among the colored people of America. We all feel a profound sense of gratitude for the zeal which Dr. Patton has shown in behalf of our people, and we pray that he may be permitted to serve for many years, in order that he may bring to fruition the many good things which, as he intimated in his address, he is planning for the uplift and development of our people.

Another incident to which is due much of the good which we feel will come to us as the result of the campaign was the stirring appeal which the Vicar made to the members of the chapel at the morning service on the third Sunday in Lent; a large congregation was present that morning, and the vigor of his appeal was felt by all to such an extent that we believe that many, if not all, will endeavor to come up to the standard which he set for the members of this chapel.

On the final Sunday of the campaign a band of canvassers, after lunch at the Parish Building, set out to make the visits to the homes of our members, and faithfully and hard they worked between the hours of 2 and 7. Up to the present time about three hundred cards have been returned and the reports made thereon are full of encouragement, for they tell in no uncertain manner of the desire and the determination in the minds of hundreds of our members to practice for their personal benefit and for the help of the Church the distinctive objects of the campaign—Prayer, Service and Giving.

All the canvassers who have reported up to the present time tell of the cordial and sympathetic way in which they were received.

While thus the campaign and canvass have not been brilliantly successful in the life of our chapel some substantial good has been accomplished, and we can only imagine and hope to realize another time the vast amount of good which can be done when more of us lend our help in carrying to success those movements which like this one have such worthy objects set as their goal.

We shall hope that every reader of the "Message" will experience for himself the joy and blessedness of a life of

PRAYER—SERVICE—and GIVING.

NOTES

The class of 1918 presented a very beautiful and costly rug for use in the chancel of the church. We appreciate this much needed gift and congratulate the members upon their efforts.

Sunday afternoon, April 13th, at three o'clock, a memorial service will be held, at which time a very beautiful memorial will be unveiled in memory of the late Mary Osborn Wilson, a faithful and devoted worker of the chapel during a part of its early life.

The following is the report of the entertainment given by the choir guild on the evening of March 3d, at which time a creditable presentation of the tuneful operetta, "The Pennant" was made:

Receipts from the sale of tickets	$87.23
Receipts from the sale of refreshments	21.22
Receipts from the sale of program spaces	18.00
Total receipts	$126.45
To sundry expenses, $76.30	76.30
Balance in treasury	50.15

The Music Director had hoped to have the choir give in April a program of selections exclusively by negro composers, but the preparation of the Easter music has made it necessary to put this program over to the month of May.

On the evening of Good Friday, April 18th, at 8 o'clock, the choir will render Sir John Stainer's "Crucifixion." A feature of the rendition this

year will be the singing, by the choir and congregation, of the beautiful hymns arranged for this very devotional meditation. The hymns have been carefully prepared by the congregations in five-minute periods after the services on the Sundays during Lent.

THE MUSICALES

On the second Sunday in March the monthly musicale was given at 8 P. M. A large congregation was present and seemed to have been benefitted by the program which was given in the following order:

Processional Hymn 520
Magnificat and Nunc Dimitis ..... Kimmins
Shortened form of Evening Prayer
Announcements
"Marche Pontificale" ..... Gounod
Orchestra and Organ
Baritone Solo—"Fear Not Ye, O Israel".. Dudley Buck
Mr. Charles A. Marshall
Trio—"Elegie and Consolation"..... Atherton
Violin—J. Sadler. 'Cello—W. H. Cole.
Organ—A. M. Cochran
Contralto Solo—"Come, Ye Blessed," from Gaul's "Holy City" ..... Miss H. Savoy
'Cello Solo—"Largo," from Xerxes ..... Handel
Mr. W. H. Cole
Hymn 81
Choir and Congregation
Duet—"So Thou Liftest," from Stainer's "Crucifixion."
Messrs. A. Baillou and C. A. Marshall
Tenor Solo, Recitative—"Sing Ye Praise," from Mendelssohn's "Hymn of Praise," Mr. Leon Walls
"Reverie" ..... Roberts
Orchestra and Organ
Soprano Solo—"The Lord is My Light".... Allitsen
Miss Alicia Fields
Baritone Solo—"Jesus Lover of My Soul".. MacDougall
Mr. Charles A. Marshall
Offertory Selection—"The Holy City"..... Orchestra
Concluding Prayers and Benediction
Recessional Hymn 507
Postlude—"Processional March" ..... Kinder
Organ

The orchestra in the foregoing program was composed of the following instruments and musicians:

Violins—Messrs. J. Johnson and J. Sadler.
'Cello—Mr. W. H. Cole.
Flute—Mrs. J. H. Banks.
Clarinets—Messrs. George Baquet and E. G. Curtis.
Cornets—Messrs. N. Bizell and C. Gaines.
Trombones—Messrs. B. Archer and A. Thomas.

There was real pleasure and satisfaction in having the assistance of the orchestra, and we are hoping to have them on other similar occasions.

EASTER SERVICES, MUSIC AND OFFERING

The Easter services will be held as usual with the first celebration of the Communion, at 6 A. M., Morning Prayer and second celebration at 10.45, the Sunday School Easter service at 3 P. M., and the Evening Prayer service at 8.15 P. M. At the service at 10.45 the program of music will be as follows:

"Christ Our Passover" ..... Schilling
Gloria after the Psalter ..... Chapple
Te Deum in E flat ..... Morrison
Jubilate Deo ..... Willmore
Communion Office in C ..... Monk
Offertory Anthem, "O Grave, Where is Thy Victory"
Stults

It is hoped that each one in our Church family will see to it that he or she is present at one or the other of the celebrations of Easter Day, for this is one of the days of the Church year which should find every communicant present to partake of the Holy Communion.

The offering of Easter Day is for the current expense fund, and we are hoping that this year's offering is going to surpass that of the last year. Let us set as the mark to which we shall all try to come up in our total offering, $400 as the minimum, going over that amount as far as we may like. The children of the Sunday School are working well, and we feel confident that they are going to attain their goal of $500.

Kindergarten Report for the Month of March.

Full attendance	1337
Largest attendance	88
Smallest attendance	34
Average daily	66.95

Teachers,
Mrs. Ida Osborne,
Mrs. Ida Frazier.

...Chapel of the Mediator...

Register

Baptisms

March 9th—Miriam Edwina Poulterer.
March 16th—Endecott Osgood.
April 6th—James Gillis Funston. Jr,

Marriages

March 1st—Albert Whitby Cavender and Eva Gertrude Blair.

Burials

March 12th—Mrs. Eliza Cunningham.
March 17th—Mrs. Rosana Ward MacFarlane.
March 22d—Lee Florence Dewey.
April 3d—James Harold MacSparron.

Communicants Removed

Mrs. Emily Ellis.
Mrs. Nana Fitzgerald.

THE VICAR'S LETTER

An Alleluia all our own, dear friends! How fitly it comes at Eastertide that we are going into the new Church! After all, it is as it should be at the time when we want the new Church most! It ought to be an unforgettable Holy Week and Easter for us all.

I therefore commend to your most hearty sympathy and co-operative loyalty the notes on the various important services of the week. Nothing ought to interfere with our attention to the services of which they speak. It is the chance for us to demonstrate to ourselves the supremacy of religious interests in our lives. I should hope that any person who allowed any merely routine thing, whether of business or of housekeeping or of merely cultural attractiveness, to pre-empt the hours when Holy Week services occur would have a bad conscience brought by the realization that we can usually do the things we prefer to do if we work hard enough to make them possible, and that, down at bottom, non-attendance at such climax-services as the Confirmation, the Maundy Thursday Communion, the Good Friday Three-Hour Service or the Early Easter Service means that we simply did not care *enough!* But there will be few such persons. We shall have the most hearty and memorable worship week this parish has ever known.

I know you will permit me to mention another matter. It is not egotistic, but the exact opposite. Easter Sunday will be the first day of my fifth year of ministry among you. I first stood in the upper room as your resident minister on April 19th, four years ago. What a sure transformation-by-steady-growth the months between have seen! I admit I have tried hard to serve you as steadily, constructively, affectionately and enthusiastically as I could. I should be sorry indeed to feel I had not a share in the evolving life of the parish that has come. But I refuse to admit that the major credit does not redound to that warm family feeling and will-to-work-together that is the abiding characteristic and strength of this congregation. I stand with you on the threshold of a completely new parish work. I confess that it seems to me absolutely as if Easter Day were my very first day in a new parish! For so it really is! If, then, I may repeat the request I made at my former beginning time, I say it with many-fold the depth of sincerity, that I need your prayers, your loyalty, your love, as I have never needed them before, to strengthen me to minister, not too inadequately to the possibilities of this human-hearted potentiality called the congregation of the Chapel of the Mediator. I am unalterably glad to be in such a position of privilege, but it has dazing and awesome demands upon a mere fallible, still somewhat youthful, perhaps impetuous, humanly-indebted Vicar-individual! Would I were five men, all wiser, all more un-wear-out-able, all more brilliant, all more rightly compelling; but none more thoroughly believing in you nor fallen in love with you (for that cannot be), nor more

grateful for the chance to try rightly to serve, than

Your affectionate, privileged minister and friend, PHILLIPS E. OSGOOD.

Passion week, 1919.

HOLY WEEK AND OUR SERVICES

Holy Week is the heart of the Christian year. It is the sanctum of our religious realities. We are uniquely placed this particular Holy Week. The world about us (and our own community world especially) needs sure witness; and our new Church enables us—if we have the requisite boldness and vitality of faith—to utter that sure witness in a degree that makes us, together, take hold of life with moulding power. May this Holy Week be a time of new self-dedications, then, that we may step forth on Easter Day to "make history" for Christ and His Church!

Monday evening, at eight o'clock—Litany and address by the Rev. George E. Osgood.

Tuesday evening at eight o'clock—Visitation of the Bishop, the Rt. Rev. Philip M. Rhinelander, D. D. Confirmation.

Wednesday evening, at eight o'clock—Litany and sermon by the Rev. Herbert L. Hannah, Vicar of the Memorial Chapel of the Holy Communion.

Maundy Thursday, 7.50 P. M.—The Holy Communion, in commemoration of the Last Supper. Confirmation Anniversaries by all the classes confirmed under the present Vicar. (Renewal of the same vows by all the other communicants, too!) Sermon by the Rev. George E. Osgood.

Good Friday.

The Three-Hour Service. From noon until three o'clock. (Divided into sections, between which persons may go or come at will.) "The Preaching of the Joy of the Cross." Six addresses by the Vicar.

The Children's Service. Address by the Rev. George E. Osgood.

Evening service at eight. Sermon by the Vicar.

Easter Even at four in the afternoon—Communion Preparation Hour, with Rev. George E. Osgood.

Easter Day.

7.00 A. M.—Holy Communion, Easter hymns, sermon by the Vicar.

10.45 A. M.—Morning Prayer, Holy Communion, Easter music, sermon by the Vicar.

3.30 P. M.—Holy Baptism.

4.00 P. M.—The Children's Easter Festival. Easter hymns, Easter flowers for the children, illustrated address by the Vicar, "Making the Bread of Character."

8.00 P. M.—Evening Prayer, special music and sermon by the Vicar.

GOOD FRIDAY NOT A HOLIDAY: BUT IT SHOULD BE A HOLY-DAY

Good Friday is not a holiday, but surely should be. One wonders, nevertheless, what might not be brought to pass if those who are employed were to say, "Good Friday from 12 to 3 is for me a time when my Church has the right to my presence. May I not be excused from the office at least for that time?" One notes that for Jewish holy-days there is no expectation that an orthodox Jew will be anywhere but at his religious duties. Roman Catholics find little difficulty in putting Church before other occupation at sacred times.

If you are employed, why not try to get Good Friday afternoon for your legitimate spiritual privileges? Are we not a little too apologetic about our religious life anyway? Should we feel embarrassed to speak of it moderately, straightforwardly and sincerely? Try and see!

THE EASTER OFFERING

The Easter offering is by long-established and well-anticipated custom of the Church the outstanding offering of the Church year. There are many Church folks everywhere who still do as every one used to do: lay aside each week of Lent the amount saved by family self-denials, that it may be placed in one inclusive alms-giving on Easter Day as a sign and pledge of how much one cares for its truth. Surely the seasonal climax of the Church year should have its commensurate practical aspect.

WHY AN EVENING COMMUNION MAUNDAY THURSDAY

"The same night in which He was betrayed."

"After supper He took the cup."

The custom of morning Communion is by the Church's adjustment to civil conditions later than apostolic times, and for reasons that no longer hold the morning as either necessary or even always expedient. (The Vicar once helped in a parish of plain working people, where one evening a month was held for those whose day-times were pre-empted.) There is great emotional advantage in timing our greater services to the time of day the original event occupied. Maundy Thursday evening, Good Friday afternoon, Easter morning early; therefore! A Holy Week with no commemoration of the Last Supper by the Communion is like a chain with a broken link! No one who has ever felt the power of the Maundy Thursday evening Communion ever doubts its wisdom.

Do not let ecclesiastical custom-emphasizers bring disquiet to our minds on this subject. There is no canon, rubric or rule anywhere against it; it is a custom with centuries of loving acceptance behind it; it wins its way increasingly by its winsome might and rightness.

Come and see!

The Advisory Board is happy indeed to tell the congregation that entrance into the New Church finds us clear of arrearages. It will be perfectly possible to devote the Easter Offering to matters involved by our newness of development. Teh Finance Committee hopes for at least $2500 at Easter, and for these quite obvious necessities of the transition time:

1. Additional equipment for the enlarged choir.

2. Orchestral music to remedy the lack of our presently-to-be-installed and splendid organ on such Sundays as will pass before it is ready.

3. Adaptations and rearrangements of the present Parish Building involved by the transfer of our worship to the Church and the immediate need of new uses for the Upper Room, etc. For instance, a stage-platform should go in where the present chancel is in the Upper Room. And there will be a room refitted as a "Morning Chapel" for small services, with the present chancel-furniture.

4. The New Church must have new Prayer Books and Hymnals. The old ones are needed (what of them are usable) for the Sunday School and the "Morning Chapel."

5. Finally, and most important, if we are really to take a long forward stride next autumn in parish efficiency and development, we ought not to be obliged to spend the first months in "catching up" on our summer deficit. Expenses keep practically constant; income falls off tremendously in summer vacation (last summer the income was practically $100 a week less than the outgo). If we can get a balance in advance of the summer which will give us enough to draw on through the hot months, we shall be ready with the return of larger income to use it in forward-looking progress not in repaying overdrawn current expense accounts. About half the Easter Offering should be allotted to this project of financial strategy, which in its turn will make so many fine things feasible next winter. The Finance Committee is sure the congregation will ratify such intended thrift and foresight.

The $2500 hoped for is not a mere glittering unattainability. The Finance Committee does not believe in setting figures dazingly high, "just in hopes." This figure is reached after careful estimating both of the MINIMUM need and the PROVED generosity of the people. We have more than equaled this amount the last two years The first Easter in the New Church may increase the total much! There is use for every dollar in a "forward movement," at last unimpeded by the clog of arrearage in current expenses. It is for the congregation by its many-times-proven enthusiasm and self-assessing honesty to decide how far ahead that unimproved forward movement shall move!

Think it over, real sharer of the opportunity and the work that you are, fellow-member of the Mediator family; spiritualize your financial decision; save up through Lent; put your really glad enthusiasm into meeting this moment-of-witness—and what cannot we do, together?

God bless you for your splendid givings (of every kind) always before and now. (For we know it WILL be NOW).

Your grateful fellow-worker,

PHILLIPS E. OSGOOD.

Church of the Holy Apostles

TWENTY-FIRST AND CHRISTIAN STREETS

STAFF

REV. GEORGE HERBERT TOOP, D.D., 332 S. Twenty-first Street.
REV. CHARLES P. BISPHAM, 2051 Christian Street.
REV. WILLIAM S. NEILL, 2201 Madison Square.
DEACONESS BROOKMAN, 2035 Montrose Street.
F. LYMAN WHEELER, Organist and Choirmaster, 313 S. Broad Street.
JOHN BROOKS, Sexton, 2035 Montrose Street.

TELEPHONES

The Church telephone is Dickinson 6-60.
The Rector's telephone is Locust 6-57.
Mr. Bispham's telephone is Locust 8-01-J.
Mr. Neill's telephone is Locust 24-20-W.
The Deaconess's telephone is Dickinson 37-62-R.

SPECIAL OFFERINGS

JANUARY 19....For the Domestic and Foreign Missionary Society.
FEBRUARY 23...For the Chancel Guild.
MARCH 16.....For the Sunday-school.
APRIL 17.....**Good Friday**—Chapel of St. Simon the Cyrenian.
18.....**Easter Day**—Church Expenses.
20.....Maunday Thursday—Rector's Fund.
MAY 18.....For the Diocesan Board of Missions.
JUNE 15.....For the Memorial Chapel of the Holy Communion.
JULY 20.....For Religious Education.
SEPTEMBER 21..For the Sustentation Fund of the Diocese.
OCTOBER 19....For the Chapel of the Mediator.
NOVEMBER 27..**Thanksgiving Day**—For the Episcopal Hospital.
DECEMBER 21...For the Episcopal and Convention Fund.
25...**Christmas Day**—For the Church Pension Fund.

VESTRY

Meets second Wednesday evening.

Rector's Warden, WILLIAM R. CHAPMAN, 1215 S. Broad Street.
Accounting Warden, GEORGE W. JACOBS, 1628 Chestnut Street.
Secretary of the Vestry, ALFRED M. GRAY, 219 S. Melville Street.

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JOHN B. WALTZ
Title Officer

Memorial Chapel of the Holy Communion

TWENTY-SEVENTH AND WHARTON STREETS

The Chapel Directory

Staff

Rev. H. L. Hannah, Vicar, 2631 Wharton St. Telephone, Dickinson 1054.
Deaconess Zulma Bispham, 1431 Marston Street. Telephone, Dickinson 5524-W.
Mr. Howard S. Hipwell, Choirmaster, 6041 Chestnut St. Telephone, Belmont 2612-J.
Mr. William Oliver, Sexton, 2127 Seigel St.

OFFICE HOURS

The Vicar—Tuesday and Friday, 11.00 A. M. to 1.00 P. M. Thursday, 7.30 P. M.
The Parish Visitor—Monday, Wednesday and Thursday, 10.00 A. M. to 12.00 M. Thursday, 7.30 P. M., and Saturday, 1.30 P. M. to 2.30 P. M.
Note.—Please come to the Cloister door for all Parish calls. In case of urgent need, call any time.

Calendar

THE SERVICES

Sundays

8.00 A. M. Holy Communion (every Sunday).
0.30 A. M. Holy Communion. First Sunday in the month (second celebration).
10.30 A. M. Morning Prayer and Sermon.
12.00 M. The Men's Own.
2.30 P. M. Sunday-school.
7.45 P. M. Evensong and Address.

Week Days

7.45 P. M. Wednesday. Service and Address.
10.00 A. M. Holy Days. Holy Communion.

WEEKLY MEETINGS

Monday:
7.45 P. M. Girls' Friendly Society.
8.00 P. M. Brotherhood of St. Andrew.
8.00 P. M. Men's Own Club.
Tuesday:
8.00 P. M. Boy Scouts.
8.00 P. M. Men's Own Club.
8.30 P. M. Fife and Drum Corps.
Wednesday:
4.00 P. M. Girls' Friendly Society Candidates.
7.45 P. M. Mid-week Service.
8.00 P. M. Men's Own Club.
8.30 P. M. Sunday-school Choir Practice.
Thursday:
4.00 P. M. Girls' Gymnasium.
5.00 P. M. Boys' Gymnasium.
8.00 P. M. Choir Practice.
8.00 P. M. Men's Own Club.
8.00 P. M. Stonemen's Fellowship.
8.00 P. M. Athletic League.
Friday:
1–5.00 P. M. Mothers' Meeting and Red Cross Auxiliary, 324.
8.00 P. M. Men's Own Club.
Saturday:
10.00 A. M. Junior Auxiliary.

MONTHLY MEETINGS

8.00 P. M. First Monday. Business Session of Men's Own.
8.00 P. M. Second Monday. ADVISORY BOARD, BUSINESS SESSION.
8.00 P. M. Business Session, Brotherhood of St. Andrew.
8.00 P. M. Business Session of G. F. Society.
11.00 A. M. First Tuesday. Parish Staff, Holy Apostles.
8.00 P. M. Third Tuesday. Social Session of Boy Scouts.
2.30 P. M. First Wednesday. Business Session, Chapel Aid.
4.00 P. M. Second Wednesday. Business Session, G. F. S. Candidates.
2.30 P. M. Fourth Wednesday. Business Session, Chancel Guild.
7.00 P. M. First Friday. Chapel Council, Conference.
8.00 P. M. Third Friday. Social Session, Men's Own.
8.00 P. M. Fourth Friday. Business Session, Young Peoples' Union.
10.00 A. M. First Saturday. Junior Auxiliary.
3.30 P. M. Second Sunday. Teachers' Meeting in Church.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

Mr. George W. Jacobs. Mr. William A. Huey
Mr. Jerome S. Cross.

Officers from the Chapel

Mr. David Gray, Treasurer.
Mr. William J. Uren, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.
Vicar, Presiding Officer.
Miss Zulma Bispham, Secretary.

THE CHANCEL GUILD

Mrs. Charles Kirst, President.
Mrs. Patrick Culbertson, Vice-President.
Mrs. William Macool, Secretary-Treasurer.

THE CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Nellie Porter, Organist.
Miss Edna Knorr, Assistant Organist.

THE SUNDAY-SCHOOL

Officers

The Vicar, Superintendent.
Mr. Norman G. Macloud, General Secretary.
Miss Edna Knorr, Organist.
Deaconess Bispham, Secretary.
Eugenia Knight, Treasurer.
Mrs. Charles Scherer, Font Roll Superintendent.

SUNDAY-SCHOOL CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Edna Knorr, Organist.

SUNDAY-SCHOOL TEACHERS

Kindergarten

Deaconess Bispham, Principal.
Miss Florence Mason.
Miss Charlotte Knorr, Organist
Mrs. Chas. Uren, Assistant, Class Three.

Primary

Mrs. John Neill, Principal.
Miss Claudia Haines, Assistant.
Miss Charlotte Gibson, Organist.

Junior

Mrs. Robert Young. Mrs. Charles Young.
Miss Emma Huff. Mrs. Francis Larkin.
Miss Edith Mills. Miss Florence Deck.
Mrs. Salina Davis. Mr. Harry Collins.
Mrs. David Pollock. Miss E. McElhenny.
Mrs. J. McCaughan. Miss Katharine Knorr.
Mrs. Robert Nicholson. Miss E. M. Williams.
Miss Sarah Russell. Mr. Wilson Gamble.

Senior

Mrs. John Rawlings. Mrs. David Gilson.
Mrs. Alexander O'Neill. Miss Ravenal.
Mrs. Wm. McLaughlin. Miss Knight.
Miss Bessie Magee. Mrs. C. F. Scherer.
Miss J. Dunlap.

Chapel of St. Simon the Cyrenian

TWENTY-SECOND AND REED STREETS

STAFF

Rev. John R. Logan, Vicar, 1408 S. Twenty-second Street.
Rev. A. Myron Cochran, Curate, 2122 Reed Street.
Mr. Charles S. Brooks, Lay Assistant, 2118 Carpenter Street.
Rev. A. Myron Cochran, Musical Director.
Mr. Irvin E. Hall, Registrar, 2237 Reed Street.
Mr. Adolphus H. Thomas, Sexton, 2039 Reed Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

The Vicar—Tuesday and Friday, 11.00 to 12.00 A. M.
Wednesday, 7.00 P. M.
The Curate—Wednesday and Thursday, 11.00 to 12.00 A. M.
Saturday 4.00 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at 7.00 A. M.
Morning Prayer and Sermon, 10.45 A. M.
Sunday-school and Bible Classes, 2.30 P. M.
Evening Prayer and Sermon, 8.00 P. M.
Evening Prayer with Address, Wednesdays at 8.00 P. M.
Holy Baptism, second and fourth Sundays at 10.45 and first Sunday at 4.00 P. M.

ORGANIZATIONS

(Unless time is designated, the hour is 8.00 P. M.)

Advisory Board—First Monday evening.
Woman's Auxiliary—First and third Tuesdays.
Parish Aid—Second and Fourth Tuesdays.
Brotherhood of St. Andrew—Second and fourth Tuesdays.
St. Monica's Guild—Second and fourth Fridays.
Young Women's Friendship Circle—Each Tuesday evening.
Ushers' Association—Each Monday evening.
Altar Guild—First Wednesday.
Flower Guild—Each Friday afternoon at 4.30.
Choir Guild—Second Friday.
Men's Club—First and third Tuesdays.
Young Men's Forum—Third Sunday at 4.00 P. M.
Boys' Auxiliary—Each Tuesday evening at 7.15.
Chapel League—Each Tuesday evening.

ADVISORY BOARD

Henry A. Booth. Joseph D. Hooper.
Charles S. Brooks, Treasurer. James H. Morgan.
Joseph W. Draper. Archie Owens.
Zachariah Foote. Thaddeus Price.
James H. Flood. Edmond Scotti.
Irvin E. Hall, Secretary. Jacob Turner.

SUNDAY-SCHOOL OFFICERS

John R. Logan, Superintendent.
A. Myron Cochran, Associate Superintendent.
Preston C. Johnson, Assistant Superintendent.
Joseph N. Foote, Chief Secretary.
Francis Purnell and Paul Jones, Assistants.
Charles S. Brooks, Treasurer.
Miss Marie Hill, Pianist.
Miss Ida Osborne, Primary Department.
Miss Jeanetta Barnes, Intermediate Department.
Mrs. Alice B. Scotti, Cradle Roll.
Mrs. Sarah A. Mills, Librarian.
Mrs. Ida Hicks, Assistant.

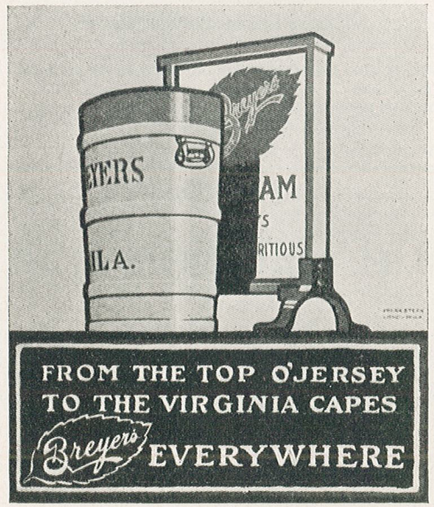
KINDERGARTEN TEACHERS

Miss Ida Osborn.
Mrs. Ida B. Frazier.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.



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Chapel of the Mediator

FIFTY-FIRST AND SPRUCE STREETS

STAFF

Rev. Phillips Endecott Osgood, Vicar, 5021 Pine Street
Mrs. A. B. Hanscom, Vicar's Assistant, 229 Buckingham Place.
N. B. Clarke, Organist and Choirmaster, 5233 Spruce Street
W. F. George, Lay Reader
J. W. Le Gallez, Lay Reader
D. R. Mangam, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. Gumpert, Vice-Chairman of the Advisory Board and Editor o the Leaflet, 5038 Osage Avenue.
E. H. Bauzenberger, Registrar, 251 S. Fifty-seventh Street.
R. E. Stoneback, Treasurer, 4943 Walnut Street.
W. R. Heins, Chairman of the Property Committee, 5449 Cedar Avenue.
W. F. George, Secretary of the Mediator Schools, address at the Chapel.

OFFICE HOURS

The Vicar—Tuesdays and Fridays at 5.15 p. m. Wednesdays at 7.15 p. m.
The Vicar's Assistant—Daily, except Saturdays, 10.30 to 12.00 a. m.
The Treasurer—May be seen after services or on Monday evenings at the Parish Building.
The Parish Building is open daily from 8.45 a. m. to 10.30 p. m., except from 12.30 to 1.30 p. m. and 5.45 to 7.15 p. m.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Preston 4371-J.
Mrs. Hanscom's telephone is Baring 7494-M.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

Representatives from the Vestry

Robert P. Shick. J. W. Perkins. Wm H. Funsten

Representatives from the Chapel

J. H. Barndt.
E. H. Bauzenberger.
Herbert E. Blackman.
Francis F. Burch,
George H. Fisher,
E. B. Gumpert.
J. Wesley Heins
William R. Heins.
W. H. King,
Willard Maston.
R. Eugene Stoneback.
S. H. Warnock.

PROPERTY COMMITTEE RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

Sunday:
8.00 a. m. Holy Communion.
10.45 a. m. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 p. m. The Mediator Schools (and Adult Bible Classes).
7.00 p. m. Men's Meeting (as announced).
8.00 p. m. Evening Service and Sermon.

Wednesday:
7.45 p. m. Evening Prayer.
8.15 p. m. The Vicar's Midweek Class for Teachers and other Adults.

Holy Baptism will be administered the second Sunday, in Morning Prayer, or any Sunday at 12.20 or 3.45 p. m.

The Vicar should be consulted before making arrangements for Baptisms, Weddings or Funerals at which his services are desired.

General

The Advisory Board—The first Friday in the month at 8.00 p. m.
The Chapel Council—The third Tuesday (when called) at 8.00 p. m.

For Men and Boys

The Brotherhood of Saint Andrew—The first Tuesday at 8.00 p. m.
Sir Galahad Castle and The Boy Scout Troop—Fridays at 7.30 p. m.
The War Work Group—Wednesdays at 8 p. m.

For Women and Girls

The Altar Guild—The Monday before the first Sunday of the month at 8.00 p. m.
The Mediator Guild—The first Wednesday at 2.30 p. m.
The Home Missionary Society—Thursdays at 2.30 p. m.
The Woman's Auxiliary—Fridays at 2.30 p. m.
The Girls' Friendly Society—Fridays at 8.15 p. m.
The Girls' Friendly Society Candidates and Camp Fire Girls—Thursdays at 4.00 p. m.

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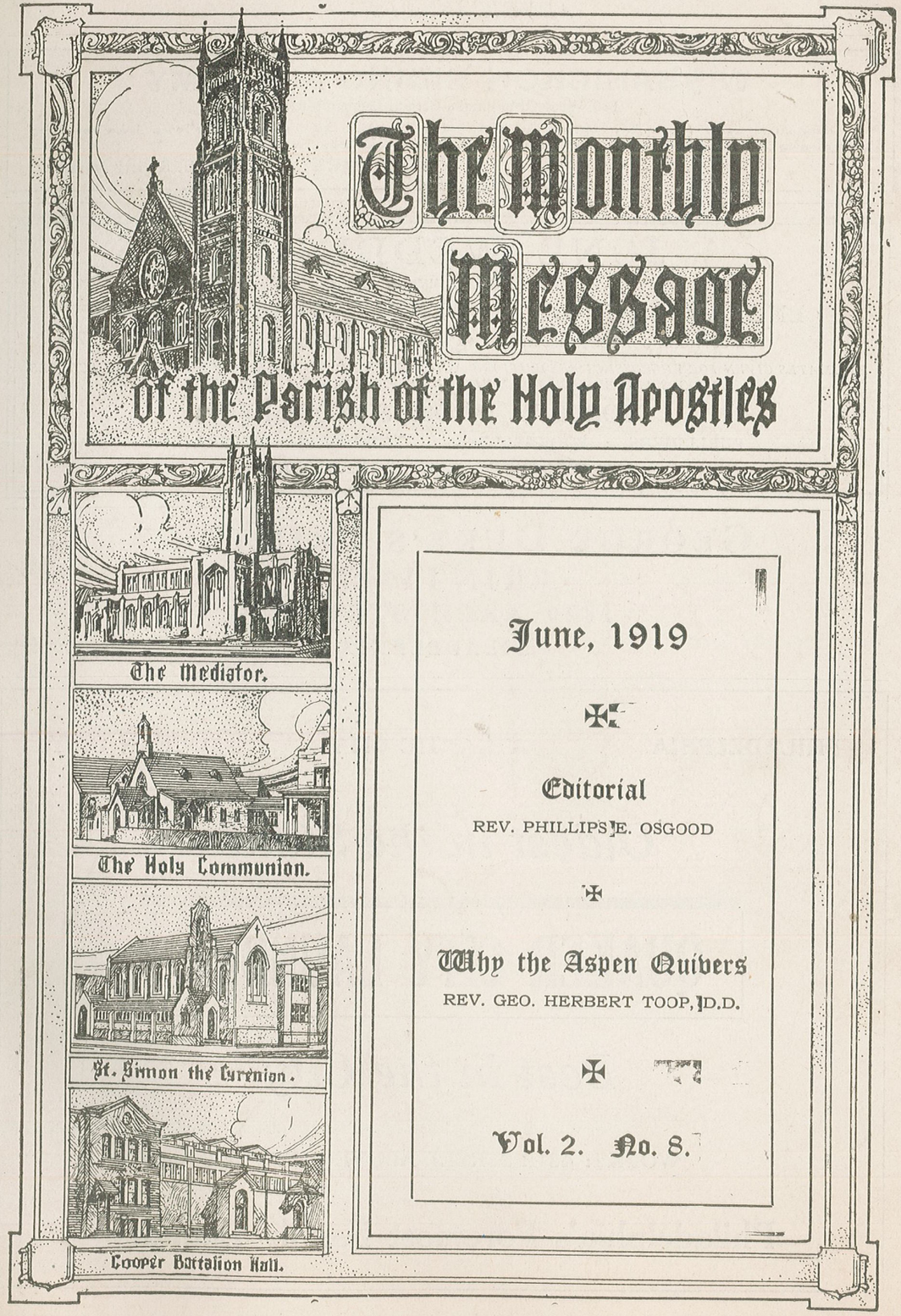

June, 1919

✠

Editorial

REV. PHILLIPS E. OSGOOD

✠

Why the Aspen Quivers

REV. GEO. HERBERT TOOP, D.D.

✠

Vol. 2. No. 8.

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Adams, Thomas H., Corporal
Adams, Alfred H., Sergeant
Banyard, Alfred S.
Barclay, Clinton H.
Barlow, Elmer H., Ensign
Barlow, Walter
Barr, Charles R., Lieutenant
Bendell, William I., Corporal
Blair, George, Major
Boyd, Harold Scott
Boyd, John Winfield
Britton, William Nelson
Brown, Henry Newman
Burgess, William J.
Campbell, Stuart Runkle
Carmichael, R. Lawson
Chadwick, Harriet, Nurse
Chapman, William R.
Christie, J. Newman
Cross, J. Stanley
Cross, Raymond A., Ensign
Davidson, Abraham
Davis, Robert H.
Deaver, Dr. G. Gilbert
Diamond, James A.
Donaldson, William N., Lieutenant
Ebner, Charles F.
Farrar, John
Ferguson, James H., Sergeant
Foell, Louis
Fortin, Edward L.
Fortin, Fred. V.
Fresh, William
Gatter, Charles C.
Gemberling, Laura M., Nurse
Gillen, Frank
Graves, Edgar B.
Graves, F. Mortimer, Ensign
Greer, William E.
Hall, Frederick A.
Hill, George W., Sergeant
Hipwell, John B., Lieutenant
*Holland, Harry W.
Hollis, Albert C., Amer. Red Cross
Hughes, George H., Sergeant
Jack, John J.
Jackson, Joseph, Corporal
Jacobs, Howard M., Corporal
Janney, Dr. Nelson
Janney, Benjamin F.
Johnson, Marion F.
Johnston, William R., Sergeant
Keenan, James Hudson
*Kidwell, Orville S., Sergeant-Major
Kuhl, George
Lafferty, Joseph W.
Lamond, William
Lawhorne, William M.
Leeper, Thomas P.
Leonberger, Walter E.
Livingston, T. Raymond
Martin, William A.
Melvin, Samuel M.
Michael, Harry H., Yeoman
Moffett, Norman H.
Moore, Robert B., Lieutenant
Moore, Samuel S.
*Moore, William J., No. 1
Moore, William J., No. 2, Lieutenant
Morrisson, William J., Yeoman
Moyer, Gardner, Corporal
Murphy, Joseph B.
McCandless, Samuel J.
McClenaghan, Herbert E.
*McBride, James Thomas
McFarland, David
McFarland, Harry B.
*McFetridge, James B.
McGowan, Robert H.
McKay, Walter
McKenzie, Alfred
McLaughlin, David
McMeekin, Robert C.
McMonagle, Harry W.
McNally, Arthur
McWilliams, Alexander, Yeoman
Naye, Jack C.
Neibergall, James C., Corporal
Noble, Thomas N.
*Noel, William Leslie
O'Brien, Alonzo
O'Neill, Thomas Lincoln
Parkes, Christopher J.
Perkins, Alfred H.
Perkins, William
Pickwell, Harry H.
Pollock, David Herbert
Rea, Robert
Remington, George C. T., Corporal
Robinson, Howard West
Royle, Elmer
Royle, Herbert B., Corporal
Royle, Philip A., Q. M. Sergeant
Scott, James S.
Scott, Wesley E., Ensign
Seymour, Frank E.
Smallwood, Clarence
Smith, S. Annabelle, Nurse
Smith, Lorentza
Soulas, Fred B.
Spaeth, John W., Jr., Sergeant
Sterritt, Samuel A.
Sterritt, Elmer
Thomas, George C., Jr., Captain
Thomas, Leonard M., Lieutenant
Van Vranken, J. Schuyler, Q. M. Sgt.
Warnick, Albert Ernest
Weideman, Frank
Wheeler, F. Lyman
Whitlock, Edmund H., Yeoman
Wilson, George
Wilson, Henry B., Admiral
Wohlschlagel, William
Young, John W., Commissary Sergeant
Young, Robert J.
Young, William W.

Total 126

MEMORIAL CHAPEL OF THE HOLY COMMUNION

Bauden, Thomas W., Jr.
Charles, Joseph, Corporal
Charles, William
Chew, Joseph
Collins, Simeon
Collins, Harry
Cooper, Gerald I.
Edwards, Adam
Franz, Joseph
Gibson, Arthur
Graham, Robert
Handel, George
Hess, William
Hill, Elwood, Sergeant
Hill, George
Kelley, Robert
Kirst, Earl
Kniland, John
*Knorr, Harold W.
Knorr, Vinton S., Sergeant
Lunn, William
Mackey, James H.
Macool, Elmer
Macool, Ormond
MacWilliams, George
McAnally, Andrew
McClatchey, Elizabeth, Yeowoman
McClatchey, Robert
McConachie, Andrew
McElhenny, John
McFarland, Charles O.
Mink, Leonard
Mohn, Harry
Mooney, Elmer
Norton, John
Naulty, Frank
Parks, Robert A.
Patton, George
Perry, James
Pischee, Otto
Reese, Thomas C.
Reese, William
Robinson, Moncure
Russell, George W., Captain
Russell, Joseph A., Lieutenant
Schieler, William
Schrieber, James
Scott, William
Seiss, Albert S.
Sewell, James
Sines, Charles
Smythe, William
Taylor, Ray
Taylor, Thomas
Wallace, Frank
White, Edward, Sergeant
Wilson, Robert
Young, Samuel

Total, 58

*Deceased.

Roll of Honor of the Entire Parish

(CONCLUDED)

CHAPEL OF ST. SIMON THE CYRENIAN

Allison, Edward Walcott
Anderson, William
Ayles, William
Barnett, Richard
Brooks, Wylie
Brownfield, Charles Vincent
Bucker, Herbert S.
Burton, Aldrich R.
Burton, Joseph M.
Busch, William W., Sergeant
Cole, Harry F.
Curtis, Rudolph
Dabney, Morris, Lieutenant
Draper, Edgar A., Lieutenant
Fields, Harold S.
Fogg, John Henry
Gaines, Leon
Gardiner, George
Green, Clarence I., Corporal
Green, John Thomas
Green, Leon W.
Green, Rudolph H.
Harbison, Leroy, Corporal
Hardy, Edward
Hardy, William D.
Henderson, Solomon
Henry, Lawrence
Hooper, Leroy
Jackson, Swinford
Jenkins, Roselle
Johnson, Everett W., Lieutenant
Johnson, Herbert N.
Johnson, Joseph L., Lieutenant
Levy, Claude C.
Lewis, Joseph Rudolph
Lewin, Richard J. M.
Matthews, Harry M.
McHarris, Thomas
Melbourne, Lester
Montier, Hiram
Moore, Charles A.
Moore, Walker A.
Moten, James Henry
Neal, Stanley
Peck, Isaac, Jr.
Pettis, Arthur W.
Reed, Theodore
Reed, William
Reyes, Adolph, Lieutenant
Scott, Stewart
Shafer, Charles
Thomas, Eugene, Sergeant
*VanDyke, Edward J.
Walker, Owen E.
Wallace, Nathan Gibson
Watson, William, Corporal
Wiggins, Elmer

Total, 57

CHAPEL OF THE MEDIATOR

Armbruster, Robert, Yeoman
Ashton, Charles, Lieutenant
Austin, William, Jr.
Bacon, Howard F.
Bailey, Carleton
Balbirnie, Arthur A., Sergeant
Ballentine, Edith, Am. Red Cross
Beck, Ambrose
Bell, Thomas, Jr.
Benham, Frederick E.
Black, Francis E., Sergeant
Bonsall, Henry H., Jr., Lieutenant
Brett, Ethel
Brewer, Roy D.
Brewer, Scott
Budd, Harry G.
Budd, Henry Gaylor
Carey, Harry K., Captain
Cleeland, Robert M., Ensign
Cobb, Horace W.
Cook, William
Costa, John S.
Cox, Walter
Crockett, Harold S.
Curtin, F. Walton
Davidheiser, Horace R.
*Davis, Stanley E.
Davison, Russell, Ensign
Dudley, Oscar E., Ensign
Dunfee, Earl
Dunlop, Charles R.
Elsner, Burtel
Entwistle Clare, Am. Red Cross
*Epler, Ralston
Fields, Robert Nelson
Fitzgerald, Leonard H.
Fooks, Camille
Fooks, Ernest
Ford, Mary L., Am. Red Cross
Garrett, C. Edward
Gibson, Oliver W.
Glasgow, Charles J.
Grant, Alfred J.
Hamilton, Robert Chalmers
Hansen, William J.
Harrison, L. Levick
Harrison, Rollin
Heinitsh, George M.
Henderson, T. Alfred
Huling, Warren R.
Imhof, Charles
Jacobs, Ellwood R.
Jones, Hilton E.
Keplinger, William, Major
Knowles, John Edward
Lack, Howard E.
Kelly, Edward
Lawrence, William
Lees, Joseph R., Y. M. C. A.
Luce, Thomas Russell
Lunn, James R.
Lunn, Robert
*Lunn, William
Lyons, Frank Russell
McIntyre, Joseph E.
Mills, Stanley
Motherwell, Frank S.
Motherwell, Robert
Needs, Sydney John
Neill, William A., Lieutenant
Osgood, Phillips Endecott
Patchell, Frank
Patterson, George Howell, Lt. U. S. N.
Patterson, Ralph Duke, Lt. U. S. N.
Patterson, Robert Wilson
Pierce, Warren J.
Pitts, Edmund M., Sergeant
Powell, Roger
Rae, Alexander M.
Richardson, Frank
Rodgers, A. Stephen
Rodgers, Herbert H.
Rodgers, John L.
Shaw, William
Simpson, David, Major
Snowden, Frank, Ensign
Smith, Charles W.
Smith, Walter F.
Smith, William Eugene
Spaeth, Paul
Spears, Wm. McIndoe, Lieutenant
Stevens, Ernest C. M.
Stevens, Reginald W. H.
Street, Frederick J.
Sutton, William
Tashiian, Levan
Taylor, Harris S.
Thomas, Alfred B.
Tuckwood, Harold
Turkington, William, Jr.
Umstead, Harry F.
Umstead, Walter R.
Walker, Wendell H.
Wallworth, Foster T.
Waters, Thomas John
Williams, Wesley, Corporal
Wilson, Charles R.
Wilson, George, Lieutenant
Woolley, Chandler S.
Wynne, Vernon
Young, Allan Dayton
Zearfoss, Charles H., Lieut. Com'nder

*Deceased.

Guide them, guard them, gird them, God!

Total, 112

THE MONTHLY MESSAGE

Published in the Interest of the
PARISH OF THE HOLY APOSTLES

Editor
The Rector, Rev. George Herbert Toop, D.D.
Assistant Editors
Rev. Phillips Endecott Osgood — Rev. Herbert Leslie Hannah — Rev. John Richard Logan
Business Manager
Mr. Charles H. Clarke

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EDITORIAL

Climaxes

Most of us feel that the dramatic is the climactic. The obvious and tense crisis seems the apex of emotion. When matters slide beyond the solved crisis, we feel a sense of anti-climax. Routine is less vital than struggle! As well as less compelling!

If we feel thus we only show that we have not quite understood. The moment of dramatic emotion exists only that there may be something better beyond,—and steadily.

For instance, was Memorial Day this year a day of as deep consecration as it was last year? Then we were clenching our teeth, tightening our girdles and grimly (yet elatedly) pledging to see the warfare **through!** A momentous issue hung tremulously at risk. We were disciplined and co-ordinated by the authority of the need so plainly manifest. We memorialized the dead by a new consecration. But this year there is more retrospect. We are honoring the dead with deep emotion, to be sure. But are we not consecrating ourselves a little less? The making of Peace is less a compelling discipline upon us. We are slipping back into individualistic concerns. We are thinking less of the Gettysburg oration-sentiments than twelve months ago. The feeling that Peace is a dearly-purchased opportunity for a new kind of living,—an opportunity the war was fought to give us to use in something nobler than mere reconstruction—is less vivid than it was. We are forgetting that what should lie beyond victory should be its climax of building the Kingdom of God!

Or again, for instance, the observation of our Church Year illustrates that we do not deeply understand the climax of practice. The dramatic days of the year are Christmas, Holy Week and Easter. The whole development of emotion, generated by the Church seasons, is a spiritual momentum that ought to carry us beyond Easter with a sense of still mounting climax. If Christ was born, lived, taught, died and rose again to give Himself as Life for us to live by, then surely the whole significance of the Cross and Resurrection is that it is not climactic but intermediate. The climax is the life of Christ in human lives! Ascension Day, Whitsunday, Trinity Sunday: the lesson and truth of them climbs higher and higher! Until with the lesson of the true faith in the heart of the Spirit-energized Church the climax is reached in bringing the Christ-Life to us as our challenge and possibility! Yet Ascension Day gets meagre notice, Whitsunday more or less perfunctory observance and Trinity Sunday is hardly more than an ordinary Sunday. The crescendo has become a diminuendo! The

climax has become an anti-climax! Surely this should not be so! Surely we should with continual increase of spontaneous enthusiasm pass beyond Easter to the days which imply its personal application! Not for the sake of the days' observations as an object in themselves; but for the sake of the impetus to spiritual definiteness. The comparatively anti-climactic keeping of the culminating days of the Church Year can only mean that we have not as definitely linked as we should the meaning of the life of Jesus of Nazareth to our own privilege as members of the body of living Christ on Earth, His Church. The climax has not quite come to pass!

No, the daily practicalities of our own living as Christ-ened fellow-saviours of the world in His name and by His indwelling power should carry us on and up toward the Kingdom of God, the only true consummation! P. E. O.

Rev. William S. Neill Resigns

After about forty-five years of service in the Church of the Holy Apostles, either as layman or as assistant-minister, the Rev. William S. Neill resigned on April 15th, his resignation to take effect on May 15th.

Mr. Neill had been with the parish from its early beginnings. He watched it grow from the little frame building on Twenty-first and Christian Streets into the present great group of buildings. He witnessed its growth from a little body of worshippers until it numbered four strong, active congregations scattered about the city. He saw the parish progress from a little handful of people until in total parish strength it is the largest in the diocese. As director of the Brotherhood of St. Andrew, as vestryman, as assistant-superintendent of the Sunday School, and as assistant-minister, he has always been on the inside of affairs and had share in the councils and control.

He is a veritable mine of information about the parish, possessing a truly wonderful memory for details. It was as assistant-minister the writer knew him the last five years of the forty-five. And when you summer and winter with a man for five years, with all the countless possibilities for friction incident upon busy lives and innumerable duties, it means something real and big to be able to say that there was no friction. For loyalty to the rector, for interest in the manifold phases of the parish life, for pastoral faithfulness, I know not his equal.

On May 19th the parish gave Mr. and Mrs. Neill a farewell reception, at which time Mr. Neill was presented with a purse of five hundred dollars from the parish and a silver loving-cup from the staff. In addition to this there was a personal gift from one of the parishioners, and there are some other plans not yet completed, of which, therefore, it is but proper to hint just now.

At the reception addresses were made by Mr. Jerome S. Cross, on behalf of the Vestry; The Rev. John R. Logan, of the Chapel of St. Simon the Cyrenian, the Rev. Phillips E. Osgood, of the Chapel of the Mediator, the Rev. Herbert L. Hannah, of the Chapel of the Holy Communion, the Rev. Charles P. Bispham and the Rector.

Mrs. Orr, Miss Tyson and Mr. William Carmint sang, and each, as always, most acceptably. The affection and good wishes of the people of the whole parish go with Mr. and Mrs. Neill to their new home, which is to be with their son and his family in Maplewood, N. J. Their feet cannot turn toward us too often nor their voices be heard too much among us. The latch-string of our doors and hearts will always be out for them when they desire to return.

God give them many happy years of well-earned ease. G. H. T.

Why The Aspen Quivers *

Another Tree Story for Children.

Did you ever see a hollow in the hills filled with flowers? There is a hollow in the hills of the Holy Land like that. It is in the region of Galilee, which is much more fertile than Palestine further south. This hollow is really like a saucer lying on the hills a thousand feet above the sea. It is about a mile across, and the hills rise on every side of it. There are flowers, flowers, flowers everywhere. Every field is full of them, every road and path is bordered with them, and even the hilltops are crowned with them. It has been said that every known flower blooms in Galilee. Fig-trees, pomegranates and olive trees are everywhere, and vines cover the hill sides.

In this beautiful hollow of the hills there is a tiny village called Nazareth.

Long, long ago there lived in Nazareth a little Boy. He was a very wonderful Boy. He loved everybody and everybody loved Him He loved to play and romp with other boys, and their laughter often rang out in the village streets and in the fields and upon the hill sides round about.

In that time of long ago there were many trees upon the hills, which since have been cut down, because wood is so scarce in that land. But then there were many trees and of great variety.

The little Boy, whose name was Jesus, loved the little valley in the hollow of the hills where He lived; He loved to watch the clouds drifting across the deep blue sky and their shadows on the fields; He loved the birds and flowers and trees. Often He climbed to the tops of the hills about the valley to look out upon the world outside. To one hilltop especially He often went because it was higher than all the rest. From that height He could view all the country round about. On one side stood the Carmel range, and that would bring up thoughts of Elijah's contest with the wicked prophets of Baal; on another He could see the Mediterranean Sea filled with ships; on another the wide-stretching fields of Galilee filled with cattle; far off the Sea of Galilee was seen and the little village of Cana, where later He made the water into wine; and on still another side He could see the Plain of Esdraelon, eloquent with so much of Jewish history, but especially would Jesus think, as He looked at it, of Saul, Israel's first king, and of Jonathan, David's friend, and of David the Shepherd King. It is no wonder that Jesus often went there. The walk was long, and sometimes the sun was hot, but the trees along the way afforded frequent shade. And Jesus loved the friendly trees, the giant Larch, the bushy Cedar, the strong Oak and the graceful Birch; He knew and loved them all.

Just at the top of the hill stood a tall and graceful Aspen Tree. It was quite the most beautiful tree in all the country round about. Often would Jesus rest against its trunk, or throw Himself upon the ground beneath its shade. He liked its slender trunk and smooth grey bark; its round leaves toothed at the edge with their coloring of dark green on the upper, and grey green on the under side; and He touched with tender fingers its blossoms on their low-hanging catkins when the warm Spring sun called them forth. Between Jesus and the Aspen there grew up through the years a tender and beautiful friendship. Jesus, as the Son of God, loved all the trees which His Father had made, but because He was so much with the Aspen He loved it especially. And the Aspen loved Him, for He was never rough with it, never cut its bark, nor tore its branches, nor robbed it of its flowers. It wove

* Note—So many children, old and young, expressed appreciation of the first "Tree Story" that another is herewith printed for them. The real motive back of the writing of them is to induce in children a love of trees. God's wonder—plants.

its most beautiful patterns for Him as it played with the sun and wind, threw about Him its deepest shade, and tenderly watched above Him as He slept beneath it when wearied with the climb.

But by and by there came a time when Jesus did not come any more from the valley in the hollow of the hills up to the hilltop where the Aspen stood. Weeks and months passed and still He did not come. The Aspen did not understand the reason why, and always looked down the old familiar path for sight of the Friend it loved. The Spring passed with all its riotous beauty, but it brought no joy to the Aspen; the Summer came and went with all its fullness of foliage and warmth of sun and refreshing rain, but still the Aspen drooped and pined for a voice it did not hear and a face it did not see.

One day, when Autumn had come, two young men climbed the hill, and rested beneath the Aspen's shade. They talked of many things, and at the last mentioned a name at which the Aspen was all attention, for it was a name which it well knew and loved. They talked of Jesus having left the village in the hollow of the hills, and the many strange reports which were coming back about Him.

That He had turned water into wine at a marriage feast at Cana; that He had cured men of sickness by a touch of His hand or at a word; that everywhere He went He did many wonderful works; and that He was preaching about the coming of a new Kingdom; and that everywhere He went people flocked to hear Him, for they said no one ever had spoken as He did.

The Aspen was filled with wonder at first until it remembered the deep, far away look which it had often seen in its Friend's eyes, and the light upon His face as He looked out upon the world, a light as if from Heaven. And it was proud, very proud to have Him for a Friend. After that it heard many speak of Him, and learned all about Him as His fame spread abroad.

One day when drowsing in the Summer heat it was startled wide awake by a voice, which it would have known among many voices, and a touch which made it thrill to its very heart.

There He was—Jesus the Aspen's Friend. But what a change! Spent and worn He was, as if life were hard for Him and as if its joy was gone. Gently He spoke, partly as if to the Aspen, partly as if to Himself, and partly as if to Somone in the Heaven above, and His words were like a prayer. He spoke of having returned to the little village in the hollow of the hills to tell His boyhood's friends of His wonderful message from God; returned with eager joy and longing to the people of the village whom He loved. And they had rejected Him, and refused to hear Him. His heart was heavy, and He said He was going away never to come back again to the little village in the hollow of the hills.

For awhile He rested beneath the tree, and at last went down the path of the old familiar boyhood's hill for the last time.

At a twist in the path He turned and looked long at the Aspen tree, as if to let it know of His abiding love for it, and then was gone from sight. Heavy-hearted was the Aspen now, for it seemed as if all the light of day was gone and there was no longer any happiness anywhere to be found. More months passed and still more months, until at last there came a time of great excitement. Men talked in strained and tense voices about the Aspen's Friend. It seemed that the Priests and Rabbis had determined to put Him to death, because, so they said, He disturbed the peace of the people by claiming to be the Messiah, when He was not.

About that the Aspen did not know, but it knew its Friend to be sincere and true and loving. It yearned for power to defend Him and prove its love, but it was rooted to its hilltop far away, and could do nothing.

Next day, to its horror, it learned that one of the members of the Sanhedrin, which is the Jewish court, who had lived in the village in

the hollow of the hills when Jesus, too, had lived there, and who hated Him, had asked and secured permission to furnish the wood for the cross upon which Jesus was to be crucified. He said this wood ought to come from the village where Jesus was raised to show how thoroughly the people there disbelieved in Him.

The request was granted, and upon that fateful day the Priest, with some woodsmen bearing axes, came to search out a proper tree. They stopped here and there, looking over now this and now another tree. In a dread and frozen terror, the Aspen watched them pass by the Cedar, the Larch, the Birch and all the rest, until they stood within its own shade. They looked it over, trunk and root and branch. They measured it and noted the straightness of its trunk.

As it listened to the words of the men below and realized the utter and ugly horror of the thing to which these men were going to compel it, it began to quiver in its every branch and twig, quivered in helpless repulsion at this deed which these wicked men were going to force it to do to its Fricnd.

By and by the axe sank into its trunk, and it lay upon the ground. Soon was it stripped of branch and leaf, and the stark and naked trunk was on its way to another hill just outside another town, this one without the walls of Jerusalem. Upon the Aspen tree Jesus was crucified. But ever since the Aspen has quivered in every touch of wind, quivered in a lasting grief for the part it had to play in the cruel death of the One it loved.

G. H. T.

THE SHIP AND TENT CLUB

This very important and interesting part of our corporate life goes on its way still strongly and filling a vital need.

There are not now so many service men in Philadelphia by many thousands as there were a few months ago, but reports tend to show that the Ship and Tent Club quite a little more than holds its own among the service clubs of the city. Thousands of the men in uniform go there every month, and apparently find there the things they need and desire: wholesome recreation and kindly companionship. One occasionally hears a criticism from some person from the outside, but rarely or never from within. At least so far as my knowledge goes (and it is intimate knowledge) this is true.

Of course in running a thing so big as the Ship and Tent Club, and under the abnormal conditions of a war period, with necessarily a greater informality than that usually known, there might be expected some criticism, but there has been little justifiable criticism from any source. It is to the credit of the men in the service, and I bear this testimony gladly and proudly, that they have conducted themselves in a most exemplary manner at the Club.

It has been decided to re-admit civilians to membership in the Club. With its enlarged and improved facilities it is a much more attractive place than ever before. The civilians, both men and women, are to be taken in on cards of application duly presented to the secretary, Mr. Casner, when endorsed by two other members. It is hoped that next winter will witness a great growth of the Club as a community center for all sorts of activity. There is no limit to the usefulness of such a place if it is properly supported.

Letters and application blanks have been sent to the people of the parish first among the civilians, and it is earnestly hoped that they will avail themselves of the fine opportunity for social intercourse and recreational activities the Club now offers. Any information desired may be obtained of Mr. Casner.

G. H. T.

WHITSUN-TIDE PRAYER

O great eternal Spirit, pure and holy, lift Thou the weights from our holden eyes that they may see even as Thou seest; unstop our ears that they may catch the deep whispers of truth; free our spirits to take flight with Thee across the wide spaces of holy endeavor.

As Thou broodest over all God's work in care and love, so teach us ways of quietness and musing peace; as Thou didst come as fire in flaming might, so give us fire like Thine; scorn of untruth and hatred of paltry ends; as Thou dost purify and sanctify, grant us the high privilege of aiding in Thy task; as Thou dost make Christ known to human hearts, the truth of Him, and all His joy and beauty; so make us living epistles of Him to others.

Give us to hear the rushing mighty wind of Thy presence and to feel the touch of flame; afford us the many tongues of love and the burning heart; touch our lips with coals from the altar that they may be pure and true.

As Thou art Comfort unto us so give us to comfort others, and to speak to souls given over to the allurements of the world the things that belong to their peace. Take up Thy lodging in our heart and be its loved and privileged guest, and not only so but make it Thee, Thine own very Self, in purity and peace and power. Amen. G. H. T.

TRINITY-TIDE PRAYER

O August God, how can we pray to Thee. Afar Thou art in heaven, O God, supreme and great. We are but creatures of a moment before Thy eternity, subsisting by Thy grace.

We have no merit to dare Thy presence, no worth to approach Thy throne.

Our hands are lifted in supplication, but our eyes are on the ground, for our worthless deeds are known to Thee, our wayward thoughts, our words as idle as the summer-breeze. O God, we cannot pray; cannot, and yet we can; dare not, and yet we dare; for lo, O God, Thy hand is scarred, Thy foot, and pierced is Thy side.

With eyes uplifted only to the cross, and thought of Him who died, we come, O Triune God, and plead our lowly plea for pardon and for peace.

O Holy One, who was't as we are only without our guilt, and who was't tempted as we are but didst not fall, whose triumph was not Thine alone, but also ours, we praise and bless Thee and adore. Thou hast brought us to our Father, and opened wide the doors of life, and our hearts are Thine.

Send the Great Eternal Spirit to make ever clearer to us the meaning of Thy life and fill full its measure in us.

When we do not understand keep firm our faith until we see Thee face to face; for Thine own sake. Amen. G. H. T.

PLEASE DO NOT FOLLOW THESE SUGGESTIONS—TEN WAYS TO KILL AN ORGANIZATION

1. Don't come to the meetings.
2. But if you do come, come late.
3. If the weather doesn't suit you, don't think of coming.
4. If you do attend a meeting, find fault with the work of the officers and other members.
5. Never accept an office, as it is easier to criticise than to do things.
6. Nevertheless, get sore if you are not appointed on a committee, but if you are, do not attend the committee meetings.
7. If asked by the chairman to give your opinion regarding some important matter, tell him you have nothing to say. After the meeting tell everyone how things ought to be done.
8. Do nothing more than is absolutely necessary, but when other members roll up their sleeves and willingly, unselfishly use their ability to help matters along, howl that the society is run by a clique.
9. Hold back your dues as long as possible, or don't pay at all.
10. Don't bother about getting new members. "Let George do it!"

Parish Notes—Church and Chapels

...Church...

Register

Baptisms

April 13—William James Fresh.
April 13—Sarah Jane Ehrmann.
April 19—William Ballentine Bauzenberger.
April 19—Edwin Hamilton Rogers.
April 19—Howard Mahon.
May 11—Amelia Henrietta Elliott.

Burials

April 8—Herbert Schofield.
May 2—Mrs. Alice Wilson.
May 14—Andrew F. Hammond.
May 19—Howard Mahon.
May 21—Naomi L. E. Walker.

Communicants Received

March 9—John Newman Christie, from Memorial Church of St. Paul.
May 8—Birkett Howarth, from St. Timothy's Church, Roxborough.

Communicants Transferred

February 5—Mrs. Charlotte Briggs Smith, to St. James' Church, Riverton, Wyo.
April 17—Joseph Robeson Howell, to Christ Church Chapel.
April 17—Mrs. Ella E. (Smith) Patton, Miss Ida May Smith and Miss Letty Quigley, to Chapel of the Mediator.

Communicants Removed

April 17—Mrs. Sarah N. (Elliott) McKenty.

Personal

We tender our sympathy to Mrs. George C. Thomas and family, and Miss Mary A. Warwick, and to the relatives of the above deceased, in the bereavements they have recently sustained.

THE RECTOR'S LETTER

"Pro salute animae," runs the old Latin phrase—"For the good of the soul," we would say it in English. And it is about "the good of the soul" I want to say a word to you just now.

Vacation-time is upon us again and thoughts of the mountains, the seashore and the open spaces in God's out-of-doors invite the soul. In such circumstances it seems easy for some to forget Him Who gave them the mountains, the seashore and the open spaces for their enjoyment. Is it quite fair? Is it quite the right thing to do, to receive favors and forget to thank the Donor? We can generally find a church of some sort wherever we may be, and always God is there waiting for His own to come to Him to offer up their sacrifice of prayer and praise. Will not the vacation be a happier, a more refreshing one to body and soul if we share it with the Father?

He never takes a vacation away from us. Always, in summer as well as in winter, He supplies our every need and surrounds us with His love and enfolds us in His grace. Let us not forget Him when we seek our rest and refreshment by means of His gifts. G. H. T.

THE VICTORY BONDS

The Church of the Holy Apostles had a quota of five thousand dollars placed upon it by the Committee on Churches. The rector appointed Miss Clara Hume and Miss Margaret Moore as the committee in charge, and splendidly was his choice justified, for they secured subscriptions to an amount of over twenty thousand dollars. This, of course, does

not at all represent the parish's total purchases, but only that part which passed through their hands.

All honor and credit to these young ladies, who worked so hard and were so successful in their country's service.

G. H. T.

IN MEMORIAM

Entered into Life Eternal, on March 12th, Miss Matilda Hahn. In her death we have lost a most faithful and loyal member of our Church and Sunday School. Her gentle, patient and sympathetic nature, always so evident in her intercourse with others, her high standard of reverence, her sweet spirit of helpfulness, and her firm sense of duty, have left a noble example to all who were associated with her.

We, who thus knew her, are inspired by the memory of her quiet and sweet influence to follow on to the things that are truest and best.

Of her it may most truly be said, "She hath done what she could."

"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

E. S.

THE EASTER SERVICE

Long past, but we have had no issue of THE MESSAGE since.

The day was a very satisfactory one indeed. The attendances at all the services were very good, the interest evidenced exceptional, and the offerings far above the usual fine offerings in both Church and Sunday School. In the morning services they totaled $4137.47, while the Sunday School reported the splendid sum of $7774.37, this latter, as usual, for missions.

One felt that his feet trod in high places, and that the day was rich in choicest fruitage. It was good to be part of it all.

The appropriations of the Sunday-school Easter offerings are as follows:

For "Specials":

For Work of Bishop Capers	$ 20.00
For Bishop Thomas, Wyoming, the total including $300.00 pledge for Life Insurance Premiums	1,000.00
For St. Augustine's School Raleigh	250.00
For St. Paul's School, Lawrenceville	250.00
For Work of Dr. Hammerskold	200.00
For Boone University, Wuchang	100.00
For Valle Cruces Industrial School	100.00
For Bible Women's Union, Sendai, Tokyo	100.00
For Work of Bishop Rowe, Alaska	10.00
To Apply on the Apportionment of Holy Apostles:	
Toward Salary of Miss Julia A. Clarke, Ichang	100.00
Toward Salary of Bishop Rowe, Alaska	250.00
Toward Salary of Bishop Kinsoving, Brazil	500.00
Undesignated Cash	2,832.70
	$5,712.70
This Amount, with the Cash Already Forwarded to Bishop Thomas, of Wyoming	2,000.00
Makes the Total for Holy Apostles, Philadelphia	$7,712.70

G. H. T.

THE SERVICE CLUB

This young giant among our church organizations is going on its way perfecting itself as an organization; frankly considering parish problems, laying plans for future work, and all in a spirit of vitality and deep interest quite without parallel in the writer's experience. It now numbers one hundred and thirty-odd members and is confidently looking forward to a large increase in membership next winter. It has adopted a Constitution and By-Laws, as follows, and appointed many committees on different parts of the parish work. Next winter will be the real testing-time of the Service Club's strength and value, and unless all signs fail it will prove itself splendidly worth while.

The Club worked hard to make the May festival a success, under the chairmanship of

Mr. Frank McKay, one of its members. It is now planning a parish and Sunday School picnic, to be held some time in late June, the details of which are to be supplied later. Mr. Oberhuber is chairman of this committee, and a day of unusual attractiveness is promised. It is hoped that this will be a real "get-together" of all our people for a day in God's good out-of-doors.

The Club has decided to continue its weekly meetings until June 16th. G .H. T.

CONSTITUTION AND BY-LAWS OF THE SERVICE CLUB OF THE CHURCH OF THE HOLY APOSTLES

Constitution

The Service Club of the Church of the Holy Apostles is an organization of men of eighteen years and over, banded together to work for the welfare of the Church of the Holy Apostles.

It is the purpose of the Service Club to increase attendance at the church services, to build up the Sunday School and the other organizations of the church, and to undertake any special work which the rector may suggest or the needs of the parish may require.

BY-LAWS

ARTICLE I

Name.

This organization shall be known as The Service Club of the Church of the Holy Apostles.

ARTICLE II

Membership.

Section 1. Any male 18 years of age or over shall be eligible for membership.

Section 2. Any applicant for membership may be proposed at any stated meeting, and when favorably passed upon by the Membership Committee may be elected by a majority vote.

ARTICLE III

Officers.

Section 1. The officers of this organization shall consist of a President, Vice President, Recording Secretary, Corresponding Secretary and Treasurer. There shall also be an Executive Committee of eight elected members and the officers, ex-officio.

Section 2. The duties of all officers shall be those usually appertaining to said offices.

ARTICLE IV

Election of Officers

The officers shall be annually nominated at the meetings in December and elected at the first stated meeting in January and shall hold office for one year.

The President shall not be re-elected to succeed himself.

ARTICLE V

Committees.

The following committees shall be appointed by the President: A Membership Committee of three, an Entertainment Committee of five, Committees on any phase of the Parish work which the club may decide upon from time to time.

ARTICLE VI

Meetings.

The stated meetings of this club shall be held every Monday evening except from June 15th and September 15th.

ARTICLE VII

Dues.

The dues of this club shall be 10 cents per month or one dollar per year.

ARTICLE VIII

Amendments.

Amendments to this Constitution and By-Laws may be proposed at any stated meeting and voted upon at the next stated meeting. A two-thirds vote of the members present shall be necessary to effect a change.

MY SOLDIER BOY

My boy across the sea
Seems very far from me,
And yet despite the tide
So measurelessly wide,
In soul and mind and heart,
We're not so far apart,
For I'm with him alway
In spirit, night and day,
And well I know that he
Still lingers here with me
And in our dreams we meet
In a communion sweet.

—*John Kendrick Bangs.*

...The Memorial Chapel...

Register

Baptisms

"Hereby made children of grace."

April 5—Robert Morris Custer (Private).
April 19—Joseph Clifford Brydges.
April 19—William James Coyle.
April 19—John Samuel Coates.
April 19—Karl Henry Coates.
April 19—Joseph Cullian.
April 19—Margaret Douglass.
April 19—George Russel Hill.
April 19—Dorothy Margaret Johnson.
April 19—Florence Elizabeth McMullen.
April 19—George Louis McCann.
April 19—Mary Alice McCurdy.
April 19—Robert Andrew Stinger.
April 19—Edna Simpson.
April 19—George Conrad Swanfeld.
April 19—Anna May Hassel Solman.
April 19—Eleanor Maud McMullen (Received).
April 19—John Charles McMullen (Received).
May 18—Katharine Marie Norton.
May 18—Robert John McCaughan.
May 18—Jennie Sullivan Larsen.
May 18—Laura Duer Larsen.
May 18—Annie Jane Starck.

Marriages

"Till death us do part."

April 9—Edward Freeman and Florence E. Blickley.
April 15—Otto Pischke and Catherine M. Collins.

Burials

"Blessed are the dead who die in the Lord."

April 16—Joseph Kenyon.
April 17—Dorothy M. McIlhenny.
May 23—William H. Robinson.
May 24—Jane Claypoole.
May 29—Robert Johnson.

"I am come that they might have life, and that they might have it more abundantly."

"They fail, and they alone, who have not striven."

THE VICAR'S LETTER

My dear People:

I am writing this message to you before the first Sunday after Easter and it is but natural that I should dwell upon the glorious Easter we had together. We were favored with the most splendid weather, which made it seem like Easter. The 7.30 A. M. service, led by the Junior Choir, was the most splendidly attended since I have been here and the Choir Master says "the best in his recollection." Many showed great devotion, coming from long distances. Certainly it was inspiring. And the second service filled the Chapel and the other services also. We doubt whether any congregation was better represented at the service than ours in accordance with the membership. And the spirit and atmosphere of the whole day. It was fine. Not a thing to mar the joy and beauty of the day. We all felt an unusual happiness. And when the day was over we felt enriched, and so we were. I shall have something in another place to say about the Easter offering, so shall only say here that it was the best in your history. Counting the Congregation and Sunday School, it totaled $1301.81. That was splendid, and I congratulate you and the children for doing so nobly.

I could not help thinking how much enthusiasm comes with numbers. I am well aware that Easter Day holds a joy all its own which comes ever with new power. But how we were thrilled by the full Chapel, and the presence of those who seldom come. I was thinking that every Sunday, with our large family should be a sort of Easter Day. If all were faithful would it not be a joy to us and a power to Christ's cause? Do we not owe something to our chosen family in Christ?

Is that something not our personal presence?

The curse of religion is unreality. We are often swept along in the joy-tide of Easter, but we fail to "know Him and the power of His resurrection." There are two kinds of knowledge—One is mere information; the other experience. O, so many men are content with knowing facts and have no knowledge of powers. An unfelt fact has no power over any life. The thing that changes life is the feeling of the power of great facts. If our lives are not governed by the power of the resurrection, then our Christianity is unreal. I am afraid those who on Easter Day only present themselves to the Christ in His holy Temple, have an unreal day of it at Easter time. The test of its reality is through all the days that follow. Religion is a life to be lived. Life is a process, not a single act. Week by week men ought to present themselves to Christ that He may grant His divine power to our lives. It is ever a walking in newness of life. The resurrection is more than a future hope—it gives value to life here and now.

Let us see to it then that we feel the obligation to Christ and His Church not only on Easter Day, but through all the days. It means new powers to you and new power to us all. We have had a splendid Lent and a triumphant Eastertide. Let us keep that high standard for all the days that follow. And we may if we all make an earnest self-surrender; be patient and persistent in prayer; hold on to a child-like faith; and willingly take into our life the willing, loving Christ of Easter Day.

Faithfully your Vicar,
H. L. HANNAH.

OUR RED CROSS CHAPTER

On Friday, May 23, the Red Cross Chapter of the Holy Communion laid aside active work, at least for the summer months.

This Chapter deserves hearty congratulations for a noble service rendered long after most Auxiliaries had closed.

When the war was declared, in response to the call the Mothers' Meeting resolved itself into a Red Cross Auxiliary with seventy members on the roll. The first drive for new members resulted in an enrollment of two hundred new members. The second drive at Christmas time added one hundred and sixty more.

The following is a list of work done by this branch:—

401 pairs of socks, 134 sweaters, 17 pairs wristlets, 12 wash cloths, 1 muffler, 41 helmets, 1029 knitted articles, 609 surgical dressings, 198 comfort bags, 646 garments, mended 257 garments for soldiers, 38 bags for the soldiers.

The Branch purchased two machines. Expended in all, $30.00.

Gave $40.00 for the Easter Offering, through the Mothers' Meeting.

Sent $67.00 for the United Offering.

The close of active work was marked by a banquet. The large attendance must have been gratifying to our leader, Mrs. Frank Williamson, to whom we owe our organization and its fine direction. Thanks be to her and those women who in time of need responded by good works.

A social hour followed the banquet. It was a second "armistice celebration."

Mrs. Williamson will meet the women who wish to make deposits with her, every Tuesday, from 10 to 11, in the Parish House, until further notice.

IMPORTANT EVENTS TO COME

June 10 and 11—Diocesan Celebration of the Victory of the Allied armies in the World War. In the Academy of Music. One thousands choristers, one hundred pieces of music. The Chapel has a Complimentary Ticket for all our boys home from service. Let the Vicar know at once.

June 12 and 13—The Annual June Festival in the Parish House. The Fair will open June 12, at 7.30 P. M. Keep the date in mind. The Festival will end in a Victory Dinner on June 13, at 7.00 P. M. Get your ticket at once in order to be in time. All reservations must be made before the date of the Fair. Tickets 35 cents, from the Deaconess or The Parish Aid.

EASTER OFFERING

The Chapel of the Holy Communion went "over the top" on Easter Day. Our "TOP" is the thousand dollar mark. We assessed the Sunday School and Guilds a thousand dollars and you gave $1096.41. And yet we have until the end of the fiscal year if necessary. The Treasurer says that you gave the finest Easter offering in the history of the Chapel. When we add the $287.85 given on Easter Day by the Congregation, it makes the grand total of $1384.26. Congratulations.

So you see what we can do with the apportionment plan, when each class and society has an ideal to reach.

We call this yearly effort on the part of the Chapel "OUR EASTER OFFERING." We meet our Chapel obligations with it, in the following order: 1. Payment of the Assessment for Diocesan Missions, social service, etc. 2. Our Extra-Diocesan obligations, General Missions, etc. 3. Our Special Chapel obligations. 4. The remainder we place to the credit of the Chapel Current Expense Account.

I am happy to announce that with this offering presented on Easter Day, we can pay all our assessed obligations and have a balance of about $400.00.

This was a fine achievement and shows what we can do when we all get to work and do our share. Thank you and congratulations to everyone who worked for this success.

TABLE OF OFFERINGS

Class.	Teacher.	Easter Offering.	Assessment.
1	Deaconess Bispham	$76.72	$75.00
2	Mrs. John Neill	20.63	12.50
3	Miss C. Haines	16.46	12.50
4	Mrs. Robert Young	13.78	10.00
5	Mrs. Charles Young	4.92	10.00
6	Miss Emma Huff	6.14	15.00
7	Mrs. Francis Larkin	6.45	10.00
8	Miss Edith Mills	4.52	12.00
9	Miss Deck	13.29	10.00
10	Mrs. S. Davis	11.70	10.00
11	Mr. Harry Collins, Jr.	10.70	15.00
12	Mrs. David Pollock	12.32	10.00
13	Miss Elizabeth McIlhenny	2.58	10.00
14	Miss Edna Knorr	6.22	10.00
15	Miss Katherine Knorr	15.66	10.00
16	Mrs. John Rawlings	5.58	15.00
17	Mrs. R. Nicholson	10.41	10.00
18	Miss E. A. Williams	12.78	12.00
19	Mrs. Alexander O'Neill	5.36	15.00
20	Mr. Wilson L. Gambel	1.08	15.00
21	Miss Zapp	3.52	12.00
22	Miss Bessie Magee	4.51	15.00
23	Miss Knight	16.35	15.00
24	Mrs. David Gibson	15.79	15.00
25	Mrs. William McLaughlin	11.40	15.00
26	Mrs. Charles Scherer	14.51	15.00
27	Miss Jennie Dunlap	10.14	15.00
28	Mr. William Huey	10.00	10.00
	ORGANIZATIONS		
	Choir	$50.00	$50.00
	Chancel Guilds	.....	50.00
	Mother's Meeting	40.00	40.00
	Girls' Friendly Society	25.00	25.00
	Girls' Friendly Candidates	15.00	15.00
	Junior Auxiliary	10.00	10.00
	Little Helper's	26.35	15.00
	Brotherhood of St. Andrew	.....	10.00
	Men's Own	.....	25.00
	Chapel Aid	15.00	15.00
	Young People's Union	.....	25.00
	Boy Scouts	25.00	15.00
	Birthday Offerings	27.70	25.00
	Annual Legacy	332.99	332.99
	Special Donation	15.00	.....
	Balance Jan. 1, 1919, Guilds	71.47	.....
	Balance Jan. 1, 1919, Duplex	99.48	.....
	Total	$1096.41	$1063.99
	Easter Offering, Congregation	287.85	
	Grand Total	$1384.26	

HONOR CLASSES

All classes and societies which met the Apportionment on Easter Day are called Honor Classes for the year.

The following went "Over the Top":—

Classes.	
1 Deaconess Bispham	24 Mrs. Gibson
2 Mrs. Neill	28 Mr. Huey
3 Miss Haines	Organizations.
4 Mrs. Robert Young	The Choir
9 Miss Deck	Mother's Meeting
10 Miss Davis	Girls' Friendly Society
12 Mrs. Pollock	Girls' Friendly Candidates
15 Miss Katharine Knorr	Junior Auxiliary
17 Mrs. Nicholson	Little Helpers
18 Miss Williams	Chapel Aid
23 Miss Knight	Boy Scouts
	Birthday Offerings

Our goal for Easter, 1920, for both Sunday School and Congrègation is $1500.00.

Can we do it? Sure we can. And we will.

THE ANNUAL FAMILY PICNIC — THE BIG OUT-OF-DOORS EVENT IN THE CHAPEL LIFE. WATCH THE NOTICE BOARD FOR THE EXACT DATE.

We had a big crowd last July. We expect a bigger crowd this July.

Watch for date and announcements.

...Chapel of St. Simon the Cyrenian...

Register

Baptisms

April 13—Genevieve Madeline Brown Owen.
April 19—Nettie Elizabeth Hill, Mary Josephine Bailey, Wendell Alexander Jackson, Elaine Virginia Banks, Norman Wilson Neal, Richard Howard Pollitt, Wilbur Joseph Gardiner, Helen Selena Moseley, Helen Elizabeth Seidle, Martha Louise Gaines, Katherine Gabelle Morgan, Frances Ethel Morgan, James Pierpont Baker and Eugie Yancey.
April 27—Mildred Albertha Chamberlin.
May 5—George Wilkins Bucker, Jr.

Marriages

April 3—Frank H. VanBrakle and Lurene Stewart.
April 7—John Jefferson and Oceanna Wallace.
April 12—Samuel M. Bundy and Mary L. Aylor.
April 19—Whitmal W. Hill and Ethel C. Anthony.
April 23—Clemente G. Abad and Ethel Maul Dalton.
April 24—Alfred N. Darmon and Mrs. Martha D. Beckford.
April 28—Lyman B. Milburn and Aida L. Shields.
May 14—Sydney Gibson and Edna R. Shorts.
May 21—Narciso M. Hugnet and Mrs. Esther Roane.

Communicants Received

April 2—Mrs. Maude Trenfield (by request) from St. Mary's Church, Jamaica, B. W. I.
April 6—Mrs. Hattie V. Cabell from St. Phillips' Church, Richmond, Va.
April 11—Mr. Lewis Myne (by request) from St. Lukes' Church, Jamaica, B. W. I.
May 18—Mrs. Hattie Costa from Church of the Crucifixion, Phila.

Burials

April 2—Lawrence K. Dickens.
April 18—Sadie Billups.
Howard Isaac Brown.
April 24—William H. Richardson.
April 26—Irene Stover.
May 7—James Purnell.
May 12—Dorothy Walker.

Personal

Our Sympathy is extended to the relatives of the deceased above, in the bereavements they have sustained.

VICAR'S LETTER

My Dear Members:

This letter comes to you in the beginning of my eleventh year as your Minister. I feel profoundly grateful to God for all the blessings wherewith He has blessed us in our working together as co-laborers in His vineyard, and I am very grateful to you, many of you, for the splendid and loyal support you have given me, as we have worked together. Our membership doubled the first five years and then doubled again the second five.

May we be able to double again in the next five, should we be permitted the privilege of working together that length of time. Not for the sake of counting heads, but for the sake of helping God's children and extending His kingdom.

Our Chapel will celebrate its 25th anniversary this month and a glorious and helpful celebration we hope to make it. Each member will be, and is asked to help in the success of the affair. We hope to make the event one worthy of all the splendid accomplishments of the past twenty-five years.

Summer is now here and many of us will be away during these months. May I urge you not to forget or neglect your duty to yourself and Church, of attendance at church services whenever possible and contributing. Take your weekly envelopes along with you and put in your offerings Weekly. Either send them back or bring them when you return.

It is such an easy matter to neglect our duties to our Church, and especially in the good old summer time, when the temptations to slack is more keen than at other times. You need God, and God needs you in summer as well as in winter, and the devil takes advantage of all of his opportunities all the time and particularly in the time of easy going.

May God protect and keep us all.

Faithfully your Minister,

JOHN R. LOGAN.

EASTER SERVICES AND MUSIC

The services of Easter Day were hearty and well attended. The first celebration of the Holy Communion was held at 6 A. M., at which time the number of those who received was 212; at the later celebration at 10.45 there were 115 who came to the Altar to receive the Sacrament. While this is not perhaps a poor record for the Chapel, at the same time one cannot help but wish that every one of our church family would see to it that on these great Feast Days of the Church year he or she would be found discharging what is without question the duty of every churchman—receiving the Communion on these days of Obligation. If we could get every one of the membership to think thus about these duties of worship we are inclined to believe that out of our membership of 748 we would have not less than 500 coming forward to receive that without which there can be no life in us. Rejoicing then as we are at this time over some incidents of recent occurence in the life of our Chapel may be not make it a matter of conscious effort and prayer—to do all we can to have the number who will receive of the Holy Communion on the succeeding great festival days of this and other years reach the highest possible figure. Nothing acts so much as a kind of thermometer of our spiritual growth and healthiness as does the regularity and devotion with which we come to the Memorial of Our Blessed Lord's Sacrifice. In regularity and devotion of receiving do we heed the command wherein we are bidden to make of this the highest act of Christian Worship a perpetual memorial of His precious "death and sacrifice until His coming again."

The program of music on Easter Day was as follows:

Pro. Hymn 109
Anthem—"Christ Our Passover" ..... Schilling
Te Deum ..... Stults
Jubilate Deo ..... Willmore
Communion Office ..... Monk
Sermon Hymn 112
Off. Anthem—"Halleluiah, Christ Is Risen" ..... Simper

Rec. Hymn 118
Postlude ..... Magnificat

P. M.

Pro. Hymn 123
Magnificat and Nunc Dimitis ..... Stults
Meditation Hymn 116
Sermon Hymn 115
Anthem—"Christ Our Passover" ..... Chapple
Rec. Hymn 112
Postlude ..... Selected

A beautiful arrangement of the fairy story of "Cinderella," in the form of an operetta, will be given by the Junior Choir on the evening of the fourth of June and the proceeds from the same will be used in paying for the Vestments which have been secured for the Juniors. On Sunday, the first day of June, the music at the morning service was rendered by the young boys and girls who make up this choir, the offertory selection being a solo, "God, and God alone is Love," by Ward Stephens, was sung by John Robbins.

The Choir will have another Musicale on Sunday, the 8th of June, and the director hopes to present some very pleasing numbers on this program which will be the last of its kind until after the summer.

OUR NEW BAPTISMAL FONT

On Palm Sunday afternoon, April 13th, the Sunday School with many other friends gathered in the church and had a most beautiful memorial service, at which time a white marble font with brass cover was unveiled in loving memory of the late Mary Osborn Wilson, for whom the service was held. After shortened form of evening prayer appropriate addresses were made by Lt. Everett W. Johnson, the Vicar and Mr. David L. Witmer. A paper on the life of Mrs. Wilson was read by Miss Madeline Baker, and Miss Anna Comegys sang a solo. Misses Baker and Comegys and Lt. Johnson were pupils in the Kindergarten many years ago under the faithful and devoted care of Mrs. Wilson. It was most fitting that this permanent memorial in the form of a baptismal font of white marble should be placed in this Chapel to the memory of one who perhaps more than any others of her day brought many little ones to Christ and whose life was as pure, saintly and firm in the faith of her Lord as this beautiful and appropriate memorial signifies. To quote from the letter sent by the Rev. Dr. Phillips, who could not be present and expressed his regrets, he said: "She was one of God's saints. She loved and cared for His little ones, whom the Master loved, which gives her a right to be remembered in a sensible and appropriate way, and has certainly made a place for her in that other life, where I believe she is increasing her own happiness and growing in perfection by ministering there to those who still need her deeds of love."

The font was accepted for the Chapel by Mr. Edmund Scotti, a member of the Chapel Vestry.

THE VISIT OF THE RECTOR

On May 18th, at the 10.45 service we were privileged to have as the preacher the Rev. Dr. Toop—our Rector. The occasion was the tenth anniversary of the vicarate of the present minister in charge. It is always a great pleasure to have the Rector with us and it was a special privilege and pleasure to have him on this occasion at the main service of the day — the Morning Service — when the largest congregation of the day is present. As he spoke of the blessing which has come to all of us in being permitted to come to this new time which is calling for and hopes to witness the triumph of the great moral forces of our natures, he made his hearers realize the blessedness of being permitted to be "labourers together with God," 1st Cor. 3, 9; he recounted some of the results which had come into the life and work of our chapel during the ten years whose close the day marked, and while congratulating the Vicar on the realization in his life of the Pauline injunction to Timothy to "Study to shew thyself approved

unto God, a workman that needeth not to be ashamed," 2 St. Timothy 2, 15, he expressed the hope that the accomplishments of the past years may serve as an incentive to larger and continued efforts on the part of all the members of the chapel through the future years which may be granted to us in the life and work of the church.

We hope that we may have the Rector as often as possible with us, for his visits bring cheer and inspiration to us all.

REPORT—CHAPEL LEAGUE

The following is the report of the Mid-Winter picnic given by the Chapel League during the past season:

Total Receipts		$103.50
Expenses	30.67	
Balance		$72.93
Disposed as follows:		
Chapel Expenses	$40.00	
Mortgage Fund	20.00	
Liberty Bond	10.00	
Balance in Treasury	2.93	
		$72.93

Appreciation is expressed to all those who helped to make the entertainment a success.

Mrs. Sarah A. Mills, Pres.
Rev. John R. Logan, Treas.

TWENTY-FIFTH ANNIVERSARY

Tuesday, June 24th (St. Johns Day), this Chapel will be twenty-five years old. We are planning to have a week of celebration and rejoicing beginning with Sunday, June 22d, and ending with Sunday, June 29th. A full combined program of all services, speakers and events is being gotten out. We desire, however, to give you a brief outline that you may be informed in advance of some of the features. Sunday, June 22d, there is to be a celebration of the Holy Communion at 7 A .M. The preacher for this Sunday morning will be the Rev. Dr. Phillips, who begun the work, and for the evening the Rev. E. L. Henderson, who was the first person to be placed in charge. On Sunday afternoon the Sunday School is preparing to have an appropriate service in the Church.

Monday evening the teachers and scholars of the School will have a "party" in the Parish Building. Tuesday morning, June 24th, at 6 A. M., there will be a corporate communion of the congregation, and in the evening a reception, rather a Church family gathering, will be held when an excellent program will be rendered and supper served. This will cost each member the small sum of fifty cents. We want every member present, too. Wednesday, June 25th, we call Episcopal Night, because we have invited our brethren of the Clergy, their Choirs and Congregations, to come and rejoice with us. Thursday we take a breathing spell.

Friday evening, June 27th, is Interdenominational Night, when the Choir from the Union Baptist Church and a representative from each of the denominations will bring greetings. Sunday, June 29th, the preacher for the morning service will be the Rev. Dr. George F. Bragg, D. D., Rector of St. James' Church, Baltimore, Md., and the Vicar will have the closing word in the evening. An outstanding feature will be good music and hearty singing at all the gatherings.

Each member is asked to contribute fifty cents for the general expenses of the Anniversary. A beautiful souvenir program is to be gotten out and all who pay fifty cents will be given one. Let every member rally for the success of this week's celebration.

Faithfully yours,

JOHN R. LOGAN, Vicar.

MEMORIAL FLOWERS FOR JUNE

First Sunday, June 1st, the gift of Mr. and Mrs. Joseph A. Gaines in memory of their son, Orlando.

Second Sunday, June 8th, the gift of Mr. and Mrs. James C. Moss, in memory of their son, John Fletcher.

Third Sunday, June 15th, the gift of Mr. and Mrs. Adolphus Thomas, in memory of their sister, Cordelia.

Fourth Sunday, June 22nd, on the altar, the gift of Mr. and Mrs. Thaddeus S. Price, in memory of their daughter Ethel. Those in baptismal font, the gift of Mrs. Elenora Cephas in memory of her mother, Mrs. Emma Wallace.

Fifth Sunday, June 29th, gift of Mrs. Caldwell and daughter in memory of husband and father.

LENTEN AND EASTER OFFERING

The following is the Lenten and Easter offering of the Sunday School of the Chapel of St. Simon the Cyrenian, Easter 1919:

Class.	Easter.	Lenten.	Mite Box.	Total.
Cradle Roll	.....	$1.40	$38.60	$40.00
Primary Department	$2.88	6.96	93.27	103.11

INTERMEDIATE DEPARTMENT

No.	Teacher.	Total.	
1	Mr. James Perry	$5.24	
2	Miss Sadie Burton	7.05	
3	Mrs. James Perry	9.54	
4	Mr. Herbert Bucker	10.51	
5	Mr. V. Brownfield	11.65	
6	Mrs. Joseph Bucker	12.62	
7	Miss Alice Wiggins	15.85	
8	Miss Beatrice Martin	16.25	
9	Mr. Robert Harris	17.61	
10	Mrs. Fannie Dickens	32.84	
	Total	$139.16	139.16

MAIN SCHOOL

No.	Name of Class.	Teacher.	Easter.	Lenten.	Mite Box.	Total.	Total.
7	Bp. Garland	Miss Nicholson	$ .20	$1.20	$3.13	$4.53	
12	Bp. Ferguson	Miss Scott	.90	.66	3.62	5.18	
14	H. L. Philips	Mr. Witmer	.60	4.24	.35	5.19	
4	Mary Wilson	Miss Judah	.68	1.01	3.64	5.33	
13	Bp. Stearly	Miss Crevin	.34	1.23	3.93	5.50	
2	Geo. C. Thomas	Mr. Brooks	3.00	2.74	3.35	9.59	
10	Thos. G. Brown	Miss Burton	.54	1.56	7.51	9.61	
6	S. D. Philips	Mrs. Johnson	.61	1.78	8.88	11.30	
9	Bp. Whittaker	Mrs. Britto	.80	1.46	9.78	12.04	
5	Bp. Holly	Miss Barrett	.72	3.15	9.36	13.23	
3	Bp. Beecher	Mr. Baillou	.70	1.57	13.11	15.38	
11	Bp. Rhinelander	Mr. Scotti	2.34	2.77	11.48	16.59	
8	Bp. Demby	Mrs. Becknell	.44	1.04	16.98	18.46	
1	Bp. Delany	Mrs. Cochran	1.40	3.53	34.18	39.11	
	Miscellaneous					4.57	
	Total from the Main School					$175.61	$175.61
	Total from the entire School						$458.88
	Legacy of Geo. A. Thomas Estate						199.79
	Grand Total						$657.67

VISIT OF BISHOP DELANY

On Trinity Sunday, June 15th, at 4 o'clock in the afternoon, there is to be held a service by the clergy and congregations of all our churches among colored people in this Diocese. This service is to be held at the Diocesan Church of St. Mary, southwest corner of Broad and South streets. The special preacher for the occasion will be the Rt. Rev. Henry B. Delany, D. D., Bishop-Suffragan of North Carolina.

This service is to serve a double purpose: first, to increase the spirit of unity in the Diocese, and second, to increase interest in the Missionary work of the church. We hope St. Simon's may be largely represented at this service.

Bishop Delany is one of the two men of the race who have been elevated to the office of Bishop. We hope to have him with us during our Anniversary Week.

CHAPEL VESTRY

The following persons were elected at a recent meeting of the congregation as members of the chapel vestry:

Messrs. Henry A. Booth, Charles S. Brooks, Harry I. Gaines, Irvin E. Hall, Joseph D. Hooper, James H. Morgan, Archie Owens, Thaddeus S. Price, Edmund Scotti, Joseph A. Seamon, Jacob Turner and Edward B. Van Dyke.

Irvin E. Hall, Chairman of Finance Committee.

Henry A. Booth, Chairman of House Committee.

Archie Owens, Chairman of Property Committee.

Charles S. Brooks, Chairman of Gymnasium Committee.

Edmund Scotti, Chairman of Music Committee.

The chapel vestry meets the first Monday in each month except the month of July and August.

WELCOME TO OUR BOYS

St. Simon's is to give to our boys who have returned from camp and overseas a reception of welcome on Tuesday evening, June 17th. Of our Honor Roll of 57 about 37 have come back and we are expecting the others soon.

This reception has been delayed this long in the hope that all of them or most of them would be back with us. It is most proper and fitting that we should show them a rousing good time within our walls.

The committee of young ladies who have the reception in charge are working very hard to make it a happy and very pleasant occasion. They will appreciate any contribution given them for this reception. They are:

Mrs. Estellena G. Johnson, Misses C. Augustus, I. Burton, Mildred and Ruth Cokine, A. Comegys, J. Draine, A. Fields and S. Johnson. "Pack up your troubles in your old kit bag" and welcome the boys—"Our Boys."

ANNUAL PICNIC

Our Annual Picnic of the Sunday School and congregation will take place this year on Thursday, July 17th, at Maple Grove. The same committees of last year are reappointed and we ask each one to accept. The Sunday School as usual will be carried free and ice cream and cake will be served.

The general admission is the same as before, 25 cents, and we expect to have our usual games of sports and outdoor contests.

PRAYER

Beauty of sun and wind!
  Beauty of stars and sea!
Give me thy beauty to make me blind,—
  Enter the heart of me!

Set mine impatient feet
  On the unending shore,—
Grant that mine eyes may dauntless meet
  The tides of time once more!

—*Francess Fuller.*

...Chapel of the Mediator...

The Parish Register

Baptisms

April 6—Charles Russel Buckalew.
April 14—John Henry Booth, Jr.
April 19—Marjorie Evelyn Trivett.
April 19—John Marshall James.
April 19—Harry Holden McGarity.
April 20—Anna Elizabeth Mauthe.
April 20—Dorothy May Gouldey.
April 20—Margaret Ethel Gouldey.
April 20—Elizabeth Jane Grady.
April 20—William Wartman Wilson.
April 20—Richard Brown Conover.
April 20—Richard Schoeninger.
May 11—Frank Cleeland Romaine.
May 25—Elizabeth Martin Simpson.

Burials

April 17—Jennie C. Hamilton.
April 26—Alfred Nathan Fleisher.
April 29—Frederick M. Quimby.

Marriages

April 12—George Hunt Weber and Florence Winthrop.
April 12—Paul Peter Souder and Maud Gladys Watfield.
April 26—William Harry Prettyman and Jean Louise Stock.

THE CONFIRMATION CLASS, APRIL 15TH, 1919:

Archdeacon, Herbert R.
Austin, Mildred Antoinette
Baker, Alice R.
Baker, Dorothy M.
Baker, Marjorie
Bauzenberger, Nelson E.
Benham, Wellard Snowden
Booth, John Henry, Jr.
Boner, H. Clare
Boner, Mrs. Mildred
Clark, Eleanor Rhoads
Churen, Marion Frances.
Colson, Alfred Edward.
Colson, Paul
Glasgow, Ruth Mae
Glasgow, Stanley Charles
Glass, Gwineth Satterlee Mesier
Haskell, Gladys May
Hazelhurst, Mrs. Blanche P.
Hinkson, Martha Lowry
Jahn, Mrs. Harriet A.
Johnson, Horace Walter
Keller, Clarence
Landis, Mrs. Annie E.
Laws, Jesse
McArthur, Miss Ella
McClain, Richard
McGloin, Martha
Mangam, Herbert B.
Manthorp, William Henry James
Manypenny, Raymond Moore
Marsh, Sylvia
Mayer, Harry Frank
Mills, Grace Eileen
Mueller, Louis, Jr.
Naylor, Elizabeth
Pedrick, Lucile
Rhoads, Mrs. Estella Kathryn
Rice, Miss Blanche E.
Ritchie, William
Robie, Mrs. Jane Alexander
Robie, William C.
Russell, Mrs. Laura Clarinda
Russell, William Fotterall
Schoeninger, Mrs. Katherine
Schoeninger, William F.
Sharp, Mrs. Sylvia Van Rensselaer
Sutherland, Frank
Tarleton, Harold Root
Taylor, Carl
Tinsley, Seaton Garland
Turkington, Gertrude May
Wilson, Harry William
Wilson, William
Witzeman, Leonore H.

LETTERS OF TRANSFER RECEIVED OR SENT FOR

Miss Fanny West from St. Luke and Epiphany.

Miss Winifred Stevenson from the Church of the Advocate.

Mrs. Martha Stevenson from the Church of the Advocate.

Mrs. Anna L. Smith from the Church of the Advocate.

Mrs. Helen Virginia Drummond from St. James.

Mrs. Josephine Murphy from St. James.

Mrs. John B. Armbruster from St. James.
William Lloyd Harding from St. James.
George M. Harding, Jr., from St. James.
Miss Martha M. Grattan from the Church of the Incarnation.
James N. Brown from St. Peter's, Germantown.
Mrs. James N. Brown from St. Peter's, Germantown
Mrs. Jane T. Doughty from the Church of the Saviour.
Mrs. Annie Eyre McCarraher from the Church of the Saviour.
George W. Thayer from St. Peter's Church.
Mrs. George W. Thayer from St. Peter's Church.
Mrs Eva Crossley Romig from the Church of the Redemption.
Miss Adele Bellows from the Church of the Covenant.
Miss Matilda C. Downing from the Church of the Holy Trinity.
Miss Edith Benham from the Church of St. James, the Less.
Daniel Henry Stevens from the Church of the Holy Trinity, West Chester,
Mrs. Myrtie E. H. Johnson from Emmanuel Church, Corry, Pa.
Mrs. Elizabeth Rex Grundy from St. Mark's Church, Mauch Chunk, Pa.
Robert Lunn from St. James, Hestonville.
Miss Caroline Lunn from St. James, Hestonville.
Miss Edith Lunn from St. James, Hestonville.
Mrs. Caroline Lunn from St. James, Hestonville.
Mrs. Ruth P. Sherritt from Christ Church, Cincinnati, Ohio.
Dr. Charles R. Straughn from St. Philip's Church.
Mrs. Clementine Straughn from St. Philip's Church.
Miss Helen A. Straughn from St. Luke and the Epiphany.
H. Edgar Barnes from St. Mark's, Washington, D. C.
Mrs. Charlotte Hirst from St. Mark's, Aiken, Md.
Mrs. S. Elizabeth Seal from St. Mary's, Burlington, N. J.
Mrs. Amy Whitehead Gilchrist from St. Matthew's, Phila.
Miss Ethel Roth from St. Mary's-by-the-Sea, Pt. Pleasant, N. J.
Robert E. Alleyne
Mrs. Alma Forbes Allen By Request.
Mrs. Mary Annable Correll By Request.
Miss Eleanor Guernsey Correll By Request.
Andrew H. Baxter from Grace Church, Phila.
Charles A. Semler from St. James, Hestonville.
Emily M. Semler from St. James, Hestonville.
Horace Arnold Smith from Epiphany, Sherwood.
Mrs. Gertrude W. Smith from Epiphany, Sherwood.
Gertrude Arnold Smith from Epiphany, Sherwood.
Manuel Glass from St. Peter's Church, New York City.
Mr. John McCaughan from Chapel of the Holy Communion.
Mrs. Hannah McGaughan from Chapel of the Holy Communion.
Fannie A. McGaughan from Chapel of the Holy Communion.
William C. McGaughan from Chapel of the Holy Communion.
Sarah McGaughan from Chapel of the Holy Communion.
Mrs. Elizabeth Keller By Request.
Mrs. Seaton G. Kinsley By Request.
Mrs. Bella Mangram from St. Mark's.
Mrs. J. E. M. Burton from St. Mark's, Millsboro, Delaware.
Miss Annabel Burton from St. Mark's, Millsboro, Delaware.
Miss Bessie Burton from St. Mark's, Millsboro, Delaware.
Miss Minnie B. Burton from St. Mark's, Millsboro, Delaware.
Miss Arment Armentine, by request.
Mrs. Elizabeth M. Stevens, by request.
Mrs. Mary L. T. Viguers from Gloria Dei.
Frank Mattingly.
Mrs. Frank Mattingly.
Mrs. Davis.
Joseph G. Hayward from St. Philip's.
Elizabeth L. Hayward from St. Philip's.
Theodore T. Massey.

VICAR'S LETTER

My Best of Friends! (Yes, all of you!):

Whenever I sit down to write a "Vicar's Letter" I can never make myself feel that it is anything but an informal and intimate word with you each. I hope you feel somewhat the same way about it.

This is the last issue of the Message before the summer. It ends up a winter of unforgettable meaningfulness for us. Yet there is little need to look back and review the events of the winter. We are in the church and looking forward to bigger and better things than ever next autumn. We shall be fully furnished with the necessary furniture and organ in the

church; we shall have an assistant minister to help out; we shall have a Parish Building set free for week-day life and without handicap of other occupancy; we shall have our young men back, whose going to war left a gap in the work hard indeed to fill. But best of all we shall have an ever-increasing working force of Parishioners!

I want to hand on to you a compliment I indirectly heard the other day. A certain clergyman who knows the Diocese well and whose own big church is an example of many excellences, said that of all the parishes he knew the Mediator had the best working membership, the percentage of participation in the responsibility and privilege of the parish success was greater than he knew elsewhere. The compliment is rightly yours. I pass it on to you, adding my "Amen."

Having given you a compliment may I now give you a bit of urging to manifest this spirit in the next weeks. My admiration for the winter's working power of the congregation is along about now couped with a bit of puzzlement why Philadelphians so emphatically let go for so long a summer. When I first came I was gladly surprised to see what long vacations people must have, they were absent from church so long in the summer. I have begun to feel now that not so many go away from town as stay away from church as soon as hot weather begins. Am I right? I am saying this now before the falling off begins so that it may not seem personal in the least. CAN'T WE promise ourselves to come to church every Sunday we are not out of town, (legitimate reasons excepted, but not excuses!). The new church will be cool. Either Mr. Goostray or myself will be on hand every Sunday, and church-going is just as necessary spiritually in summer as in winter. We don't stop washing our faces or getting our dinners or going to business, do we? Why stop Sunday worship, then? I know you won't! (And if you go away, go to church where you are, to put a backbone of worth into your days of deserved vacation!)

Mr. Goostray will begin his work among us within two or three weeks. He is a splendid young man. The Vicar has known him for many years and believes in his ability and his future. Mr. Goostray comes to us "a stranger in a strange land." Make him feel as much at home as you have made me. Particularly during this summer when work drives a bit less strenuously and there is more time to be "plain friendly," get him started on affection for the Mediator family by hospitality, cordiality and expectation of nothing but the best. If there's a seat vacant in your auto or room at your table or a chair on your porch, —well, I needn't tell you what to do. For you've shown me from the start that you know! I prophesy he will be as "Glad he came" as I was,—and am!

Always affectionately, and gratefully,

PHILLIPS E. OSGOOD.

Ascension Day, 1919.

NOTES

The Vicar will not begin his vacation until after the first Sunday in August.

The consecration of the Church is unavoidably postponed. The organ is not yet in place; there are minor things to be remedied here and there before the generally-perfect building can be accepted; there will be new memorials probably by autumn, etc., etc. It certainly would not pay to attempt anything in the summer in the way of a great service. So regretfully, the consecration is postponed. Meanwhile, however, our own consecration-by-use goes on; and that is the essential just now.

Mr. Walter C. Thomas is home again after wonderful experiences in France and Germany. His work took him almost everywhere where interesting events were happening. His work was with the A. E. F., with the French army and finally with the Army of Occupation. Mr. Thomas is doubly welcome back, so far as we are concerned, since he can be in charge of the final steps of the church-finishing before consecration.

The Vicar has been again re-elected Secretary of the Diocesan Board of Religious Education.

Do you want some good reading recommended this summer? A list of suggested books will be published in the Leaflet.

SUNDAY SCHOOL COMMENCEMENT

On Sunday, June 22nd, we give up our morning service to the Mediator Schools for their commencement. This is the "outward and visible sign" of our cordial backing of the schools. The elder generation manifests its loyalty to the younger. It is our "Children's Sunday." Will each and every older person of our parish family feel that attendance at this service is not optional but compelled by an obvious ideal of sponsorship for the religious nurture of the "church of the future."

The Mediator Schools are on the whole markedly more efficient and vigorous than ever before. The teaching staff has been unusually faithful, the Vicar has taken more time for the school than formerly, the children of the congregation are steadily increasing in numbers. The schools have raised something over $900, and the Parish has the direct benefit of most of this amount as voted by the scholars. There has been a particular degree of interest manifested in such things as the Lenten Offering, the church year calendar, the Lenten services, memorials for the new church and also one may feel confident from observation, in the lessons.

Let the congregation, AS A WHOLE, come and say "Well Done," on Sunday morning, June 22nd.

Church of the Holy Apostles

TWENTY-FIRST AND CHRISTIAN STREETS

STAFF

Rev. George Herbert Toop, D.D., 332 S. Twenty-first Street.
Rev. Charles P. Bispham, 2051 Christian Street.
Deaconess Brookman, 2035 Montrose Street.
F. Lyman Wheeler, Organist and Choirmaster, 313 S. Broad Street
John Brooks, Sexton, 2035 Montrose Street.

TELEPHONES

The Church telephone is Dickinson 6-60.
The Rector's telephone is Locust 6-57.
Mr. Bispham's telephone is Locust 8-01-J.
Mr. Neill's telephone is Locust 24-20-W.
The Deaconess's telephone is Dickinson 37-62-R.

SPECIAL OFFERINGS

January 19....For the Domestic and Foreign Missionary Society.
February 23...For the Chancel Guild.
March 16.....For the Sunday-school.
April 17.....**Good Friday**—Chapel of St. Simon the Cyrenian.
18.....**Easter Day**—Church Expenses.
20.....Maunday Thursday—Rector's Fund.
May 18.....For the Diocesan Board of Missions.
June 15.....For the Memorial Chapel of the Holy Communion.
July 20.....For Religious Education.
September 21..For the Sustentation Fund of the Diocese.
October 19....For the Chapel of the Mediator.
November 27..**Thanksgiving Day**—For the Episcopal Hospital.
December 21...For the Episcopal and Convention Fund.
25...**Christmas Day**—For the Church Pension Fund.

VESTRY

Meets second Wednesday evening.

Rector's Warden, William R. Chapman, 1215 S. Broad Street.
Accounting Warden, George W. Jacobs, 1628 Chestnut Street.
Secretary of the Vestry, Alfred M. Gray, 219 S. Melville Street.

William R. Chapman.	William R. Chapman, Jr.
George W. Jacobs.	William H. Funston.
William G. Casner.	Robert P. Shick.
Alfred M. Gray.	Joseph L. Bailey.
William A. Huey.	Joseph Henry.
Jerome S. Cross.	Edward H. Bauzenberger.
Joseph A. Perkins	Willard E. Maston.

USHERS' ASSOCIATION

William G. Casner, Secretary.

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TWENTY-SEVENTH AND WHARTON STREETS

The Chapel Directory

Staff

Rev. H. L. Hannah, Vicar, 2631 Wharton St. Telephone, Dickinson 1054.
Deaconess Zulma Bispham, 1431 Marston Street. Telephone, Dickinson 5524-W.
Mr. Howard S. Hipwell, Choirmaster, 6041 Chestnut St. Telephone, Belmont 2612-J.
Mr. William Oliver, Sexton, 2127 Seigel St.

OFFICE HOURS

The Vicar—Tuesday and Friday, 11.00 A. M. to 1.00 P. M. Thursday, 7.30 P. M.
The Parish Visitor—Monday, Wednesday and Thursday, 10.00 A. M. to 12.00 M. Thursday, 7.30 P. M., and Saturday, 1.30 P. M. to 2.30 P. M.
Note.—Please come to the Cloister door for all Parish calls. In case of urgent need, call any time.

Calendar

THE SERVICES

Sundays

8.00 A. M. Holy Communion (every Sunday).
0.30 A. M. Holy Communion. First Sunday in the month (second celebration).
10.30 A. M. Morning Prayer and Sermon.
12.00 M. The Men's Own.
2.30 P. M. Sunday-school.
7.45 P. M. Evensong and Address.

Week Days

7.45 P. M. Wednesday. Service and Address.
10.00 A. M. Holy Days. Holy Communion.

WEEKLY MEETINGS

Monday:
7.45 P. M. Girls' Friendly Society.
8.00 P. M. Brotherhood of St. Andrew.
8.00 P. M. Men's Own Club.
Tuesday:
8.00 P. M. Boy Scouts.
8.00 P. M. Men's Own Club.
8.30 P. M. Fife and Drum Corps.
Wednesday:
4.00 P. M. Girls' Friendly Society Candidates.
7.45 P. M. Mid-week Service.
8.00 P. M. Men's Own Club.
8.30 P. M. Sunday-school Choir Practice.
Thursday:
4.00 P. M. Girls' Gymnasium.
5.00 P. M. Boys' Gymnasium.
8.00 P. M. Choir Practice.
8.00 P. M. Men's Own Club.
8.00 P. M. Stonemen's Fellowship.
8.00 P. M. Athletic League.
Friday:
1–5.00 P. M. Mothers' Meeting and Red Cross Auxiliary, 324.
8.00 P. M. Men's Own Club.
Saturday:
10.00 A. M. Junior Auxiliary.

MONTHLY MEETINGS

8.00 P. M. First Monday. Business Session of Men's Own.
8.00 P. M. Second Monday. ADVISORY BOARD, BUSINESS SESSION.
8.00 P. M. Business Session, Brotherhood of St. Andrew.
8.00 P. M. Business Session of G. F. Society.
11.00 A. M. First Tuesday. Parish Staff, Holy Apostles.
8.00 P. M. Third Tuesday. Social Session of Boy Scouts.
2.30 P. M. First Wednesday. Business Session, Chapel Aid.
4.00 P. M. Second Wednesday. Business Session, G. F. S. Candidates.
2.30 P. M. Fourth Wednesday. Business Session, Chancel Guild.
7.00 P. M. First Friday. Chapel Council, Conference.
8.00 P. M. Third Friday. Social Session, Men's Own.
8.00 P. M. Fourth Friday. Business Session, Young Peoples' Union.
10.00 A. M. First Saturday. Junior Auxiliary.
3.30 P. M. Second Sunday. Teachers' Meeting in Church.

Organizations

THE ADVISORY BOARD

Representatives from the Vestry

Mr. George W. Jacobs. Mr. William A. Huey
Mr. Jerome S. Cross.

Officers from the Chapel

Mr. David Gray, Treasurer.
Mr. William J. Uren, Secretary.

THE CHAPEL COUNCIL

Consists of all Officers of the Chapel Organizations. Meets Monthly for a Round Table Conference.
Vicar, Presiding Officer.
Miss Zulma Bispham, Secretary.

THE CHANCEL GUILD

Mrs. Charles Kirst, President.
Mrs. Patrick Culbertson, Vice-President.
Mrs. William Macool, Secretary-Treasurer.

THE CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Nellie Porter, Organist.
Miss Edna Knorr, Assistant Organist.

THE SUNDAY-SCHOOL

Officers

The Vicar, Superintendent.
Mr. Norman G. Macloud, General Secretary.
Miss Edna Knorr, Organist.
Deaconess Bispham, Secretary.
Eugenia Knight, Treasurer.
Mrs. Charles Scherer, Font Roll Superintendent.

SUNDAY-SCHOOL CHOIR

Mr. Howard S. Hipwell, Choirmaster.
Miss Edna Knorr, Organist.

SUNDAY-SCHOOL TEACHERS

Kindergarten

Deaconess Bispham, Principal.
Miss Florence Mason.
Miss Charlotte Knorr, Organist
Mrs. Chas. Uren, Assistant, Class Three.

Primary

Mrs. John Neill, Principal.
Miss Claudia Haines, Assistant.
Miss Charlotte Gibson, Organist.

Junior

Mrs. Robert Young.	Mrs. Charles Young.
Miss Emma Huff.	Mrs. Francis Larkin.
Miss Edith Mills.	Miss Florence Deck.
Mrs. Salina Davis.	Mr. Harry Collins.
Mrs. David Pollock.	Miss E. McElhenny.
Mrs. J. McCaughan.	Miss Katharine Knorr.
Mrs. Robert Nicholson.	Miss E. M. Williams.
Miss Sarah Russell.	Mr. Wilson Gamble.

Senior

Mrs. John Rawlings.	Mrs. David Gibson.
Mrs. Alexander O'Neill.	Miss Ravenal.
Mrs. Wm. McLaughlin.	Miss Knight.
Miss Bessie Magee.	Mrs. C. F. Scherer.
	Miss J. Dunlap.

MOTHERS' MEETING

Mrs. Frank Williamson, Directress.
Mrs. John Collins, Assistant.

GIRLS' FRIENDLY SOCIETY

Deaconess Bispham, Branch Secretary.

Associates

Mrs. Harry Hillock. Mrs. Frank Naulty.

RED CROSS AUXILIARY, 324

Mrs. Frank Williamson, Chairman.
Mrs. Thomas H. Mooney, Vice-Chairman.
Miss May McClatchey, Secretary.
Miss Katharine Knorr, Treasurer.

GIRLS' FRIENDLY CANDIDATES

Deaconess Bispham, Directress.
Louisa Young, Secretary.
Eva Elliott, Treasurer.

Associates

Mrs. Harry Hillock. Mrs. Ashwood.
Mrs. Robert McLoughlin Mrs. N. Montgomery.

JUNIOR AUXILIARY

Deaconess Bispham, Directress.
Miss Katharine Knorr, Associate.

BABIES' BRANCH

Mrs. Charles Scherer, Secretary.

THE MEN'S OWN

Mr. William A. Huey, President.
Mr. Harry Collins, Vice-President.
Mr. ———— Perry, Treasurer.
Mr. Harry N. Collins, Secretary.
Mr. Louis Myers, Registrar.

BROTHERHOOD OF ST. ANDREW

Vicar, Director.
Mr. Frank Naulty, Vice-Director.
Mr. Louis Myers, Secretary.
Mr. Harry Collins, Treasurer.

BOY SCOUTS

Troop 120

Mr. Walter C. Chadwick, District 2 Commissioner.
The Vicar, Acting Troop Scout Master.
Serj. George Russell, Drill Master.

TROOP COMMITTEE

Vicar Mr. Thomas Bauden.
Mr. Howard Hipwell.

YOUNG PEOPLE'S UNION

Mrs. Thomas Mooney, Directress.
Miss Elizabeth O'Neill, Assistant Directress.
Miss Violet Patton, Secretary.
Miss May McClatchey, Treasurer.

Associates

Mrs. Herbert L. Hannah. Mrs. William Oberhuber.
Mrs. William Macool. Mrs. Howard Hipwell.
Mrs. Nan Montgomery.

THE CHAPEL AID

Mrs. Robert Young, Directress.
Mrs. Thomas Watson, Assistant Directress.
Mrs. David Pollock, Treasurer.
Mrs. Charles Young, Secretary.

Standing Notices

The Clergy should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

HOLY BAPTISM

Third Sunday of every month at Morning Prayer. Meet at 10.20 A. M., in Parish House, Mrs. Charles F. Scherer in charge. In case of sickness consult Vicar.

N B.—Rubric, Prayer Book, page 251. And also warn them that without like great cause and necessity they procure not their children to be baptized in their houses."

SOLEMNIZATION OF MATRIMONY

By appointment with the Vicar. He should be consulted as early as possible in order to avoid conflicts.

BURIAL OF THE DEAD

This service most fittingly is held in the Church. Never on Sunday, unless absolutely necessary. No arrangements should be made before the Vicar has been consulted.

VISITATION OF THE SICK

The Clergy are most desirous to call upon the sick and to administer the Holy Communion to such as desire it. They are not *omnisicient*, however, and have no way of knowing who is sick unless they are told. Please notice Rubric in Prayer Book, page 281, "When any person is sick, notice shall be given thereof to the Minister of the Parish." Your co-operation is requested.

CHANGE OF ADDRESSES

In order to keep our records perfect and to better serve you, members changing their residence are requested to notify the Parish Secretary or Vicar at once.

DUPLEX ENVELOPES

The Chapel is supported by Voluntary Offerings made through the Duplex Envelope System. Every member in the Parish is urged to contribute his or her share "as God hath prospered him."

This is a duty. Do not ask anyone else to pay for your church privileges.

Envelopes will be gladly furnished by applying to the Parish Secretary, Miss Mills or Mr. Hugh Gallagher, after any service.

MEMORIAL FLOWERS

The Flowers on the Altar on Sundays are Memorials to departed Loved Ones. We want every Sunday to be so memorialized. The weekly chart is in the hands of the Chancel Guild. Speak to the President of the Guild.

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Secretary and Treasurer

W. S. TASH
Asst. Sec'y and Treasure

JOHN B. WALTZ
Title Officer

Chapel of St. Simon the Cyrenian

TWENTY-SECOND AND REED STREETS

STAFF

Rev. John R. Logan, Vicar, 1408 S. Twenty-second Street.
Rev. A. Myron Cochran, Curate, 2122 Reed Street.
Mr. Charles S. Brooks, Lay Assistant, 2118 Carpenter Street.
Rev. A. Myron Cochran, Musical Director.
Mr. Irvin E. Hall, Registrar, 2237 Reed Street.
Mr. Adolphus H. Thomas, Sexton, 2039 Reed Street.
Church Telephone—Dickinson 1926.

OFFICE HOURS

The Vicar—Tuesday and Friday, 11.00 to 12.00 A. M.
Wednesday, 7.00 P. M.
The Curate—Wednesday and Thursday, 11.00 to 12.00 A. M.
Saturday 4.00 P. M.

SERVICES

Holy Communion, first Sunday at 10.45 A. M.; other Sundays at 7.00 A. M.
Morning Prayer and Sermon, 10.45 A. M.
Sunday-school and Bible Classes, 2.30 P. M.
Evening Prayer and Sermon, 8.00 P. M.
Evening Prayer with Address, Wednesdays at 8.00 P. M.
Holy Baptism, second and fourth Sundays at 10.45 and first Sunday at 4.00 P. M.

ORGANIZATIONS

(Unless time is designated, the hour is 8.00 P. M.)

Advisory Board—First Monday evening.
Woman's Auxiliary—First and third Tuesdays.
Parish Aid—Second and Fourth Tuesdays.
Brotherhood of St. Andrew—Second and fourth Tuesdays.
St. Monica's Guild—Second and fourth Fridays.
Young Women's Friendship Circle—Each Tuesday evening.
Ushers' Association—Each Monday evening.
Altar Guild—First Wednesday.
Flower Guild—Each Friday afternoon at 4.30.
Choir Guild—Second Friday.
Men's Club—First and third Tuesdays.
Young Men's Forum—Third Sunday at 4.00 P. M.
Boys' Auxiliary—Each Tuesday evening at 7.15.
Chapel League—Each Tuesday evening.

ADVISORY BOARD

Henry A. Booth.
Charles S. Brooks, Treasurer.
Joseph W. Draper.
Zachariah Foote.
James H. Flood.
Irvin E. Hall, Secretary.
Joseph D. Hooper.
James H. Morgan.
Archie Owens.
Thaddeus Price.
Edmond Scotti.
Jacob Turner.

SUNDAY-SCHOOL OFFICERS

John R. Logan, Superintendent.
A. Myron Cochran, Associate Superintendent.
Preston C. Johnson, Assistant Superintendent.
Joseph N. Foote, Chief Secretary.
Francis Purnell and Paul Jones, Assistants.
Charles S. Brooks, Treasurer.
Miss Marie Hill, Pianist.
Miss Ida Osborne, Primary Department.
Miss Jeanetta Barnes, Intermediate Department.
Mrs. Alice B. Scotti, Cradle Roll.
Mrs. Sarah A. Mills, Librarian.
Mrs. Ida Hicks, Assistant.

KINDERGARTEN TEACHERS

Miss Ida Osborn.
Mrs. Ida B. Frazier.

NOTES

The Vicar should be consulted before arrangements for Baptisms, Marriages, Funerals, etc., are made.

Strangers are always welcome.

BOTH PHONES

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Chapel of the Mediator

FIFTY-FIRST AND SPRUCE STREETS

STAFF

Rev. Phillips Endecott Osgood, Vicar, 5021 Pine Street
Mrs. A. B. Hanscom, Vicar's Assistant, 229 Buckingham Place.
N. B. Clarke, Organist and Choirmaster, 5233 Spruce Street
W. F. George, Lay Reader
J. W. Le Gallez, Lay Reader
D. R. Mangam, Sexton, 5118 Irving Street.

PARISH OFFICERS

E. B. Gumpert, Vice-Chairman of the Advisory Board and Editor of the Leaflet, 5038 Osage Avenue.
E. H. Bauzenberger, Registrar, 251 S. Fifty-seventh Street.
R. E. Stoneback, Treasurer, 4943 Walnut Street.
W. R. Heins, Chairman of the Property Committee, 5449 Cedar Avenue.
W. F. George, Secretary of the Mediator Schools, address at the Chapel.

OFFICE HOURS

The Vicar—Tuesdays and Fridays at 5.15 p. m. Wednesdays at 7.15 p. m.
The Vicar's Assistant—Daily, except Saturdays, 10.30 to 12.00 a. m.
The Treasurer—May be seen after services or on Monday evenings at the Parish Building.
The Parish Building is open daily from 8.45 a. m. to 10.30 p. m., except from 12.30 to 1.30 p. m. and 5.45 to 7.15 p. m.

TELEPHONES

The Chapel telephone is Belmont 6682.
The Vicar's telephone is Preston 4371-J.
Mrs. Hanscom's telephone is Baring 7494-M.
Mr. Heins' telephones are Woodland 4111-J and Spruce 2182.

THE ADVISORY BOARD

Representatives from the Vestry

Robert P. Shick. J. W. Perkins. Wm. H. Funsten

Representatives from the Chapel

J. H. Barndt.
E. H. Bauzenberger.
Herbert E. Blackman.
Francis F. Burch,
George H. Fisher,
E. B. Gumpert.
J. Wesley Heins
William R. Heins.
W. H. King,
Willard Maston.
R. Eugene Stoneback.
S. H. Warnock.

PROPERTY COMMITTEE RULES

1. For any use of the Parish Building other than that implied by the routine schedule of meetings, permission should be obtained from the Chairman of the Property Committee by written request at least a week in advance.
2. Available dates should be ascertained from the Vicar.
3. For entertainments, suppers, etc., for which unusual preparations need be made, assistance should be arranged for the Sexton, before and after said "occasion."

The Chapel is supported by the Duplex Envelope System. Copies of the Budget and packets of envelopes may be obtained of the Treasurer or at the Chapel office.

REGULAR SERVICES AND MEETINGS

Sunday:
8.00 a. m. Holy Communion.
10.45 a. m. Morning Service and Sermon (Holy Communion the first Sunday in the month).
2.30 p. m. The Mediator Schools (and Adult Bible Classes).
7.00 p. m. Men's Meeting (as announced).
8.00 p. m. Evening Service and Sermon.

Wednesday:
7.45 p. m. Evening Prayer.
8.15 p. m. The Vicar's Midweek Class for Teachers and other Adults.

Holy Baptism will be administered the second Sunday, in Morning Prayer, or any Sunday at 12.20 or 3.45 p. m.

The Vicar should be consulted before making arrangements for Baptisms, Weddings or Funerals at which his services are desired.

General

The Advisory Board—The first Friday in the month at 8.00 p. m.
The Chapel Council—The third Tuesday (when called) at 8.00 p. m.

For Men and Boys

The Brotherhood of Saint Andrew—The first Tuesday at 8.00 p. m.
Sir Galahad Castle and The Boy Scout Troop—Fridays at 7.30 p. m.
The War Work Group—Wednesdays at 8 p. m.

For Women and Girls

The Altar Guild—The Monday before the first Sunday of the month at 8.00 p. m.
The Mediator Guild—The first Wednesday at 2.30 p. m.
The Home Missionary Society—Thursdays at 2.30 p. m.
The Woman's Auxiliary—Fridays at 2.30 p. m.
The Girls' Friendly Society—Fridays at 8.15 p. m.
The Girls' Friendly Society Candidates and Camp Fire Girls—Thursdays at 4.00 p. m.

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